

[Foreword](#)
[Introduction](#)
[Preface](#)

Part 1 [The Gist of the Matter](#)

Part 2 [The True State of the Qur'an](#)

Part 3 ["Miraculous"?](#)

Part 4 [The Qur'an On Its Own is Useless](#)

Part 5 [A 'Shari'ah' And 'Divine Protection'?](#)

Part 6 [Conclusions We Must Draw On Islam](#)

Part 7 [The True Perspective](#)

Part 8 [The 'Proof'](#)

Part 9 [The Covenant-Love Of God](#)

[A FINAL CALL](#)

[Dictionary of Terms](#)

[Bibliography](#)

Appendices [A](#), [B](#), [C](#), [D](#) - are more appropriately accessed from the text where they are mentioned.

Diagrams and Plates (many) - are only accessed from their mention in the text.

[Back To HOMEPAGE](#)

Foreword

[Back To Main Index](#)

Foreword

It should be that when every true Believer in the death of Jesus Christ for Sin follows Jesus' command and shares the Message of the Gospel with his friends in Islam that the Message should be given a credible hearing.

Yet our friends in Islam seem preconditioned against hearing. They seem caught behind a veil of misinformation both concerning the Qur'an and the Gospel.

It is hoped that this book will rectify that blockage, and that it will open the door to honest communication between those in Islam and true Christians. That may seem a heady objective, but it is the writer's sincere hope.

It should not be viewed as 'an attack', but as a certifying of beliefs and assertions.

Examine it. Consider it. Pray (*duah*) over what the evidence proclaims. Make your decision on the Way to Heaven or Hell based on evidence, not on misinformation.

May the Lord God of Abraham give the reader the guidance he seeks.

As for the writer, he can make no apology for the deficiencies of the work, for the task was undertaken knowing his personal inadequacies.

While hoping to find something useful to use in speaking to the followers of Islam the writer came upon the article by Adrian Brockett '*The Value of the Hafs and Wars transmissions for the Textual History of the Qur'an*', and subsequently read Brockett's Ph.D.. These provided the knowledge from which the writer was able to proceed in investigation of the Qur'anic texts despite his own great inadequacies. Upon reading Islamic materials on the Qur'an and Islam, the entire perspective became enlarged to include many other matters.

The book is simply a compilation of what the writer came to understand, mostly over the period 1994-1999. Through this period many things were already written up when new material was encountered. What began as 80 pages has become more than 500, yet the reader should not feel intimidated for some 90 pages are Appendices and there are also many full page diagrams and reproductions. Rearrangement was a constant matter. The Samarqand MSS was last, except for those late insertions of materials from the Internet which date into Sept. / Oct. 1999. This is really a '2nd edition' compared to what was originally posted on the Internet in June 1999.

The writer does not claim to be a scholar on Islam. Neither is the book written on an 'academic' level for the writer is not an 'academic'. But then most of us are not. The purpose is simply to present evidence to meet the claims made by many in Islam concerning the Gospels, the Qur'an and Islam. Some are looking for clarity on these matters knowing that Heaven and Hell and Judgement Day are a reality and they put their hope in God that others (even the weakest) will help them by pointing the Way.

Concerning the content on the Arabic side, it is written to record the evidence on a simple level since most readers, indeed most in Islam, don't 'know' Arabic at all. When there has been more than a simple presentation of actual letter comparison the writer has consulted some who are knowledgeable in the language to ensure the accuracy. Such persons have read the entire text. Do not be 'outwitted' about the overall value of what is found herein.

May the Lord make it useful ***For Those Who Seek Truth.***

Introduction

[Back To Main Index](#)

Introduction

As-salam u 'A laikum.

The followers of Islam proclaim openly their Belief that the Qur'an is 'the Word of Allah', Perfect and Preserved. Some even use the phrase 'read Al-Qur'an the Last Testament'. But do any of these perspectives truly represent the Qur'an?

After prolonged verification of articles by classical and modern Islamic scholars concerning the text of the Qur'an and many other matters, the present writer is convinced that all in Islam who are truly concerned for Heaven and Hell need to take a careful look at these matters.

They need to examine their own accepted scholarly sources as well as the Arabic texts of the Qur'ans in print and decide if their beliefs about the Qur'an agree with the content of these sources. Some who have examined the evidence have come away bewildered.

It is for the purpose of providing the followers of Islam with sound, verified Islamic evidence that every piece of evidence in this book has been personally verified by the writer. Many, many months of personal letter for letter complete comparison of the authorised versions of the Arabic texts lies behind it. Thus this is not something written from mere hearsay. Each perspective was accumulated and verified by the writer himself while examining the topics in question.

The materials cited concerning the text of the Qur'an are classical and well-known modern Islamic sources. What is presented concerning the Qur'an are the facts as the well-known classical and modern scholars of Islam have set them out and as the texts indicate.

Often, along with the quotations, replicas of the entire pages of the Qur'anic texts as well as those pertaining to the writings of the classical or modern scholar are provided so that the reader can perceive the original context as it is.

[NOTE: All representations of the Arabic Qur'anic texts are scans of the original texts so that, for example, any Arabic pertaining to the Turkish text or the Warsh text is scanned from that text, etc.. In some scans circles are added to highlight the significant section and this is mentioned.]

This has two purposes. Firstly, so that as followers of Islam you are able to see the sources since you may not have access to them, while those who do can also establish their authenticity. Secondly, so that as followers of Islam, having no time for a book written concerning the Qur'an by a Christian, you can find confidence to approach the materials as coming from acceptable Islamic sources. Thus there is no reason to regard them

[Back To Top](#)

with suspicion.

The overall Islamic sources cited are varied. As the Bibliography indicates, they include not only classical writings, but even writings published by the UK Islamic Academy, the Islamic Foundation UK, Dr. Bilal Philips (at one time of the Islamic Information Centre, Dubai, UAE), and other authors and publications which are openly available in many Sunni Islamic bookstores in the UK. Even some booklets of I.P.C.I. (Islamic Propagation Centre International / Islamic Vision) have been cited, for although it is recognised that Mr. Deedat and his theology hold no credibility with the *ulema* and most in Islam, his points find favour among many.

The writer mentions these matters because often those in Islam are not aware just how much the non-Islamic writer understands concerning Islam. They wonder "Does he think all that is called 'Islam' is the same?" The present writer is aware that extreme differences exist, not only between the Sunni and Shi'a [to quote a Shi'a scholar to a Sunni is like quoting a Roman Catholic to a Protestant, and vice versa] but between the followers of the *Madhabs* and those known as the *la-Madhabs* (those who reject restriction to the four *Madhabs*) including the so-called *Salafiyyah* sect.

All these have been used, for, although knowing these groups differ in many areas, when it comes to a stand for the Qur'an anyone in these groups holds it as of Divine origin and they make the same statements concerning beliefs about its 'Perfection and Protection'.

It is also recognised that in other areas of discussion not all groups in Islam hold to the same perspectives. However, quotations from the various groups are used. This is not done in a fashion to mislead as to what Islam is, but in a fashion to bring a breadth of perspective on various matters. It is recognised that in such cases the reader will recognise which citations represent his own group.

No incorrect perspective has been wilfully presented in any area.

May the reader examine what is presented here with a heart that is willing to acknowledge truth before the true God.

Finally, the writer apologises for any departure from an appropriate attitude of heart.

-Brother Mark

Preface

[Back To Main Index](#)

PREFACE

Surely no religion on the face of the earth makes such bold claims for itself as Islam does. As the commentator of *Sahih Muslim* states a small portion of those claims:

"Muhammad (may peace be upon him) is the last of the Prophets; his followers are the last of the Ummahs, the Qur'an is the last revealed Book of Allah, and the Shari'ah of Islam is the last of Shari'ahs. On the Day of resurrection, however, the holy Prophet would occupy the highest place of eminence among the Prophets and his Ummah would be distinguished from the other Ummahs." (Vol.2, p. 405, footnote #1126).

Certainly no religion makes a bolder claim for what it asserts is its 'Book'. Yet, the followers of Islam tell us it isn't they who make the claims for the Qur'an, but that the Qur'an contains the claims. To them that means it is the reliable Word of the True God and must be believed.

Furthermore, the followers of Islam assert that the Qur'an has offered itself for testing for fourteen centuries, and it has stood the test of time, and man.

But, the Qur'an only offers a narrow range of testing to prove its authenticity, and the question does come to mind that even if someone did offer 'a Surah like it', would most in Islam be knowledgeable enough about Arabic to make such an assessment? Anyway, simply on the grounds of their beliefs no devout follower of Islam would acknowledge that another piece of literature could equal the Qur'an.

And, considering that this 'test' was offered to the People of the Book, like the Jews of Muhammad's day, who asked "Muhammad, are you sure this Qur'an came from God? As for us, we do not see it is arranged like the Torah is?" (*Sirah* of ibn Ishaq, #399), one must question whether the 'test' actually addressed the issue at hand - why was the Qur'an so different.

Further, as to the ability of later generations to 'test' the Qur'an in other ways, if we were frank with one another we might both concede that more often than not through the centuries outsiders and followers of Islam alike have had a rather shallow perception of the state of the Arabic texts of the Qur'an.

So most people have been unable to think further than the proffered 'test' of "produce a Surah like it" simply because they have had to accept what the Qur'an and Islam have told them were the facts about the text. They accepted the claims of 'protection' and 'perfection' as true because they had no other recourse.

The only inkling of possible differences seemed to be evidence for dif

[Back To Top](#)

[Back To Main Index](#)

ferences exists far back in its history and this only surfaces in what ancient scholars had recorded as 'the Companion readings', said to come from the different Codices of the Companions. Sometimes the reports about the Codices are claimed to represent only 'personal notebooks' and not the 'original' Qur'anic texts or even their 'readings'. Were there actually different 'original' texts? Islam itself seemed divided.

Even, on the topic of the Qur'an's 'perfection' most people have been unaware of any inconsistency in Islam's proclamation, nor had they been made aware of anything in the officially published texts of the Qur'an (Arabic) which would lead them to come to another conclusion.

Today, however, Islam has set out to tell the World about itself. Learned Islamic scholars are publishing in-depth books on deeper levels of evidence about the Qur'an in which the works of classical Islamic scholars are quoted. Even these classical Islamic works are increasingly being made available either through translations or through copies of the Arabic texts themselves which have been imported for the followers of Islam to study. And so we have been enabled to see for ourselves what the early classical Islamic scholars recorded, and the modern scholars as well.

Finally, today the Arabic texts of the Qur'ans from various regions of the Islamic world are also easily obtainable either through those who come from those regions or through travellers purchasing Qur'ans.

All this knowledge together can allow the testing of Islam's claims about the Qur'an - something most in Islam don't think is wise or necessary. Can it stand the test? Will it prove to be all that it is claimed to be?

Yet, much more than just the Qur'an is involved, for Islam has literally surrounded itself with an aura of 'infallibility'. It claims not only to be following the last prophet and Book, but that everyone else has turned aside from truth, while it, it maintains, possesses the Din which has been the religion of the True God and every prophet since Adam.

This 'infallibility' extends itself into areas which make others appear guilty of even altering history. Some in Islam disagree with all the recorded 'religious' history before Muhammad and further maintain that Adam built the Ka'ba; that Noah built the Ark in Mecca and landed on Mt. Judy (in Israel), thereby laying Islam's claim to a pre-Israeli ownership to that land; etc., etc., etc..

As to the self-confident attitude which arises from all this, to a people claiming that they alone have retained adherence to the Divine truth, and that everyone else has not only distorted, but in fact completely rewritten their

[Back To Top](#)

[Back To Main Index](#)

history, Beliefs and 'Book', there is no room for accepting the least evidence that

in fact it is Islam which is conveying error.

Despite the fact that this is not 'a religious game', all too often the followers of Islam treat it like it is, even falsely accusing those who would encourage such testing with being 'CIA', or 'FBI', or 'Israeli Secret Police', or 'haters of Islam', instead of acknowledging that they are 'lovers of Truth and of the people of Islam'. (The present writer has a concerned love for the people of Islam.)

The need to rely on such false accusations, such 'scare tactics' does not indicate a people who are confident of their religion or of their Qur'an. Rather it appears more like the reactions of Roman Catholics who are bound by centuries of 'tradition' and a 'priesthood' which does not allow them to consider honestly their condition before God in light of Truth. Only the 'priests' know how to 'rightly divide the religion' - or so they claim.

We realise that in some instances the followers of Islam shout such 'CIA' slogans is

because of what has occurred in the distant past. For example, a recent reading by the present writer of an article on the Internet entitled Islam and the Catholic Crusade Movement in Zanzibar (SEE http://victorian.fortunecity.com/portfolio/543/crusades_in_znz.htm) has made the writer aware of why in the case of Zanzibar - and perhaps also the coastal region of Tanzania and Kenya - one may find such declarations.

It is most likely evidence of fear that it will happen again. To bring understanding on this matter, in the present writing we have included in **Appendix D** considerable information as to why 'Roman Catholicism' is not 'Christian', and these alone are reason why such followers of Islam need not fear collusion between the 'Catholics' and the 'Protestants'. We encourage our sincere readers to take the message to heart. As for those in Jihad - you are fighting the pagan nations for the nations are not 'Christian'.

However, the truth about 'Catholicism' and the nations does not alter the need of the followers of Islam to examine their own religion carefully and without prejudice. Only ***Those Who Love Truth*** will have a desire to do so.

Are you willing to test the Qur'an, and Islam and its claims knowing that Heaven and Hell are at stake? Are you really interested in pleasing the True God more than those around you?

May the God of Abraham, Isaac and Jacob grant you the will to do so.

[Go To Start: WWW.BIBLE.CA](http://WWW.BIBLE.CA)

Part 1: *The Gist of the Matter*

[Back To Main Index](#)

CHAPTER I: TO TELL THE TRUTH

- Acknowledging 'Outwittings'
- Well-known In Islam's History And Sunnah
- 'Outwittings' On The Present Topic
- Not For Christians

CHAPTER II: ISLAM'S STAND ON THE QUR'AN

- Why The Necessity Of A Perfect Qur'an?
- The Qur'an Challenges Men To Test It
- An Unwavering Belief In The Qur'an's 'Perfection' And 'Divine Protection'

CHAPTER III: "PRODUCE YOUR PROOF"

- "Not A Blind Emotional Argument"
- Islam's Texts And Great Scholars In Direct Opposition
- The Early Arabic Script

Part 1: The Gist Of The Matter

[Back To Main Index](#)
[Back To Part 1 Index](#)

CHAPTER I: TO TELL THE TRUTH

Acknowledging 'Outwittings'

The topic of 'outwittings' is unknown to very few in Islam, perhaps only the very young. It is widely acknowledged among those in Islam that this is the type of thing going on in 'debates' by men like Ahmad Deedat and when the issue of its use is raised, it brings knowing smiles. It is not a slur to say someone is using such, it is accepted as part of Islam.

One purpose of raising this topic is so that it will be understood that the present writer recognises the existence of such behaviour and has found it used on him in many conversations.

Another purpose is so that the reader will understand that such behaviour is not a teaching from Jesus, and thus know that, as one who seeks to follow Jesus' teachings, the present writer will not be using 'outwittings' in this work.

Well-known In Islam's History And Sunnah

As we examine this topic we note that a **recent** Sunni publication has criticised the Shi'a community for their use of, amongst other things, 'Taqiyya' (not manifesting the faith openly). It states:

"Contrary to the universal and basic teachings of all religions, Shiaism teaches its followers to conceal their faith and hide their beliefs. Two of their basic beliefs known as 'Kithman' and 'Taqiyya' are primarily designed to achieve just such a purpose. The belief in 'Kithman' commands the Shias to conceal their religion from the non-Shias. The following two Hadith from the sixth Shia Imam clearly elaborate this point:

Imam Jafar Sadiq (R) said: "One, who exposes something from our religion is like one who intentionally kills us." {Ft. #1 Usool al Kafi, p.88}

Imam Jafar Sadiq (R) said: "You belong to a religion that whosoever conceals it, Allah will honour him and whosoever reveals it, Allah will disgrace him." {Ft. #2, Ibid, p.522}

Furthermore the belief in 'Taqiyya' commits the Shias to put up a hypocritical show and to act in such a way that the non-Shias may never be exposed to the real Shiaism. It even allows them to tell a lie if their intention is to hide their religion from the non-Shias. The following Shia Ahadis testify clearly to this effect:

Imam Jafar Sadi (R) said: "Associate your opponents only outwardly and oppose them inwardly." {Ft. #1, Usool al Kafi, p.244}

Zararah narrates that I asked a certain question to Imam Baqar (R). He gave me its answer. Another person then asked the same question and the Imam gave him a different answer. Later a third person asked the same question, but the Imam's answer this time was different from the previous

[Back To Top](#)

Part 1: The Gist Of The Matter

[Back To Part 1 Index](#)

two answers. I then asked him: "O, the son of the Messenger (S)! The two persons who just came here to ask you questions were from Iraq and were Shias, yet you gave them contradictory answers". The Imam then answered: "O Zararah! This is good for me as well as for you and this will help us survive and prosper". {Ft. #2 Ibid, p.37} ."

The Shia beliefs towards the Qur'an is a classical manifestation of their doctrines of 'Kithman' and 'Taqiyya'. If one asks a Shia about his beliefs towards the existing Qur'an he says that he believes in its reliability and authenticity. *On the other hand, if one looks at the source books of Shia religion, they state that numerous alterations and deletions have been made in the Qur'an. It is a strange paradox that the Shia derive their basic beliefs from books that refute the authenticity of the Qur'an, yet they claim to believe in the authenticity of the Qur'an. A non-Shia is thus forced to conclude that what the Shia say about the authenticity of the Qur'an is simply a manifestation of their practice of 'Kithman' and 'Taqiyya', and that they actually do not believe in the authenticity of the existing Qur'an.*" (*The Sunni And Shia Perspectives of THE HOLY QUR'AN*, by Dr. Ahmad Abdullah Salamah, p.1, 2; emphasis added)

While this appears to be a 'Shi'ah only' affair in fact one often finds in conversations with the Sunnis the same type of tactics of 'hiding the faith'. This is considered 'part of the game', or to some, 'part of striving in the way of Allah' (jihad).

The following Hadith, as well as well-known examples from Islam's history show clearly the accepted teachings for the Sunnis:

"FORBIDDANCE OF TELLING A LIE AND THE CASES IN WHICH TELLING OF LIE IS PERMISSIBLE (6303) Humaid b. `Abd al-Rahman b. `Auf reported that his mother Umm Kilthum... as saying that she heard Allah's Messenger (may peace be upon him) as saying: A liar is not one who tries to bring reconciliation amongst people and speaks good (in order to avert dispute), or he conveys good. Ibn Shihab said he did not hear that exemption was granted in anything what the people speak as lie but in three cases: in battle, for bringing reconciliation amongst persons and the narration of the words of the husband to his wife, and the narration of the words of a wife to her husband (in a twisted form in order to bring reconciliation between them)." (Note: all words are as they appear in the text; *Sahih Muslim*, p.1374, #6303).

Perhaps the best example is the 'outwitting' of Ali by the opposing leadership at 'the Battle of Siffien'. At 'the Battle of Siffien' those who opposed Ali began to lose and so devised a method to gain time. They held their Qur'ans (said by some to be 500) up on the tips of their spears and cried out that the Qur'an should be the decider of the dispute. It was impossible for Ali to oppose this since many of his own soldiers agreed with this proposal.

[Back To Top](#)

Part 1: The Gist Of The Matter

[Back To Part 1 Index](#)

Both sides chose a man to represent them at the bargaining table some months later. These two came to the agreement that they would appear before the people and each would tell how his leader had relinquished his claim to the caliphate, and that there would be another chosen. After Abu Musa, Ali's representative, had stood up and declared the resignation of Ali from the caliphate, the representative of Mu'awiya, Amr ibn As, stood up and thanked him and declared that Mu'awiya would remain as the caliph! What is more amazing is that everyone is said to have accepted it, and only small altercations ensued! Ali lost his place as ruler because he was 'outwitted'!

Yet, this does not surprise anyone in Islam for it is also noted in *Sahih Muslim* (#2328):

"`Ali said: Whenever I narrate to you anything from the Messenger of Allah (may peace be upon him) believe it to be absolutely true as falling from the sky is dearer to me than that of attributing anything to him (the Holy Prophet) which he never said. When I talk to you of anything which is between me and you (there might creep some error in it) for battle is an outwitting." (Vol. 2, p. 523f).

The commentator tells us:

"What this means is that the same standard which they observed in transmitting the words of the Holy Prophet (may peace be upon him) cannot be observed in worldly affairs among people. Although the Companions of the Holy Prophet (may peace be upon him) were extremely pious and God-fearing people and Allah was fully please with them, yet they were not completely immune from error. For the elucidation of this point Hadrat Ali said that in the battlefield one could not observe the highest standard of truth as a Muslim has been exhorted to do in matters of religion. For example in the battlefield one has to hide facts and outwit the enemy." (Vol. 2, ft. #1446)

In fact, it is recorded that this was not a matter to be taken lightly, for when `Ali fought the Khwarij, when he made a claim that Muhammad had told him a certain individual would be found among the dead, it says he was made to swear 3 times he was telling the truth and not making an 'outwitting':

"There stood there before him `Abida Salamani who said: Commander of the Believers, by Allah, besides Whom there is no god but He, (tell me) whether you heard this hadith from the Messenger of Allah (may peace be upon him). He said: yes, by Allah, besides Whom there is no god but He. He asked him to take an oath thrice and he took the oath." (*Sahih Muslim*, Vol. 2, #2333, p. 515f; the words are as they appear in the text)

Again the commentator says:

"The second point about this oath is that it was taken in order to remove the misgiving which might have taken hold of the mind of the people by the

[Back To Top](#)

Part 1: The Gist Of The Matter

[Back To Part 1 Index](#)

narration of the words of 'Ali: "Battle is an outwitting." Hadrat 'Ali took an oath in order to make it clear that this narration from the Holy Prophet (may peace be upon him) about the Khwarij is not a piece of outwitting but a genuine statement of fact as told by the Messenger of Allah (may peace be upon him)." (Vol. 2, ft. #1452)

Another type of 'outwitting' concerns the use of '*tauriya*'.

Introducing this, we note first the text of *Sahih Muslim* (#378) where words are attributed to Ibrahim:

"Ibrahim would say to them: Verily my Lord is today angry as He has never been angry before and he would never be angry afterwards, and (Ibrahim) would mention his lies..."

Despite the portrayal of Ibrahim saying that the Deity is angry as He will never be angry again over his lies, the commentator relates the opposite:

"These were not the type of lies which are counted as serious sin in religion. These may be called tauriya or double-entendre which means using a word, an expression or a phrase, which has an obvious meaning and intending thereby another meaning to which it applies, but which is contrary to the obvious one." (Vol. 1, ft. 402, English version)

The conflict is obvious.

An example which is often used in modern times is to say that Christians have different 'versions' of the Bible - and imply by this that Christians are always 'creating new Bibles with new messages'. This is done despite knowing that the word 'version' is merely a reference to a translation - something not in its original language.

But, the most distinctive example of *tauriya* from Islam's history is the story of the Negus who was compelled by his administrators (Christians) to give an account of what he believed in case he had forsaken their religion. He placed a statement of Islamic faith about Jesus in his breast pocket, and 'outwitted' them by pretending he was in agreement with *their* beliefs about Jesus!

We note all this in what ibn Ishaq (died 151 AH), the author of Islam's earliest biography on Muhammad wrote:

"...the Abyssinians assembled and said to the Negus, 'You have left your religion' and they revolted against him...Then he (the Negus) took paper and wrote, 'he testifies that there is no God but Allah and that Muhammad is His slave and apostle'; and he testifies that Jesus, Son of Mary, is His slave, His apostle...' Then he put it in his gown near his right shoulder and went out to the Abyssinians. ...He said, 'O people, have I not the best claim among you?' 'Certainly' they said. 'And what do you think of my life among you?' 'Excellent.' 'Then what is your trouble?' 'You have forsaken our religion and assent that Jesus is a slave!' 'Then what do you say about Jesus?' 'We say that he is the Son of God.' The Negus put his hand over his gown (signifying)

[Back To Top](#)

Part 1: The Gist Of The Matter

[Back To Part 1 Index](#)

'He testifies that Jesus the Son of Mary was no more than "this".' By this he meant what he had written, but they were content and went away..." (*Sira of ibn Ishaq*, #223; emphasis added)!

The followers of Islam know all these characters and events as they are part of their history and there is nothing startling in any of it to them.

'Outwittings' on The Present Topic

Many 'outwittings' have been encountered by the present writer with regard to the topic of examining the Arabic texts of Qur'ans. A typical example of an 'outwitting' is for someone to say that you can't really tell if there are differences in the Arabic text IF you don't know Arabic. This is an 'outwitting' since anyone can tell when words or letters are missing from one text but present in another - even if it is in Chinese. As to our response to those who maintain one must know 'Quranic Arabic', the Islamic scholars we are citing know all about this.

With respect to the present writing, since we are examining the comments of ancient (classical) and modern Islamic scholars on the differences in the Arabic texts, we will rely upon their expertise to convince the reader. They know well the differences between one 'Qur'anic Arabic' text and another!

The most recent 'outwitting' used by an Algerian man was, "That's not the true Arabic, that's one of the scripts. Show me a text from Saudi Arabia."!

The same afternoon a Hizb ut-Tahrir man was shown the same Arabic text and said, "That's not 'Qur'an'. Only what was contained in the early form is 'Qur'an'. The original didn't have all these things [meaning the vocalisation] on it! That's a translation."

The followers of Islam will laugh at these, but both men were being shown the types of things you are about to see in the Arabic texts of the Qur'ans and didn't know how else to deal with them.

It will also become obvious that the comments given to the present writer by the Islamic Foundation U.K., that people are simply getting 'confused by different scripts of Arabic', is simply another 'outwitting'. Of course, it is a deliberate attempt to misdirect people from the fact that the source of the observations is the top Islamic scholars! Do you think they are 'confused' because certain letters are written in slightly different ways in different regions of the Islamic world?

The present writer also recognises that there are slight differences in which the letters are written in the various Qur'ans in print. But, should this confuse anyone? Consider, for example that the letter 'e' in English can be

[Back To Top](#)

Part 1: The Gist Of The Matter

[Back To Part 1 Index](#)

'printed' (e, E), or, 'written' (e, Es). The appearance of the written form of the letters can thus be different since there are different ways to write the letters so that they appear fancier, or decorative. No-one questions that they are still a representation of the same letters. Rather through long years of usage they have come to be recognised by everyone as 'the English language in different scripts'

It becomes obvious that the claims concerning the Qur'an are just other 'outwittings'. Yet people will try every means to confuse others. The real question is "Why?" What is hidden behind such actions?

As we proceed we acknowledge that some might not 'know' the Arabic language. However, rather than being discouraged from examining the facts as presented by the Islamic scholars, be encouraged to start learning a little bit of Arabic.

[Not For Christians](#)

No matter what you have encountered from those who claim to represent Jesus, for true Christians all this is completely contrary to what Jesus taught:

"Simply let your 'Yes' be 'Yes' and your 'No' be 'No' anything else comes from the evil one" (Injil Matthew 5:37)

And again of the devil (Shaitan) Jesus said:

"He is a liar and the father of lies" (Injil John 8:44);

Even the man so despised by many in Islam, the apostle Paul, said:

"Do not lie to each other" (Letter to the Colossians 3:9) .

For those who accept Jesus' teachings, we are clearly taught that to lie is abhorrent in God's sight. You will find no such thing in this book.

As we look now at the evidence, we commend to you the words of one Shi'ah scholar:

"The seekers after salvation have always made untiring efforts to enquire into the matter to discover the right course, the path of salvation. And indeed it is necessary for every man to take reason for his guide and try his best in this matter and never despair of attaining the truth. But this can only be possible when he has a bird's eye view of the radical differences before him and discarding all bias and prejudices, examines the points at issue with a thoughtful mind, always praying to God to lead him to the right path." (*A Probe Into The History Of Hadith*, Al-Askari; emphasis added)

While what we will examine encompasses much more than the mere Hadith or Sirah, the same principle applies.

Part 1: The Gist Of The Matter

[Back To Main Index](#)
[Back To Part 1 Index](#)

CHAPTER II: ISLAM'S STAND CONCERNING THE QUR'AN

The Qur'an is some thing of awe and beauty to the people of Islam. For them its very existence shouts 'infallible truth', and it is the foundation of all things you believe. In it is the declaration that Muhammad is a prophet of Allah, believed to be the True God; that Islam is the pure religion; that the Ka'ba is 'the House of Allah'.

But more important than all else, there is the declaration that it is Allah's Word and He will keep it.

The notes in the Qur'an issued by 'THE PRESIDENCY OF ISLAMIC RESEARCHES, IFTA, CALL AND GUIDANCE' state it clearly:

The Glorious Qur'an is the Book of Allah, the Wise and Worthy of all Praise, Who has promised to safeguard it from any violations in its purity....The Qur'an enjoys a number of characteristics unique to it alone, some of which are as follows:

1. It is the actual Word of Allah; not created but revealed for the benefit of all mankind.

Blessed is He Who sent down the Criterion
To His servant, that it may be

An admonition to all creatures. (3)

8. Allah Almighty has taken upon Himself the duty of preserving the Qur'an for ever in its entirety, as He says;

We have without doubt sent down
The Message, and We will assuredly
Guard it (from corruption). (14)

So well has it been preserved, both in memory and in writing, that the Arabic text we have today is identical to the text as it was revealed to the Prophet. Not even a single letter has yielded to corruption during the passage of centuries. And so it will remain forever, by the consent of Allah."

(THE HOLY QUR'AN English Translation of the meanings and Commentary,
King Fahd Holy Qur'an Printing Complex, Medina 1410 H., Preface, p.iii, iv, v.)

[The footnotes 3, and 14 refer to Q 25:1, Q 15:9]

Why The Necessity Of A Perfect Qur'an?

The reason for the promise to "Guard it (from corruption)" is stated by another scholar as:

"It had been the practice of the people in the past that after every Prophet, they used to make alterations in his teachings diametrically and even to introduce additions and alterations in the revealed Book. Then Allah had to send another Messenger with a fresh set of teachings and in this way He renewed His own earlier religion. This divine and heavenly discipline thus attained perfection and completion

[Back To Top](#)

Part 1: The Gist Of The Matter

[Back To Part 1 Index](#)

only with the advent of the Holy Prophet of Islam. Allah at this stage decided to introduce the religious code of Islam as a final to all previous Divine systems. For this reason He took upon Himself the responsibility of safeguarding and protecting the heavenly Book, the Holy Qur'an, of Islam against any change or alteration saying: 'We have without doubt, sent down the Message; and We will assuredly guard it (from corruption)'. (Surah al-Hijr, 15:9)." (*A Probe Into The History Of Hadith*, 'Allamah Murtaza Al-Askari, p.42, 1990)

Again another states:

"And since the Qur'an is the Last Word of Allah and the prophet Muhammad (peace be upon him), His last Messenger, it follows that no new Scripture nor Messenger is ever again to be sent down to mankind. It is essential that this Last Book remains intact and unchanged at every stage from the time of its revelation until the end of the world." (*The Sunnah in Islam*, Habib-Ur-Rahman Azami, p. 10, UK Islamic Academy)

And another:

"All that Allah has promised to protect and preserve will certainly be preserved, protected and saved from corruption that cannot be detected. Otherwise, Allah's Words will contain some falsehood (introduced by men), and His promise of protection can, therefore, be broken. No Muslim in his right mind can utter such falsehood. Therefore, the religion, that Muhammad was sent with, is preserved by Allah." (*The Hadith is Proof Itself in Belief and Laws*, al-Albani)

Having been instilled with such beliefs, no ordinary follower of Islam would consider it necessary, let alone advisable, to test the Qur'an's claims by comparing Arabic texts. The Qur'an's Arabic text, although admittedly passed down through the centuries both orally and in written form, is perceived to have been Divinely kept from alteration in this process, and thus is not like the body of Ahadith (traditions), which, although also handed down by word of mouth and in written form for generations, each needed to be individually authenticated. In fact, most followers of Islam seem to have been taught that an 'original' Qur'an is in Mecca, or Medina, or even in Ankara or Tashkent.

But, is this so? And, more importantly, is every Qur'an really an exact copy of the 'original'? And, does the 'oral tradition' about the content of the Qur'an confirm the content of the manuscripts? Certainly all this should be so if Islam's claims are true. After all, one change in the Qur'an will make it corrupt, and Islam will be broken, and the reasons it is said to have been needed as a 'replacement' for the first Books will be shown false¹. In fact, if the Qur'an is corrupt, then all charges of the first Books being 'faulty' will automatically be shown to be a fruitless 'outwitting'.

"But," some will say, "the God of Abraham, Allah, has, in the Qur'an,

[Back To Top](#)

Part 1: The Gist Of The Matter

[Back To Part 1 Index](#)

declared that it cannot be tainted, and we believe Allah's Word." The belief that the Word of the God of Abraham can be believed is indeed true. The question is, does the Qur'an truly belong in this category, or have the people who believe it to be so simply been misled by a 'blind faith'?

We realise that every true follower of Islam is convinced that his Qur'an IS the eternal, unchanged Word of the God of Abraham, and that he is walking on the True Way. After all, only on this basis has he felt confident to speak against other religions and their Books. But, does the Qur'an truly deserve such a designation, and the unswerving loyalty of the people of Islam? Do the facts about the Qur'an prove them right concerning their own beliefs?

Because of the Qur'an's own claim to be 'safeguarded from corruption', a simple test will prove it worthy or false.

[The Qur'an Challenges Men To Test It](#)

Though Islam's followers love to 'compare English Bibles'², they often seem unwilling to have the conversation turn to the text of the Qur'an. This is strange since the same people are always willing to issue the challenge which the Qur'an itself issues, as the following illustrates:

5. It is Allah's eternal miracle revealed to the Prophet Muhammad for all succeeding generations. In response to those who doubt the authenticity of the Qur'an, Almighty Allah has challenged the most articulate Arabs to produce a whole book, ten chapters or even one solitary chapter which can be remotely comparable to the Qur'an. But to this day, no one has succeeded in meeting the challenge of the Almighty. The critics of the Qur'an have been struck dumb by its ineffable eloquence and surpassing beauty.

Say, if the whole of mankind and jinns
Were to gather together to produce the
Like of the Qur-an, they could not
Produce the like thereof; even if they
Backed up each other with help and support.(8)

The Almighty also says:
Or they may say: he forged it.
Say: Bring then ye ten chapters
Forged, like unto it and call
(To your aid) whomsoever ye can
Other than Allah, if ye speak
The truth.(9)

And again:

Or do they say: he forged it?
Say: Bring then a chapter like

[Back To Top](#)

Part 1: The Gist Of The Matter

[Back To Part 1 Index](#)

Unto it and call (to your aid)
Anyone ye can besides Allah,
If it be ye speak the truth.(10)
(*THE HOLY QUR'AN English Translation of the meanings and Commentary*, King Fahd Holy Qur'an Printing Complex, Medina 1410 H., Preface, p iv, v) [The footnotes (8), (9) and (10) refer to Q 17:88, Q11:13, and Q10:38 respectively]

The content of these challenges of the Qur'an reflects an openness to examination by the highest scholarship of that time. That, as (Dr.) Bilal Philips³ admits, was a literary one:

"The Arabs had very little in the way of unique skills or accumulated knowledge but they took great pride in their oratory and literary skills. Yearly contests were held in fairs like that of 'Ukkaz in which many lines of speeches and poetry were recited from memory. Their language had reached its peak of development, and eloquence was considered the highest quality a man could possess (sic). In fact, the ten most famous poems were so revered that they were etched in gold and hung in the Ka'bah for solemn adoration."
(*THE QUR'AN'S NUMERICAL MIRACLE : '19' HOAX AND HERESY*, Abu Ameenah Bilal Philips, 1987, Abul Qasim Bookstore, Jeddah, p. 60)

In such an environment, we see that the Qur'an was thus declaring itself able to stand the most rigorous test that could be produced in the earth, and prove itself to be of Heavenly origin. And it still is today, say its adherents.

Although a test by 'comparing Arabic Qur'ans' is not in the Qur'an, it is completely in line with the mind of the Qur'an - openness to examination. Surely this would be the challenge in the heart of the True God. And, is it not the boast of the people of Islam that 'not one letter has changed' in 1400 years because Allah (the God of Abraham?) promised it?

Simple logic tells us that the True God can be trusted, and that His promises can be relied upon. And it is only simple logic that leads us to compare Arabic Qur'ans since in Islam's own claims the Qur'an's authenticity depends entirely on its text being the same forever in order for it to stand. Thus this is perhaps the only way by which a follower of Islam would be able to acknowledge any problems in the Qur'an's authenticity.

If indeed the Qur'an has never been defiled, then this will be very easy to identify. On the other hand, it will also be easy to tell if the Qur'an has failed to uphold its claim that "We will assuredly guard it (from corruption)." (**Q15:9**), and has become corrupt.

[Back To Top](#)

Part 1: The Gist Of The Matter

[Back To Part 1 Index](#)

An Unwavering Belief In The Qur'an's 'Perfection' and 'Divine Protection'

There is a constant stream of claims being published, and all maintain that the Qur'an is perfect - perfect in content and perfect in preservation. One need not look far in order to find these claims, as they are often published with an accompanying snub of the transmission of the text of the Bible. The following are examples:

"While the Books of the Old and New Testament, for example, were written, edited and compiled over long periods, sometimes centuries, **the text of the Qur'an, once revelation had ceased, has remained the same to this day.**" (*Ulum al-Qur'an*, Von Denffer, p.44; emphasis added)

*"The Qur'an contains the word of God. In it is preserved the divine revelation, unalloyed by human interpolation of any kind, **unaffected by any change or loss to the original.**"* (*Towards Understanding Islam*, Maulana Sayyid Abul A'la Maududi, p.11, 1993 Markazi Maktaba Islami; emphasis added);

"The Qur'an - the book he gave to mankind - exists in its original text, without a word, syllable nor even letter having been changed." (*Towards Understanding Islam*, Maududi, p.58; emphasis added);

*"David's Zabur, the Torah and the Injil exist with the Jews and Christians, but the Qur'an informs us that people have changed and added to these books and God's words have been mixed up with texts of their own making. This corruption and pollution of the Books has been so large and so evident that even the Jews and Christians themselves admit that they do not possess their original texts, and have only their translations, which have been altered over many centuries and are still being changed.... The original texts of most of the former Divine Books were lost altogether, and only their translations exist today. **The Qur'an, on the other hand, exists exactly as it was revealed to the Prophet; not a word - nay, not a syllable of it - has been changed. It is available in its original text** and the Word of God has been preserved for all time."* (*Towards ... Islam*, Maududi, p.74f; emphasis added)

"Let us turn to the books in the Bible - but they too do not clearly speak on the matter. Why are they silent on such a vital subject? May be that the translated versions we have been referring to have seriously departed from the original theme! About the text and the languages wherein these texts were initially compiled the people are completely ignorant --- the original text stands completely lost. This situation has made the translators less cautious and the ordinary reader is powerless to detect the contaminating material. These books which bring charges of illicit sex intercourse, drinking and idolatry, etc. against the Divine Messengers are bound to be defective in many essential teachings and are probably products of some perverted human minds. In these books certain Divine material has been purposely intermixed or introduced in such a clever manner that the ignorant world is taking them as books of religion! **Now let us turn to the Qur'an of the Muslims for which it is well known that its text has allowed no human hand to contaminate it and it maintains its original language-text-purity**

[Back To Top](#)

Part 1: The Gist Of The Matter

[Back To Part 1 Index](#)

in in all its famous translations." (*Deep into the Qur'an*, Dr. Kamal Omar, p.23f)

"A second collection was made during the rule of the Caliph `Uthman, `Umar's successor, when it was found that people in the far-flung provinces of the empire were reciting the Koran in a different order. He ordered a number of copies made for the various regions and the burning of all others. Despite this, however, there remained differences in the reading of the Koran reflecting different accents; the written text was the same everywhere." (*The Bounteous Koran*, A Translation of Meaning and Commentary by Dr. M. M. Khatib, Authorized by AL-Azhar, 1984, Introduction, p. xliii)

"This difference is understandable before the compilation of the Qur'an by Hadrat 'Uthman (Allah be pleased with him), but after this standard compilation one cannot conceive of even the slightest difference or alteration since it was done with the utmost care on the basis of the recitations of numerous Huffaz and authenticated by the whole body of the then living Companions. Noone showed any difference and there was a complete agreement on the genuineness and purity of its text. This goes to prove that any word or expression which does not correspond fully to the text of Mushaf Uthmani is not authentic and reliable." (*Sahih Muslim*, Vol. 2, p. 394, Footnote # 1103 by translator Abdul Hamid Saddiqi)

"... the copies circulated by 'Uthman were true and faithful copies of Abu Bakr's collection, and these copies have admittedly remained unaltered through the thirteen hundred years that have since elapsed." (*Introduction*, The Holy Qur'an, Maulana Muhammad Ali, p. xlvii)

"Hadrat `Uthman not only sent an authenticated copy of the Qur'an to the different centres of Islam, but also sent a Qari [i.e. one well versed in the correct reading of the Qur'an] along with it in order to preserve that correct reading which was taught by the Holy Prophet himself." (*The Meaning of Qur'an*, Maududi, as in the *Introduction*, p. xxxvi, *The Holy Qur'an*, Islamic Foundation U.K., 1975)

"The Qur'an, which is now in use all over the world, is the exact copy of the Qur'an which was compiled by the order of Hadrat Abu Bakr and copies of which were officially sent by Hadrat `Uthman to different places. Even today many very old copies are found in the big libraries in different parts of the world and if anyone has any doubt as to whether the Qur'an has remained absolutely safe and secure against every kind of change and alteration, he can compare any copy of the Qur'an with any of these copies and reassure himself. Moreover, if one gets a copy of the Qur'an from a bookseller, say, of Algeria in Africa in the West and compares it with a copy obtained from a bookseller, say, of Java in the East, one will find both copies to be identical with each other and also with the copies of the Qur'an made during the time of Hadrat `Uthman. If even then anyone has any doubt left in his mind, he is advised to take any copy of the Qur'an from anywhere in the world and ask anyone, out of the millions who know the Qur'an by heart, to recite it word for word from the beginning to the end. He will find that the recitation conforms word for word to the written text. This is a clear and irrefutable proof of the fact that the

[Back To Top](#)

Part 1: The Gist Of The Matter

[Back To Part 1 Index](#)

Qur'an which is in use today is the same Qur'an which was presented to the world by Muhammad (Allah's peace be upon him). A sceptic might entertain a doubt about its revelation from Allah, but **none can have any doubt whatsoever regarding its authenticity and immunity and purity from any and every kind of addition or omission or alteration,** for there is nothing so authentic in the whole human history as this fact about the Qur'an that it is the same Qur'an that was presented by the Holy Prophet to the world." (*The Meaning of Qur'an*, Maududi, as in the Introduction, The Holy Qur'an, p. xxxv, Islamic Foundation U.K., 1975)

"PURITY OF THE QUR'ANIC TEXT

Among all the religious books of the world, the Holy Qur'an is the only Book which enjoys the distinction of having a pure text. Every word and letter of the Holy Book, as we have it today, is as it left the lips of the Holy Prophet Muhammad to whom the Book was revealed, and it is for this reason that, through all the centuries since it was revealed and among all the Muslims from East to West, among the numerous contending sects, there is only one Qur'an. It is the only revealed Book in which one may have access, with the fullest certainty, to that Divine light which was revealed to the heart of a prophet of God. The factors which contributed to the safe preservation of the text are its being committed to memory by a large number of people, at the time of its revelation." (*Introduction, The Holy Qur'an*, Maulana Muhammad Ali, p. xxv)

"The Present Qur'anic Text is exactly as the Prophet left it.

The work of collecting the written manuscripts of the Qur'an was thus carried out by Abu Bakr after the death of the Holy Prophet, and 'Uthman did nothing but order the necessary number of copies to be made from Abu Bakr's collection. ... **The copies made by his orders were recognised as true copies by the whole Muslim world....**

The purity of the text of the Qur'an is thus conclusively demonstrated. The collection of Abu Bakr was a faithful reproduction of the revelation as reduced to writing in the presence of the Holy Prophet, and agreed every whit in text as in arrangement, with the Holy Qur'an as preserved in the memories of the Companions; the copies circulated by 'Uthman were true and faithful copies of Abu Bakr's collection, and these copies have admittedly remained unaltered through the thirteen hundred years that have since elapsed." (*Introduction, The Holy Qur'an*, Maulana Muhammad Ali, p. xlvii)

[concerning Q15:9] **"This is one of the most wonderful prophecies, whose fulfilment is, and will ever remain, a standing testimony to the truth of the Holy Qur'an.** The statement is first made in connection with the powerful opposition of the disbelievers, and is then made general, that *the Qur'an will for all time be preserved safe against all attempts to destroy it and from every kind of corruption.* ... **During the whole length and breadth of the Islamic world there does not exist a single copy with any variation from the recognized text, and thus not only was the Qur'an preserved from destruction against a powerful enemy, but it has also been preserved from corruption.**" (*The Holy Qur'an*, Maulana M. Ali, footnote)

[Back To Top](#)

Part 1: The Gist Of The Matter

[Back To Part 1 Index](#)

#1329. p. 509; emphasis added)

"There is complete unanimity among Muslims that no alteration was ever made in the Holy Qur'an and **it exists today in the same way as it was revealed to the Holy Prophet (S)**. Numerous verses from the Holy Qur'an as well as the traditions of the Holy Prophet (S) testify to these beliefs very clearly." (The Sunni and Shia Perspective Of The Holy Qur'an, Dr. Ahmad Abdullah Salamah, p. 5; emphasis added)

"Not one letter has changed!"; the same speaker, Dr. Jamal Badawi, declared that "the protection of the Qur'an as a book" is an accurate prophecy that has been fulfilled. (Cambridge University Debate, 1994; attended by the author)

"The Glorious Qur'an is the Book of Allah, the Wise and Worthy of all Praise, Who has promised to safeguard it from any violations in its purity....

:

8. Allah Almighty has taken upon Himself the duty of preserving the Qur'an for ever in its entirety, as He says;

**We have without doubt sent down
The Message, and We will assuredly
Guard it (from corruption). (14)**

So well has it been preserved, both in memory and in writing, that the Arabic text we have today is identical to the text as it was revealed to the Prophet. Not even a single letter has yielded to corruption during the passage of centuries. And so it will remain forever, by the consent of Allah." (*THE HOLY QUR'AN English Translation of the meanings and Commentary*, King Fahd Holy Qur'an Printing Complex, Medina 1410 H., Preface, p. iii, iv, v.) [The footnotes 3, and 14 refer to Q 25:1, Q 15:9; emphasis added]

"Letters and Vowels (sic) counted: How much care has been devoted by Muslims to safeguard the Qur'an from any possible alteration may be seen from the fact that they counted not only the Ayats and Ruku, but every single letter of the alphabet; and every single sign of vowel (sic) has been meticulously counted and recorded. For example, we know that there are

48872 الف [alif] and 11428 ب [ba] and so on. Also we know that the Qur'an has 53243 Fatha (ا) and 1258 Tashdid (و) [i.e. shadda]." (*Qur'an and Hadith*, Seyyid Saeed Akhtar Rizvi, p. 37f; emphasis added).

"(V. 15:9) This verse is a challenge to mankind and everyone is obliged to believe in the miracles of this Qur'an. It is a clear fact that more than 1400 years have elapsed and not a single word of this Qur'an has been changed, although the disbelievers tried their utmost to change it in each and every way, but they failed miserably in their efforts. As it is mentioned in this holy Verse: "We will guard it." By Allah! He has guarded it. On the contrary, all the other holy Books [the Taurat (Torah), the Injeel (Gospel), etc.] have been corrupted in the form of additions or subtractions or alterations in the original text." (*The Noble Qur'an*, 1995, notes by Dr.M.T. Hilali, p.477, ft. 1)

[Back To Top](#)

Part 1: The Gist Of The Matter

[Back To Part 1 Index](#)

"and every way, but they failed miserably in their efforts. **As it is mentioned in this holy Verse: "We will guard it." By Allah! He has guarded it. On the contrary, all the other holy Books [the Taurat (Torah), the Injeel (Gospel), etc.] have been corrupted in the form of additions or subtractions or alterations in the original text.**" (*The Noble Qur'an*, 1995, notes by Dr.M.T. Hilali, p.477, ft. 1).

"In other words: two of the copies of the Qur'an which were originally prepared in the time of Caliph `Uthman, are still available to us today and their texts and arrangement can be compared, by anyone who cares to, with any other copy of the Qur'an, be it in print or handwriting, from any place or period of time. They will be found to be identical." (*Uloom*, Von Denffer, .64; emphasis added)

*"There are many texts available today claiming divine status from God. But is the guidance contained in them in its original form ...? **Any text claiming to be divine must not contain contradictions, discrepancies or adulterations since this would question the perfection of God and the validity of the text.** If we apply this acid test to these 'divine books', we find that none except the Qur'an fulfill the above criteria."* (*The Islamic Belief*, Hizb ut-Tahrir literature, Al Khalifah Publications, London, 1996; emphasis added).

Footnotes

1/ When the followers of Islam cite our Scripture as 'evidence' of Muhammad, they must realise that the Companions and Tabi'un of Jesus already noted how these verses actually refer to Jesus! It is not the Last Books which are on trial or the Companions and Tabi'un of Jesus use of them which need to be tested, but as Islam claims the Qur'an is a "new Book", **it** is the one which must prove itself.

2/ This is used as Islam's 'Proof' that Christians are 'always changing the Bible'.

3/ The popular UAE-based author, teacher, and translator of Arabic literature, who studied Islam at the Islamic University of Medina, then to a Master's level at the University of Riyadh, and presently heads the Islamic Information Center in Dubai.

[Back To Part 1 Index](#)

[Back To Top](#)

Part 1: The Gist Of The Matter

[Back To Main Index](#)
[Back To Part 1 Index](#)

CHAPTER III: "PRODUCE YOUR PROOF"

"Not A Blind Emotional Argument"

Strangely, although the Qur'an which Islam claims as 'the Word of Allah' challenges *others*, **"Produce your proof if you are truthful" (Q2:111)**, it is only the last group cited above, the Hizb-ut-Tahrir, who even acknowledge that it is not enough for Islam itself to simply make verbal claims, but that such claims must also be upheld by ***"a rational proof for the validity of the text, not a blind emotional argument"***. The context of this statement makes it quite clear just how vitally important this is:

"Throughout history, there have been messengers and prophets, men sent from the Creator, bringing laws and revelation on how man should conduct his life. They were given miracles which proved to mankind that they were bringing revelation. A miracle is something which goes against the laws of nature. For example Prophet Musa (Moses) had a stick which parted the Red Sea. Prophet Isa (Jesus) had the ability to cure the sick by just touching them.

The miracles performed by the above prophets were only miracles for that specific period of time. But how do we know these messengers existed or that such miracles really occurred? In fact, how do we know that they are not just legends or fables?

Thus such events are not proof for us because they cannot be validated by themselves. So, what miracle do we have right now to convince the mind and guide man through his life?

The Arguments

*There are many texts available today claiming divine status from God. But is the guidance contained in them in its original form ...? **Any text claiming to be divine must not contain contradictions, discrepancies or adulterations since this would question the perfection of God and the validity of the text.** If we apply this acid test to these 'divine books', we find that none except the Qur'an fulfill the above criteria.*

*Many religions contain aspects of the same truth (since messengers have come to each nation) but this truth has been tampered with by man. **Muslims believe that the Qur'an is the Word of God. Muslims believe that ... it has kept its authenticity, i.e. nothing has been removed or added to it by any man since it was revealed.***

But as we could not believe in the Creator, God (Allah [swt]), until we become intellectually convinced, similarly the 'divine' message must be examined and proved. There needs to exist a rational proof for the validity of the text, not a blind emotional argument." (*The Islamic Belief*, ibid.; emphasis added)

The perceived 'perfection' of the Qur'anic text is thus held up as the "Proof" that the Qur'an alone is the Truth. No follower of Islam would dispute the fact that this means the Arabic text of the Qur'an, not a mere

PLATES: HIZB UT-TAHRIR ARTICLE

PLATE - HIZB UT-TAHRIR LITERATURE

[Back To Chapter 3 Text](#)

The Islamic Belief PART

It follows that since the Creator, Allah (swt), has created man, life and the universe, there must have been a purpose for the creation and a means, i.e. systems, by which to achieve it.

The obvious questions that proceed are:

- (i) How does man receive the rules and regulations, given by the Creator, by which he is to govern and understand his life?
- (ii) In what form are these sets of rules and regulations received by man?

Clearly, either man communicates with the Creator or that the Creator communicates with us to explain our existence. Man, however, is limited and unable to comprehend or perceive the unlimited and as such cannot communicate with the Creator. This obvious fact, therefore, means that the communication had to come from the Creator.

Throughout history, there have been messengers and prophets, men sent from the Creator, bringing laws and revelation on how man should conduct his life. They were given miracles which proved to mankind that they were bringing revelation. A miracle is something which goes against the laws of nature. For example prophet Musa (Moses) had a stick which parted the Red sea. Prophet Isa (Jesus) had the ability to cure the sick by just touching them.

The miracles performed by the above prophets were only miracles for that specific period of time. But how do we know these messengers existed or that such miracles really occurred? In fact, how do we know that they are not just legends or fables?

Thus such events are not proof for us because they cannot be validated by themselves. So, what miracle do we have right now to convince the mind and guide man through his life?

The Arguments

There are many texts available today claiming divine status from God. But is the guidance contained in them in its original form and is it applicable to all situations at all times? Any text claiming to be divine must not contain contradictions, discrepancies or adulterations since this would question the perfection of God and the validity of the text.

If we apply this acid test to these 'divine texts', we find that none except the Qur'an fulfil the above criteria. Many religions contain aspects of the same truth (since messengers have come to each nation) but this truth has been tampered with by man.

Muslims believe that the Qur'an is the Word of God. Muslims believe that it is complete, i.e. it provides answers for all of life's affairs and that it has kept its authenticity, i.e. nothing has been removed or added to it by any man since it was revealed. But as we could not believe in the Creator, God (Allah (swt)), until we became intellectually convinced, similarly the 'divine' message must be examined and proved. There needs to exist a

rational proof for the validity of the text, not a blind emotional argument.

The Proof

The Qur'an was revealed to Muhammad (pbuh - peace be upon him). At the time it was revealed, the pagan Arabs were deeply into poetry. It was an indication of nobility in society. People used to go into the desert for days just to write poetry. The Arabic language has great fluidity and depth of expression, so it was held in high esteem by the Arabs.

So we need to consider the authorship of the Qur'an.

The Qur'an can only be the work of one of the following:

- (i) Non-Arab
- (ii) Arab
- (iii) Muhammad, peace be upon him (pbuh)
- (iv) The Creator, Allah (swt)

Firstly it is important to point out that the Qur'an was revealed in Arabic. Because of the high standard of the Arabic used by the Qur'an, indeed its very excellence and mastery of the language, it is not from a non-Arab. It is well known that a non-Arab aged 16 called Jahn was charged with conspiring with Muhammad in writing the Qur'an. But Allah (swt) replied to these allegations:

"And we know well that they say: only a man teaches him. The speech of him at whom they falsely hint is notably foreign, while this is Arabic, pure and clear." [Al-Nahl: 103].

Now one would turn to the Arabs for the authorship of the Qur'an, having dismissed the theory that a non-Arab could have written it as being ridiculous. One of the disbelieving Arab poets of the time, Walid ibn Al-Mughira said after hearing the Qur'an, *"None of you is more conversant than I with poetry, melodious hymns and songs, and by God never did I hear anything similar to which he says. It is so sweet and so graceful that it remains at the summit with nothing to surpass it."*

People who disbelieved the divine authenticity were sent revelation challenging them to bring forth any similar writing:

"... They may say, "He forged it." Say, "Bring ye then ten surahs (chapters) forged, like unto it, and call (to your aid) whomsoever ye can other than God! If ye speak the truth," (Hud:13). And when the Arabs failed to meet this, they were challenged once more.

"And if ye are in doubt as what we have revealed from time to time to our servant, then produce a chapter like there unto and call your witnesses or helpers (if there are any) besides God, if your doubts are true." [Al-Bakara:23]

Or do they say, "He forged it?" Say "Bring then a chapter like unto it, and call (to your aid) anyone you can besides God, if ye speak the truth!" [Yunus:38]

Proof of Qur'an



Part 1: The Gist Of The Matter

[Back To Part 1 Index](#)

translation into another language¹.

And, so we find Mr. Deedat sneering under the heading, "**Demand For Proof**" where he states:

"When confronted by the extravagant and conflicting claims of the Jews and the Christians and their exclusive rights to salvation, Allah **subha nahu wa-ta aala** commands us to demand for proof. He says **SAY: "PRODUCE YOUR PROOF IF YE BUT SPEAK THE TRUTH"**. And they have produced the only proof they have; in over fifteen hundred languages! Eleven different dialects of the Bible for the Arab's alone! Are we going to swallow them hook line and sinker? No! ***It is presupposed that when Allah commands us to demand for proof, that we would be in a position to analyse the proof, once it is produced. Otherwise, it makes no sense to demand for proof; it would be nonsense!***" (*Crucifixion or Cruci-Fiction*, Ahmed Deedat, p. 6; *emphasis added*)

Indeed, the followers of Islam often cite **Q2:111 "Produce your proof if you are truthful."**, as their 'Divine prerogative' to demand 'Proof' of others! And what kind of 'Proof' does Mr. Deedat demand? He, as the other followers of Islam just cited, has no time for the slightest textual imperfection:

"They [Christians] now boast of being in possession of over 5000 "originals" of which no two "originals" are identical. Amazing!", and, "The "cultists" are now claiming 24 thousand Manuscripts; to which of course the same stricture will apply." (*Crucifixion...*, p. 7, 25; *emphasis added*).

But, since it is Islam's claim that the 'Proof' that the knowledge of salvation is with it is that it possess a perfect Book, we must agree with Mr. Deedat's final conclusion that "it is nonsense" not to "analyse the proof" when claims such as this are made. And so we must accept the Qur'an's challenges, even though the followers of Islam are confident of their 'Proof':

"The Book"? Yes, the "**BOOK**" itself, carries its own evidence proving its Divine Authorship. Study the Book from any angle. Scrutinize it. Why not take up the Author's challenge if your doubts are genuine?" (*Al-Qur'an The Miracle of Miracles*, Ahmed Deedat, p. 11)

Again we find:

"...more important perhaps from modern day's way of thinking, are the manuscripts of the Qur'an dating back to the family members and the Companions of the Holy Prophet. There is the copy of the Qur'an which was used by the 3rd Khalif; there are the Qur'ans written by Hadrat Ali bin Abi Talib (a.s.), Imam Zainul Abedeen (a.s.), Imam Jafar Sadiq (a.s.) and Imam Ali Raza (a.s.). And all of them have the same text, same arrangement of Ayats and Suras, as we have today. This is proof, apart from all other proofs, is enough to show that the Qur'an has reached us in the same

[Back To Top](#)

Part 1: The Gist Of The Matter

[Back To Part 1 Index](#)

form in which it left by the Holy Prophet." (*Qur'an and Hadith*, Seyyid Saeed Akhtar Rizvi, chief Shi'a missionary of Bilal Muslim Mission of Tanzania, p. 36; emphasis added).

And also:

"In other words: two of the copies of the Qur'an which were originally prepared in the time of Caliph `Uthman, are still available to us today and their texts and arrangement can be compared, by anyone who cares to, with any other copy of the Qur'an, be it in print or handwriting, from any place or period of time. They will be found to be identical." (Von Denffer, *Ulum al-Qur'an*, p.64; emphasis added)

And the followers of Islam while maintaining they possess an abundance of 'proof' for Islam's "purity and truthfulness" accuse others of deliberately making "falsehood appear true":

"CHRISTIANITY: MEN WITHOUT RELIGION"; "A Muslim never lacks proofs about the purity and truthfulness of his religion...Christianity is men without religion; yet, by their endeavour, adventurous spirit, patience and monetary contributions ***they are able to falsify truth and make falsehood appear true.*"** (*The Noble Qur'an*, 1995, notes by Dr.M.T. Hilali, p.1181; emphasis added)

Obviously, we will be looking for the 'Proof' that Islam is free of such 'guilt' and that indeed:

"...of all religious systems, Islam alone can successfully stand the test of unbiased criticism." (*Islam at the Crossroads*, M. Asad, 1934/1975, p. 76)

[Islam's Texts And Great Scholars In Direct Opposition](#)

However, in direct opposition to what has been claimed by the aforementioned followers of Islam, and as if to confirm the greatest fear of every follower of Islam, **ibn Khaldun**, whom **Von Denffer** quotes and mentions as "**Ibn Khaldun (d. 809H/1406), the well-known author of the *muqaddima*"** (*Ulum*, p. 75), has, in that very same writing, documented some examples of problems with the Qur'an and stated clearly where such problems originated:

"Arabic writing at the beginning of Islam was, therefore, not of the best quality nor of the greatest accuracy and excellence. It was not (even) of medium quality, because the Arabs possessed the savage desert attitude and were not familiar with crafts.

One may compare what happened to the orthography of the Qur'an on account of this situation. The men around Muhammad wrote the Qur'an in their own script which, was not of a firmly established, good quality. Most of the letters were in contradiction to the orthography required by persons versed in the craft of writing.... Consequently, (the Qur'anic orthography of the men around Muhammad was followed and became established, and the scholars acquainted with it have called

Calligraphy: The Origin of Arabic Writing

End of the quotation from the *Kitāb at-Takmilah* of Ibn al-Abbār.

At the end of the passage, Ibn al-Abbār added: ¹⁶⁹ "[was told this by Abū Bakr b. Abī Jamrah, in his book, on the authority of Abū Baḥr b. al-ʿĀṣī,¹⁷⁰ on the authority of Abū l-Walīd al-Waqqashī,¹⁷¹ on the authority of Abū ʿUmar aṭ-Ṭalamankī,¹⁷² on the authority of Abū ʿAbdallāh b. Mufarrij,¹⁷³ who was my written source, on the authority of Abū Saʿīd b. Yūnus,¹⁷⁴ on the authority of Muḥammad b. Mūsā b. an-Nuʿmān, on the authority of Yaḥyā b. Muḥammad b. Khushaysb, on the authority of ʿUthmān b. Ayyūb al-Maʿāfirī at-Tūnisi, on the authority of Bahlūl b. ʿUbaydah at-Tujībī, on the authority of ʿAbdallāh b. Farrūkh."

The Ḥimyarites had a script called *musnad*.¹⁷⁵ The letters were written separately. It could be studied only with their permission. The Muḥarrir learned the Arabic script from the Ḥimyar. However, they did not write it well, as is the case with crafts practiced in the desert. The crafts there have no firmly established methods and show no inclination toward accuracy and elegance. There is a wide gap between the desert attitude and craftsmanship, and Bedouins can for the most part dispense with crafts. Thus, the writing of the Arabs

¹⁶⁹ As a matter of fact, in the *Takmilah* the transmitters down to Ibn Yūnus are mentioned after the story, and those from Ibn Yūnus down to Ibn Farrūkh are mentioned before it.

¹⁷⁰ Sufyān b. al-ʿĀṣī, 440-520 [1048/49-1136]. Cf. Ibn Bashkuwāl, *Ṣiḥāḥ*, ed. F. Codera (Biblioteca Arabico-Hispana, No. 2) (Madrid, 1889), pp. 229 f.

¹⁷¹ Hishām b. Aḥmad, d. 489 [1096]. Cf. E. Lévi-Provençal, *La Péninsule Ibérique* (Leiden, 1938), pp. 297 f. (tr.).

¹⁷² Aḥmad b. Muḥammad, 340-429 [951/52-1038]. Cf. Ibn Bashkuwāl, *Ṣiḥāḥ*, pp. 47 ff.

¹⁷³ The historian Abū Bakr b. Mufarrij (or Mufarraǧ?) al-Qubbashī studied with him. Cf. Ibn Bashkuwāl, *Ṣiḥāḥ*, p. 197. However, I have been unable to identify the above person with any known bearer of this not uncommon name.

¹⁷⁴ The well-known historian ʿAbd-ar-Raḥmān b. Aḥmad b. Yūnus, 281-347 [894/95-958]. Cf. Ibn Kathīr, *Bidāyah*, XI, 233. The reference to him is an addition in C and is not found in D.

¹⁷⁵ Cf. 3:282, below.

1, 312 was a Bedouin (script), exactly like, or similar to, the writing the Arab (Bedouins) use at this time. Or, we might say that the writing the Arab (Bedouins) use at this time shows a better technique, because (the Arab Bedouins today) are closer to sedentary culture and have more contact with cities and dynasties (than the Muḍar of old). The Muḍar were more firmly rooted in desert life and more remote from sedentary areas than the inhabitants of the Yemen, the 'Irāq, Syria, and Egypt. Arabic writing at the beginning of Islam was, therefore, not of the best quality nor of the greatest accuracy and excellence. It was not (even) of medium quality, because the Arabs possessed the savage desert attitude and were not familiar with crafts.

One may compare what happened to the orthography of the Qur'ān on account of this situation. The men around Muḥammad wrote the Qur'ān in their own script, which was not of a firmly established, good quality. Most of the letters were in contradiction to the orthography required by persons versed in the craft of writing. The Qur'ānic script of (the men around Muḥammad) was then imitated by the men of the second generation, because of the blessing inherent in the use of an orthography that had been used by the men around Muḥammad, who were the best human beings after (Muḥammad himself) and who had received his revelation from the book and word of God. At the present time, people similarly imitate the handwriting of saints or scholars because of the blessing (inherent in that), and they follow the orthography whether it be wrong or right. One could hardly compare these men to the men around Muḥammad or the things they write down to (the divine revelation) they wrote down! Consequently, (the Qur'ānic orthography of the men around Muḥammad) was followed and became established, and the scholars acquainted with it have called attention to passages where (this is noticeable).

No attention should be paid in this connection to the assumption of certain incompetent (scholars) that (the men around Muḥammad) knew well the art of writing and that the

alleged discrepancies between their writing and the principles of orthography are not discrepancies, as has been alleged, but have a reason. For instance, they explain the addition of the *alif* in *la-'adhbahannahū* "I shall indeed slaughter him" as an indication that the slaughtering did *not* take place (*lā-adhbahannahū*). The addition of the *yā* in *bi-ayyidīn* "with hands (power)," they explain as an indication that the divine power is perfect.¹⁷⁰ There are similar things based on nothing but purely arbitrary assumptions. The only reason that caused them to (assume such things) is their belief that (their explanations) would free the men around Muḥammad from the suspicion of deficiency, in the sense that they were not able to write well. They think that good writing is perfection. Thus, they do not admit the fact that the men around Muḥammad were deficient in (writing). They (want to) consider them as perfect by ascribing good writing to them, and they seek to explain (orthographic peculiarities) that are contrary to good orthographic usage. This is not correct. It should be known that as far as (the men around Muḥammad) are concerned, writing has nothing to do with perfection. Writing is an urban craft that serves to make a living, as has been shown above.¹⁷¹ Perfection in a craft is something relative. It is not absolute perfection. A deficiency from (perfection in the crafts) does not essentially affect one's religion or personal qualities. It merely affects things that have to do with making a living, and (does so) in accordance with the (existing) civilization and co-operation for (civilization), since writing indicates what is in the souls. The Prophet was illiterate. That was perfection so far as he was concerned and it was in keeping with his station, because he was noble and

¹⁷⁰ The passages quoted are from Qur'ān 27.21 (21) and 51.47 (47), respectively. Cf. also p. 342, below. For the explanation given in connection with the second passage, cf. As-Suyūṭī, *Itqān* (Cairo, 1317/1899), II, 163. As-Suyūṭī's source is Abū l-'Abbās al-Marrākushī (Ibn al-Bannā'), *'Urwān ad-dalīl fī maṣām khaff at-tanzīl*. Cf. p. 363 to Ch. 1, above. This older work dealt with interpretation of orthographic peculiarities in the Qur'ān. Works such as this were certainly the textbooks on the subject used in the environment in which Ibn Khaldūn grew up.

¹⁷¹ Cf. pp. 345 and 366, above.

had nothing to do with the practical crafts, all of which are matters connected with making a living and with civilization. (On the other hand,) as far as we are concerned, illiteracy is not a perfection. (Muhammad) was exclusively devoted to his Lord. We, however, must co-operate in order to make life in this world possible for us. The same applies to all the crafts, including even the theoretical ¹⁷⁸ sciences. As far as (Muhammad) is concerned, perfection means that he has nothing to do with any of them. The opposite is the case with us.

Later, royal authority came to the Arabs. They conquered cities and took possession of provinces. They settled in al-Basrah and al-Kūfah, and the dynasty needed the art of writing. At that time, they (began) writing.¹⁷⁹ They sought to practice and study it, and it came into common use. As a result, a high degree of excellence in (writing) was achieved. (Writing) became firmly established. In al-Kūfah and al-Basrah, it reached a great degree of accuracy, but did not reach the limit (of perfection). The Kufic script is still known at this time.

11, 344 The Arabs then spread over all the regions and provinces and conquered Ifriqiyah and Spain. The 'Abbāsids founded Baghdad. There, the different kinds of writing reached the limit (of perfection), because civilization was highly developed in (Baghdad), since it had become the home of Islam and the center of the Arab dynasty.

The ¹⁸⁰ norms of writing used in Baghdad were different from those in al-Kūfah, in that they inclined toward well-shaped letters, brilliancy, and splendor. This difference became established (and lasted) for a long time. The wazir

¹⁷⁸ Lit., "the sciences that have their conventional technical terminologies." B reads *al-istāhliyah*.

¹⁷⁹ *Al-kitāb*, rather than *al-kuttāb* "secretaries." Bulaq has the simpler *al-kitāb*.

¹⁸⁰ This paragraph is not in Bulaq, A, or E, which have: "The Baghdādī script had a well-known form. It was followed by the Ifriqī script. . . ." C originally had the same, but replaced it by the fuller text added in the margin.

Part 1: The Gist Of The Matter

[Back To Part 1 Index](#)

attention to passages where (this is noticeable).

No attention should be paid in this connection with those incompetent (scholars) that (the men around Muhammad) knew well the art of writing and that the alleged discrepancies between their writing and the principles of orthography are not discrepancies, as has been alleged, but have a reason. For instance, they explain the addition of the alif in la 'adhbahannahU "I shall indeed slaughter him" as indication that the slaughtering did not take place (la 'adhbahannahU). The addition of the ya in bi-ayyidin "with hands (power)," they explain as an indication that the divine power is perfect. There are similar things based on nothing but purely arbitrary assumptions. The only reason that caused them to (assume such things) is their belief that (their explanations) would free the men around Muhammad from the suspicion of deficiency, in the sense that they were not able to write well. They think that good writing is perfection. Thus, they do not admit the fact that the men around Muhammad were deficient in writing." (*Muqqadimah*, ibn Khaldun, vol. 2, p.382).

In another place **ibn Khaldun** explains in a kinder fashion these same, and other evidences for the inability of Muhammad's scribes:

"The Qur'an contains many letters that are used differently than is usual in writing. There is, for instance, the addition of the y in bi-ayyidin "with hands (power)"; the addition of the alif in la 'adhbahannahU "I shall indeed slaughter him", and in wa-la-'awdaU "and indeed they would walk swiftly"; the addition of the w in jazA'uw-z-zalimIna "the sinners' reward"; and the omission of the alif in some places and not in others. Then, there are the t's that are written in the Qur'an with the letter t, while they should be written with the h with two dots over it, and other things." (*Muqaddimah*, p. 442)

Muhammad's scribes couldn't write properly and so they not only made 'mistakes' in the Arabic texts, but the texts actually say "NO" when they should say "YES"?!

Then one couldn't think for a moment that men who couldn't write well would only make a couple of spelling mistakes. And indeed, as we will see, they did not. This is obviously why a man like **Von Denffer** is so reluctant to write more than a few lines on the topic of 'Some Peculiarities of the Ancient Writing' (see *Ulum*, p. 60), and footnotes our next article.

In full agreement with **ibn Khaldun**, **Muhammad Hamidullah**, the modern, world-renowned Islamic scholar known to virtually every Sunni, has published the following admission, only one of many revelations about the Qur'an. Strangely, it is cited by one of the most vocal among the first quotations, **Von Denffer** (*Ulum*, p. 60, ft.6), whose book is faithfully distributed by **I.P.C.I.** Hamidullah's article was published in the land of the 'blasphemy law', Pakistan in 1981 and openly declares the absence of 'the Divine Hand' on the Arabic of the Qur'an:

[Back To Top](#)

Part 1: The Gist Of The Matter

[Back To Part 1 Index](#)

"In pre-Islamic days there was no uniformity in employing this superfluous letter [alif] at the end of certain plural forms, and its traces are found in the Qur'an, where it is sometimes added to the singular also where it was not necessary, and omitted in the plural where it was necessary according to the rule in vogue. But, as said, a "sign of silence" is marked wherever it occurs in the Qur'an, and the absence in case of necessity has no bearing on the subject we are treating, viz., how to read correctly." (p. 77)

These are admissions of **further errors in the 'original' Arabic Qur'an!** What then of Islam's 'Proof' of a 'perfect' Qur'an?


Although **Hamidullah** has not mentioned it in the main body of his text, he later provides examples to confirm what **ibn Khaldun** has written, that, among other things, **in the 'original' perfect Arabic Qur'an, sometimes the text says 'NO' when it should be 'YES'!**

Hamidullah even claims that the reverse can also be found;



"Lastly I must bring into relief the case of the word la (), which in four or five cases is only



l () without the final alif. The word la means no, and the word l means certainly. It is horrible to think when it is meant "the believers certainly shall assemble unto God" and "the unbelievers certainly shall assemble in the hell", and the unfortunate ignorant reader unintentionally says "not" instead of "certainly". We will point out these passages in our second list" (*Orthographical Peculiarities In The Text Of The Qur'an*, M. Hamidullah, Islamic Order (Karachi), Vol. 3, no. 4, 1981, p.78; article received from Islamic Foundation U.K. as per citation in *Ulum al-Qur'an*, p.60; emphasis added).

While it is traditional for Islam to defend itself with simply the statement, "this does not represent the 'ijm (consensus)", it will be apparent to anyone who examines Islam's own evidence, that Islamic scholars have admitted these matters from the beginning. As we will also see, those cited above are not alone in what they have documented. They are not rebels but realists.

They belong in the same category as those scholars who documented the discrepancies between the 'copies' of Caliph `Uthman:

"Abu Amr states that he received the following revelation from Katada as-Sadusi: "When the first copy of the Qur'an was written out and presented to [the khalif] Othman Ibn Affan, he said: 'There are faults of language in it, and let the Arabs of the desert rectify them with their tongues.'" (*Biographical Dictionary*, Ibn Khallikan, p. 401)

To understand the true predicament of the Qur'an, it is well to review the early language of the Qur'an, as well as examine some history surrounding the text. Since the Islamic scholars have documented all the evidence, the rest is easy. We need only verify what they have found in the authorised texts in print.

PLATES: HAMIDULLAH ARTICLE

[Back To Top](#)

Part 1: The Gist Of The Matter

[Back To Part 1 Index](#)

The Early Arabic Script

Almost everyone in Islam acknowledges the extreme incompleteness of the written Arabic language at the time of Muhammad. As **Ahmad Von Denffer** states it:

"The script used in the seventh century, i.e. during the lifetime of the Prophet Muhammad, consisted of very basic symbols, which expressed only the consonantal structure of a word, and even that with much ambiguity. While today letters such as ba, ta, tha, ya, are easily distinguished by points, this was not so in the early days..." (Ulum, p.57)

M. Hamidullah also states:

"When the Meccans, probably the first in Arabic, introduced a script for their language, importing it from Hira, as the tradition goes, on the eve of Islam, this script was crude and extremely defective. So much so that 22 out of 28 letters of the alphabet were always uncertain. To wit, if b, t, th, n, y, (i m q ā ī) were written exactly alike - since there were no dots on them which now distinguish them -- so were j, h, and kh (u y ?), d and dh (sic) (Arabic letters), r and z (Arabic letters), s and sh (Arabic letters), peculiarly Arabic s and z (sic.) (Arabic letters), t and z (Arabic letters), `a and gh (Arabic letters) and f and q (Arabic letters). Further, Arabic script has got the longer vowels (aa, ee, oo), but not the shorter vowels (a, i, u) in the alphabet. The result is that a trilateral word could be pronounced in as many as 69 different ways; for instance, they wrote BDR (Arabic), and pronounced badr, bidr, budr, badar, bidar, budar, badran, badrin, badrun, etc. What is terrible in all this is that in the last three possibilities, badran meant "to a full moon", badrin "with a full moon", and badrun "a full moon has..." How can, for instance, "God has said," "one said to God" and "one asked the help of God" be alike, yet in the Arabic script, when the final vowel is not marked (allahu, allaha, allahi), it is impossible to say whether the word "Allah" is in nominative case or accusative or else. The constitution of

the Arabic words and the inflexions add to the difficulty: mundireen (

مُنذِرِينَ

) means "those who warn, i.e., the prophets", and mundhareen (

مُنذَرِينَ

), which is written alike, and in the absence of the marking of the vocalization sign it is impossible to distinguish, means "those who have been warned, i.e., the infidels".

The early Arabs guessed and deciphred (sic.) as best they could even as we decipher a peculiarly bad handwriting when we master the language, although there will yet be no comparison between the difficulties of both these categories.

This was on the eve of Islam. When Islam came things had to change for the better, yet only gradually."

(*Orthographical Peculiarities in the Text of the Qur'an*, M. Hamidullah, Islamic Order, Vol. 3, no. 4, 1981, p. 73; copy received from Islamic Foundation U.K., Leicester; emphasis added)

Thus it is acknowledged that the early written texts contained only

[Back To Top](#)

Part 1: The Gist Of The Matter

[Back To Part 1 Index](#)

12 simple consonantal symbols, and, as can be seen, 9 of them were symbols representing 22 of the entire 28 letters between them. One represented 5 consonants, another 4 consonants, and the other seven represented 2 consonants each. The other 3 were symbols that were used to produce 'long vowels', namely consonantal symbols alif (A= aa), waw (U = oo), and ya (I = ee). Obviously, any written text would have constituted only a very basic consonantal symbol outline.²

It is with such an understanding that we examine the Qur'an, its history and its claims.

[Footnotes](#)

1/ Yet, Islam does not weigh others in this way, for, usually it considers it sufficient to refer to the various English translations of the Bible as its 'Proof' because it is convenient that its followers know enough English that they can confirm that the English wording is slightly different! Yet even Islam has such variations in its English translations.

For example, we find the following English 'versions' of Q16:93, not only giving different wording, but altering the very Divine attributes:

Abdullah Yusuf Ali's translation is; "If God so willed , He could make you all one People: **But He leaves straying Whom He pleases, and He guides Whom He pleases:** but ye Shall certainly be called to account For all your actions."

M. Pickthall translates it; "Had Allah willed He could have made you all one nation, **but He sendeth whom He will astray and He guideth whom He will,** and ye will indeed be asked of what ye used to do." Von Denffer even declares of Yusuf Ali's English translation, "this book is of mixed value, since the translation is a little far from the text." (Uloom, p. 147). We need not cite more examples as the point is obvious.

2/ For those who have no access to an Arabic al phabet, and the accompanying transliteration of those letters that is in general use, and will accompany some of our examples, we reproduced what is found in Qur'anic Arabic by M. I. Surty (see at right).

Not everyone uses the identical transliteration. For example Hamidullah uses 'aa' for long 'a', 'ee' for long 'i', and 'oo' for long 'u'.

Also as we examine the Hafs and Warsh texts it will become obvious that the Warsh text uses a slightly differing diacritical dot notation for certain consonants. For example while Surty's (the normal) table notes 'q' as having 2 dots above the symbol, the Warsh text uses 1 dot above. This makes it complicated in that the 1 dot above is 'normally' indicative of the letter 'f', but in the Warsh text 'f' has 1 dot underneath the symbol. It omits also the 'stem' of the letter sad.

(Hamzah)	ء	,	(Fa')	ف	f
(Ba')	ب	b	(Qāf)	ق	q
(Ta')	ت	t	(Kāf)	ك	k
(Tha')	ث	th	(Lām)	ل	l
(Jīm)	ج	j	(Mīm)	م	m
(Ḥa')	ح	ḥ	(Nūn)	ن	n
(Kha')	خ	kh	(Ha')	ه	h
(Dāl)	د	d	(Wāw)	و	w
(Dha')	ذ	dh	(Ya')	ي	y
(Ra')	ر	r	(Ta' Marbūṭah)	ة	ah/at
(Za')	ز	z	(Ta' Ta'nīth)	ة	ah/at
(Sīn)	س	s		ا	a
(Shīn)	ش	sh		ا	i
(Ṣād)	ص	ṣ		ا	u
(Ḍād)	ض	ḍ		ا	ā
(Ṭa')	ط	ṭ		ا	ī
(Ẓa')	ظ	ẓ		ا	ū
(‘Ayn)	ع	‘		ا	ay
(Ghayn)	غ	gh		ا	aw
				ا	‘ā

[Back To Top](#)

[Back To Part 1 Index](#)

Part 2: The True State Of The Qur'an

[Back To Main Index](#)

CHAPTER IV: '35 SAYINGS' ABOUT THE SEVEN 'FORMS'?

- 'The Qur'an Was Revealed In Seven Forms (Ahruf)'
- Does Islam 'Know' Exactly What The '7 Forms' Contained?

- Why Have The '7 Ahruf' Become 'Unknown'?
- Who Removed '6 Forms' (Ahruf) From Use?

CHAPTER V: 'UTHMAN'S TEXTS HAD DISCREPANCIES

- a/ The Reason For Making 'One' Text
- b/ What Happened to The 'Originals'?
- c/ Discrepancies Between `Uthman's Manuscripts (Graphic Forms)

CHAPTER VI: THE ANCIENT QUR'ANIC DISCREPANCIES TODAY

- a/ The Seven Readers
- b/ Several Of These 'Readings' Are Still In Print Today
- c/ Expected Variations between the Hafs and Warsh 'Readings'
- d/ 'Uthman's Corruptions Accepted As Divine Qur'an Till Today
- e/ "This Would Question The Perfection of God And The Validity of The Text"

CHAPTER VII: PROTECTING ALLAH - THE ILLUSION OF 1985

- a/ The Final 'Outwitting' a New Medinan Text or "Now You See Them, Now You Don't"
- b/ 'Kithman', 'Taqiyya', 'Tauriya'
- c/ 'Originals' In Tashkent And Istanbul? - Part of The Illusion.
- d/ The Samarqand Manuscript - Is It 'The Imam' Manuscript?

[Back to Top](#)

CHAPTER VIII: EDITING THE QUR'AN IN 1924

- The Regional Manuscript Traditions In Print And In Use By Islam Today
- The 1924 Royal Cairo 'EDITION' - The Oral Tradition vs Manuscripts

a/ Altering The Graphic Form

b/ 'Purifying' The Reading

CHAPTER IX: SAMARQAND VS. 1924 EDITION - 'THE SAME'?

- Extensive Textual Comparison (Appendix A)
- "They Will Be found to Be Identical"?
- Why Are They 'Outwitting' The Ummah?
- Evidence That the Samarqand Manuscript Is Not An 'Original'
- '... Mix In One Small Portion of the Syrian Text...'"

CHAPTER X: "BUT ONLY CONJECTURE TO FOLLOW"

- Where Is The One Reading For The 'Last Form'?
- 'The Qur'an' Or 'Qur'an'
- The Readings Today - Their Origins And Consequences
 - a/ The True Origins Of The Readings
 - b/ "The Seven [Readers] And Their Defects" - Disagreement Over The Readings
 - c/ Rationalising The Acceptance Of Differences In The Readings
 - (1) Different Transmitters Of The Same Reading Disagreed.
 - (2) The Need To Go Beyond 'Uthman's Graphic Forms.
 - (3) The Need To Believe There Is "More Than One Revelation".
 - d/ Readings Based On "A Consonantal Text That Differs"
- Why The Acceptance Of The '7', '10' And '14' Readings
- The 'New 7 Readings' Conflict In Many Ways With The Manuscripts
 - a/ Deliberately Going Beyond 'Uthman's Graphic Forms
 - b/ Because "The Men Around Muhammad... Were Not Able To Write Well"
- Qur'anic Arabic - 'Correcting', 'Overriding', "Adding To" And 'Ignoring' The 'Uthmanic Texts

CHAPTER XI: TAMPERING WITH "ALLAH'S WORDS"!!

- Did "Allah" Say 'No' Or 'Yes'? - Scholars Differ - So Do The Texts!!

- In Conclusion
- Mr. Deedat Trades Old 'Last Testament' For New 'Last Testament' & Some 'NO's for 'YES's

CHAPTER XII: "DO YOU ATTRIBUTE THESE ERRORS TO GOD?"

[Back to Top](#)

CHAPTER XIII: ERRORS, OMISSIONS, ADDITIONS - EDITING

- a/ Should It Be Spelled With 'ت' (ta' tawila) 'ة' or (ta' marbuta)?
- b/ 'Dagger-Alifs'
 - (1) 'Originals' or non - 'Uthmanic 'Additions'?
 - (2) For Replacing Thousands of Missing Alifs
 - (3) For Correcting 'THE Divine Name'?
 - (4) Not Part of 'Qur'anic Script'
 - (5) Numbers And Placement Differ in The Hafs And Warsh Texts
 - (6) A Dagger Alif Is Not A 'Ya-alif'.
 - (7) For Replacing A Waw With An Alif
- c/ Playing With 'Uthman's Graphic Form - The Shaddah
 - (1) To Extend The Text
 - (2) To Alter The Meaning
 - (3) For 'Correcting' THE Name Of God
- d/ Silencing The Surplus Waw - And More
- e/ More 'Silencing'
- f/ More Symbols Ignored
- g/ A 'Strange Pronunciation'?
- h/ Other Consonants Missing Or Added - Yas, Waws & Nuns
 - 1/ Yas Omitted
 - 2/ Waws Missing
 - 3/ Nuns Missing
- i/ Sins Missing - "Allah's Wisdom"
- 50 000 Errors In The Qur'an?

CHAPTER XIV: SOME MORE PERSPECTIVES

- Heretical Steps?
- More Alterations To 'Uthman's Texts
- 'Uthman's Graphic Form Or "The Ottoman Script"?

- **Part 2: The True State Of The Qur'an**

- [Back To Main Index](#)
[Back To Part 2 Index](#)

- CHAPTER IV: '35 SAYINGS' ABOUT THE 7 'FORMS'?

- 'The Qur'an Was Revealed In Seven Forms (Ahruf)'

- Part of the history of the Qur'an is perceived to be that "the Qur'an was revealed in Seven Forms". The *Ahadith* bear testimony to Companions striving with one another at the mosque, and dragging one another to Muhammad after hearing somebody else reciting the Qur'an in a different way than what Muhammad taught them. (see *Sahih Muslim*, #1782-1790, Vol ii, p.389). In the words of **Von Denffer**:

- "The Seven Modes

The hadith reports tell us that the Qur'an was actually revealed in seven modes (al-ahraf al-sab'a). This has been narrated by more than ten of the prophet's Companions, among them Abu Bakr, 'Umar, 'Uthman, Ibn Mas'ud, Ibn 'Abbas and others. {footnote 41}

The following is the hadith of Bukhari:

'Narrated 'Abdullah bin 'Abbas: Allah's apostle said: Gabriel recited the Qur'an to me in one way. Then I requested him (to read it in another way), and continued asking him to recite it in other ways, and he recited it in several ways till he ultimately recited it in seven different ways'. {footnote 42}

On another occasion, 'Umar complained to the Prophet that Hisham had recited Sura al-furqan in a way different from what 'Umar had heard from the Prophet, but the Prophet said: '...this Qur'an has been revealed to be recited in seven different ways, so recite whichever is easier for you'. {footnote 43}

Salman is reported to have said that he read a passage from 5:82 in the presence of the Prophet in the following two versions, the first of which is now in the Qur'anic text, while the second constitutes a variant reading according to 'Ubay b. Ka'b: {footnote 44}

1 *dhālika bi-anna minhum qissīsīna wa ruhbāna.*

2 *dhālika bi-anna minhum ṣiddiqīna wa ruhbāna.*⁴⁵

" (p.114f, *Ulum*)

[The footnotes as just noted state; #41 (*Itqan*, p. 41); #42 (*Bukhari*, VI, No. 513); #43 (*Bukhari*, VI, No. 514); #44 (*Ibn Abi Dawud*, p. 129); #45 (*Ulum...*, p. 103)]

- From even this single example we see that the '7 Forms' are admitted to have involved different consonants, such as the 'q' and the 's' which are based upon different consonantal symbols in the written form. Thus any early written texts recording such '7 Forms' were obviously different.

- Does Islam 'Know' Exactly What The '7 Forms' Contained?

- Yet, the issue of what the '7 Forms' contained is not straightforward. For, while such admissions are made, elsewhere **Von Denffer** admits that

- [Back To Top](#)

PART 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

"Only a few examples for 'ahruf' have been transmitted to us.", which indicates a lack of evidence. However, in **Von Denffer's** next section, he declares that early Islamic scholars did not know what the '7 Forms' specifically contained, and the problem was not insufficient examples! Rather, the body of evidence provided scholars with the dilemma that there were examples alluding to the existence of a multitude of 'Forms', not just '7':

"Scholars Differ

There is a difference of opinion among classical Muslim scholars on the subject of the 'seven modes', to the extent that one of them was able to say: 'the degree of difference of opinion (iktilaf) among the scholars is to the extent of 35 sayings'. {footnote 46}

Some of these different opinions are that the 'seven modes' are:

- Different languages (dialects) current among the Arabs at the time of revelation, such as e.g. Qura'sh, Hudhayl, Tamin, etc., who had different ways of pronunciation, which could even affect the spelling, e.g.

al-tabuh and *al-tabūt*. (2: 248)⁴⁷

or: *hiyāka* for *iyāka* (1:5).

or: *attā* for *hattā* (12: 35).

- It may also be the usage of words from the different languages in the Qur'an (this is considered one of the most sound views).

- Usage of synonyms in the Qur'an, i.e. that a variety of expressions describe one and the same concept. A well known example is Sura 101:5, which reads as '*Ka-l-ihni-l-manfūsh*' , but on another version '*Ka-ṣ-ṣūfi-l-manfūsh*' both

meaning 'like carded wool'. The word *irshadnā* read in place *ihdinā* of (Sura 1:6), etc. {footnote 48}

- Different aspects of the revelation, such as e.g. order, prohibitions, promise, narrations, etc.

- Seven differences, such as possible ways of reading words and structures in the Qur'an, e.g. the word 'trusts' in 23:8 which can be read both 'trust' (sg.) or 'trusts' (pl.) according to the plain text without vowels; *li-amānatihim* or *li-amānātihim*

- Slightly different wording of a particular passage, such as e.g. in 9:100: 'Gardens under which rivers flow' which some read as 'Gardens from under which rivers flow' adding the word 'from' (min) to the text.

- Different ways of pronunciation as they have been explained in great detail by the

scholars of qira'a (recitation) such as e.g. *imāla*, *idghām* , etc. {footnote 49}".
(*Ulum*, p. 115f; emphasis added)

It is plain not only that the scholars were aware that there was no actual record of what the '7 Forms' were, but that there was so much 'evidence', that the greatest early (classical) Islamic scholars did not find evidence for just '7 Forms', but for so many 'types' ('35 sayings') that they found themselves unable to conclude what the content of the '7 Forms' was! As we will see, it was either accept everything as 'possibly'

[Back To Top](#)

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

of the 7 Forms', or else admit that the '7 Forms' were **LOST!!**

Von Denffer's final effort to define the '7 Forms' is less than specific:

"Summary

From these different opinions, of which only some have been listed above, by way of illustration, **a generally-accepted conclusion is that the 'seven modes' are the basis of several distinct ways of reciting the Qur'an, reflecting the different usage at the time of revelation, comprising variations in pronunciation and even minor differences in wording.**" (p.115, 117 *ibid.*)

Nothing could be vaguer. Certainly those who claim to have a knowledge of 'the original exact words' in Arabic are deceived.

Strangely, one follower of Islam recently argued that the '35 opinions' were, after all, only the 'opinions' of scholars, and not to be trusted! The truth is that Islam has nothing except the statements of its great scholars on such matters. It is they who have expended their efforts to transmit the facts about the true condition of the Qur'an. His declaration that today the '7 Forms' can be found recorded in volumes declares either that all these early scholars were grossly ignorant, or, that this man (or the 'creators' of his volumes) was deceived/lying.

Why Have The '7 Ahruf' Become 'Unknown'?

But, what brought Islam to this point of confusion? The reasons are tied up with the proliferation of 'readings' which occurred in the generations following the death of Muhammad. The statements on this matter indicate clearly that while certain scholars later tried to check this by selecting several readings to represent 'the Qur'an', and sought to prohibit the use of others, in fact there was also a mindfulness among the scholars that what the people were transmitting as 'readings' were NOT the '7 Ahruf'! The following citation shows this clearly:

"Part V

The Order of the Qur'an's Revelation and the Growth of the Qur'anic Sciences

"[...]

The majority of Scholars recognize the seven types of recitation as mutawatir, that is, as having been related in unbroken chains of transmissions. One group of narrators have equated the tradition that the Qur'an was revealed in seven harf (literally, "word" in Arabic) with the seven different recitations; this tradition is well known amongst Muslim scholars in general but is not recognised as being trustworthy.

Al-Zarkshi [sic - al-Zarkashi] says in his book al-Burhan, "It is true that these seven recitations from the seven reciters have come to us via unbroken chain of transmission but their chain of transmission from

[Back To Top](#)

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

the Prophet are open to inspection, since the chains of transmission of the seven reciters are all of the type of single transmission, that is, related by one single man to another single man."

"Al-Makki says in his book, "Anyone who imagines that the recitation of such men as Nafi and 'Asim are the same seven 'harf mentioned in the saying of the Prophet is committing a grave mistake." Moreover, the implication of this saying is that recitations, other than these seven, are not correct; this also is a grave mistake since early Islamic Scholars like Abu 'Ubayd al-Qasim ibn Salam and Abu Hatim al-Sijistani, Abu Ja'far al-Tabari and Isma'il al-Qadi have recorded several other recitations besides these seven.

At the beginning of the second century A.H. the people of Basra used the recitation of Abu 'Amr and Ya'qub and in Kufa the recitations of Hamzah and 'Asim. In Sham they used that of Ibn 'Amir and in Mecca that of Ibn Kathir. In Medina that of Nafi' was used. This situation remained unchanged until the beginning of the third century A.H. when Ibn Mujahid removed the name of Ya'qub and put the name of al-Kisa'i in his place.

The reason why scholars paid so much attention to the seven reciters, despite there being many others of equal or better standing, was that the number of recitations had multiplied so quickly (sic) that they lost interest in learning and recording all the traditions about recitation. Thus they decided to choose several of the recitations which complied with the orthography of the Qur'an and which were easier to learn and record.

Thus for the five copies of the Qur'an which 'Uthman had sent to the towns of Mecca, Medina, Kufa, Basra and Sham, five reciters were chosen from the five areas and their recitations were then used. Ibn Jubayr writes about these five recitations from the five forms. Ibn Mujahid records a tradition which asserts that 'Uthman sent two other copies to Yemen and Bahrain, that the number of 'Uthman copies thus numbered seven and that they chose seven narrators.

Since precise information about this tradition (which states that copies were sent to Yemen and Bahrain) was not available, they added two of the reciters of Kufa, to make up the number they had previously chosen, to seven. This number, which corresponds with the above-mentioned saying and affirmed that the Qur'an was revealed in seven recitations, was then used by others who had no **knowledge of the matter. They mistakenly supposed that what was meant by the seven harf which the Prophet spoke of, was the seven recitations. The only trustworthy recitations are those whose text is sound and whose meaning corresponds to what is written in the Qur'an.**

Al-Qurab says in his al-Shefi, "We should look for the seven recitations amongst the qurra' not from among others." This view is neither tradition nor sunnah but rather it originated from some of the later Scholars who collected the seven recitations. These seven recitations became so well known that people imagined that other recitations should not be used. This however,

[Back To Top](#)

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

has never been claimed."
(*The Qur'an in Islam Its Impact and Influence on the Life of Muslims*, Sayyid Muhammad Husayn Tabataba'i, Published by: Zahra Publications P.O. Box 730, Blanco, Tx. 78606, U.S.A: cited from <http://www.al-islam.org/quraninislam/index.htm> ; bold added)

This makes everything about the '7 readings' of the Qur'an 'questionable' in relation to what is asserted was the 'original Qur'an', the '7 Ahruf'.

It is obvious that a dizzying 'expansion' of recitations with no particular attention to retaining the '7 Ahruf' forced the later scholars of Islam to clamp down on the 'readings'. But, further to this was the acknowledgement among some that there was **a need** to be looking for some way to 'link' the '7 readings' with the '7 Ahruf', even if it was only to say that in some way the '7 Ahruf' should be "looked for" among the '7 readings'.

Returning to **Von Denffer**, we find there also a summary of this confusion. After a short section on the '**7 Readers**', he concludes his chapter with a summary on the '7 Readings' from **ibn al-Jazari** which agrees with the stand of others that the '7 Ahruf' should be "looked for " in a far broader number of readings:

"The best summary on this topic is perhaps contained in the words of the scholar Abu-l-Khair bin al-Jazari (d. 833/1429), who wrote:
"Every reading in accordance with Arabic (grammar), even if (only) in some way, and in accordance with one of the masahif of Uthman, even if only probable , and with sound chain of transmission, is a correct (sahih) reading which must not be rejected, and may not be denied, but it belongs to the seven modes (ahruf) according to which the Qur'an was revealed, and the people are obliged to accept it, no matter whether it is from the seven Imams, or the ten, or from other accepted Imams, but when one of these three conditions is not fulfilled, it is to be rejected as weak (da'if) or exceptional (shadh) or void (batil), no matter whether it is from the seven or from one who is older than them." (Von Denffer, *Ulum*, p. 120f; the footnote reads "**Suyuti, *Itqan*, I, p.75**"; emphasis added).

Since the misplaced '7 Ahruf' could not be admitted to be 'forever lost', there had to be some assertion that they 'might still be found' amongst what was in use, and so all and sundry readings were accepted as the '7 Ahruf'!!

One is left with the image of a religion which while purporting 'perfect knowledge of the Qur'an' has in fact fallen to relying solely upon searching amongst debris to scratch for remnants of its Divinely kept 'Book'.

The Qur'an is seen to be merely just another *Hadith*. In fact a great mass of *Ahadith*, which, while needing to be transmitting an absolute

[Back To Top](#)

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

reality of the '7 Ahruf' (what are asserted to be "the exact Words of God"), now is found to transmit '35' versions and no-one is to quibble - because it 'is' part of the '7 Ahruf'! This *Hadith* should be rejected!!

This has to strike fear into the heart of every follower of Islam who is serious about **Heaven and Hell**.

[Who Removed '6 Forms' \(Ahruf\) From Use?](#)

But, **Von Denffer** also introduces us to a further gap in Islam's knowledge about the '7 Forms' - the apparent early removal of '6 Ahruf' from use. Exactly how they were removed Islam doesn't know for certain! **Von Denffer** raises the topic in the following way:

"Seven Modes in the Qur'an

While some scholars {footnote 51} hold that the written Qur'an now includes only one of the 'seven modes', and others are transmitted orally to us, there is some evidence also for the view that the text of the Qur'an, as we have it in front of us, may include all these 'seven modes' because:

- No one would change the Qur'an
- The present text was written upon the basis of the sahaba testimonies, both orally and written, going back directly to the Prophet.
- The Qur'an is protected by Allah." (p.117, *ibid.*)

In footnote #51, to which **Von Denffer** points us for the names of scholars who have declared that **6/7ths of the Qur'an are no longer available**, he states:

*"e.g. Tabari, Jami' al-bayan 'an ta'wil ayat al-qur'an, Cairo, 1968. See introduction to this tafsir. Zarkashi, Vol. 1, p.213 says most scholars are of the first view, and that the last double-reading of the Qur'an by Muhammad in the presence of the Angel Gabriel served, among others, the purpose of eliminating the other six modes." (p.117, *ibid.*)*

We note that, while documenting what the early scholars have deduced, **Von Denffer's** own religious convictions about the preservation of the Qur'an (i.e. his belief which declares it will never change) have forced him to deny their conclusions and adhere to his own, that "the faith I have been taught says it has to still **ALL** be here somewhere".

However, **at-Tabari's** opinion must be noted. **He believed that 'Uthman had burnt all but one because the '7 ahruf' were 7 texts.**

Even on this **all-important** point of who 'removed' the claimed original '7 Forms', being **the only readings** of the content of what Islam claims is a 'new Book', Islamic scholars are divided, having no "certain" historical knowledge about the text of the Qur'an, but "**only conjecture to follow**". Was it Gabriel, or was it `Uthman some 18 years later?

[Back To Top](#)

[Back To Part 2 Index](#)

Part 2: The True State Of The Qur'an

This also shows even more ignorance about the Qur'an's history for it means that Islamic scholars are divided over what caused the actions of Caliph `Uthman.

DIAGRAM: Oral/Written Transmission of Qur'an

What we have just examined shows clearly that the line of transmission termed 'ORAL' in the diagram shown below, is faulty in the extreme! As we progress we will examine this further, as well as the other line of transmission.

(This diagram comes from the Internet Site of Sabeel Ahmed of the Chicago Dawah Center, also mentioned on p. 66 of A 'Perfect'

Qur'an; <http://www.iol.ie/~afifi/BICNews/Sabeel/sabeel3.htm>)

Transmission of the Qur'an



Part 2: The True State Of The Qur'an

[Back To Main Index](#)
[Back To Part 2 Index](#)

CHAPTER V: 'UTHMAN'S TEXTS HAD DISCREPANCIES

a/ The Reason For Making 'One' Text

Islam's 'history' claims that in 30 AH, some 18 years after Muhammad's death, during Caliph 'Uthman's reign, there was much contention amongst certain followers of Islam concerning the recitation of the Qur'an¹. It is recorded that he commanded copies to be made of **one consonantal symbol text**, and sent these to the centres of the Islamic empire with the command that all texts that varied from those copies were to be **burnt**. Von Denffer states it as ²:

"During the time of 'Uthman differences in reading the Qur'an became obvious, and after consultation with the Companions, 'Uthman had a standard copy prepared from the suhuf of Abu Bakr kept with Hafsa at that time.

The following is the report transmitted in Sahih Bukhari:

"Narrated Anas bin Malik: Hudhaifa bin Al-Yaman came to 'Uthman at the time when the people of Sham and the people of Iraq were waging war to conquer Arminya and Adharbijan. Hudhaifa was afraid of their (the people of Sham and Iraq) differences in the recitation of the Qur'an, so he said to 'Uthman, 'O chief of the Believers! Set this people right before they differ about the Book (Qur'an), as the Jews and the Christians did before'. Then 'Uthman sent a message to Hafsa saying, 'Send us the manuscripts of the Qur'an so that we may copy the Qur'anic materials in perfect copies and return the manuscripts to you. Hafsa sent it to 'Uthman. 'Uthman then ordered Zaid bin Thabit, Abdullah bin az-Zubair, Sa'id bin Al-'As and Abdur Rahman bin Harith bin Hisham to rewrite the manuscripts in perfect copies. 'Uthman said to the three Quraishi men, 'In case you disagree with Zayd bin Thabit on any point in the Qur'an, then write it in the dialect of the Quraish, as the Qur'an was revealed in their tongue'. They did so, and when they had written many copies, 'Uthman returned the original manuscripts to Hafsa. 'Uthman sent to every Muslim province one copy of what they had copied, and ordered that all the other Qur'anic materials, whether written in fragmentary manuscripts or whole copies, be burnt....'" (Sahih Bukhari, Vol.6, #510, p. 479).(Ulum, p.52f).

However, the reason for these differences of the Iraqis and Syrians (Sham) is central in understanding why such an action was taken. It is thus worth noting that at-Tabari (d.309 A.H.) in his *Tafsir* (commentary), includes in his version of this Hadith:

"Hadaifah said, "I took part in the expedition against Armenia where there were Iraqis as well as Syrians. But the Syrians follow the reading of the Qur'an according to Ubai ibn Ka'b, and they say some things which the Iraqis have not heard, so the latter accuse them of unbelief. In the same way the Iraqis, who follow the reading of Ibn Mas'ud, read some things which the Syrians have not heard, and the Syrians accuse

[Back To Top](#)

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

them of unbelief. Restrain this people before they differ in the book, as do the Jews and the Christians." (*Tafsir*, vol. 1, p. 20: cited from W. Campbell, *The Qur'an and the Bible in Light of History and Science*, p.110f)

Ibn Mas'ud and **Ubai** were sent by the 2nd Caliph `Umar as the Islamic governors and teachers of their respective provinces. They were not rebels who went out to spread error! They were teaching their particular 'version' (Islam's *own* word for differing Arabic texts) of the Qur'an which they both claimed adamantly came from Muhammad.

Yet, **Von Denffer** who already admitted graphic differences in the Companion readings has the gall to misstate the facts as:

"Later on, with Muslims settling in many parts of the world, the Qur'an was recited in a variety of ways, **some of which were not in accordance with the accepted text**, and the transmitted readings of the Prophet and the Companions. This necessitated a thorough screening and distinction between what is *sahih* (sound) and what is *shadh* (exceptional)." (*Ulum*, p. 119)

Although many claim that the codices of the Companions were different simply because they were 'personal notebooks', the differences **Tabari** mentions were those actually recited by their pupils, the citizens of Iraq and Syria, as 'Qur'an' from these men. These were not 'notebooks', and *Sahih Muslim* (Vol. 2, p. 393f., #1797-1801) records examples of the differences taught to the followers.

For this reason Ibn Mas'ud is known to have refused to hand over his text to `Uthman's agents declaring that he received his from Muhammad and he was not willing to accept what young **Zaid ibn Thabit** recited. And, *Sahih Muslim* #6022 (Vol. 4, p. 1312; English version) records his admission that he told his followers to likewise withhold their copies!

Those who believe the other version, that 6 out of the '7 Forms' were withdrawn at the Final Review, are faced with the equally problematic choice that the admitted variations in writing were either because the people did not obey immediately, OR, at a later time error crept into the written text of the '1 Form' of the Qur'an which remained at the time of Muhammad's death! However, it must then be accepted that such error would of necessity been **in the Companions' texts** in order for them to be burnt!

No Sunni could accept this! Thus, those who do believe the version that the 'Final Review' marked the end of the '7 Forms' are forced by their beliefs to deny that variation of any kind would have continued in the written texts. Thus, they have to declare that the many Companion codices vary from one another only because they were 'notebooks'.

[Back To Top](#)

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

Again, though, it is obvious that the lack of 'certain knowledge' about both the history and content of its Qur'an has resulted in Islam's scholars seeking to defend the Qur'an according to their own opinion (*ikhtilaf*) of what the evidence says, and not upon 'facts', of which there seem to be very few in Islam. This has resulted in a conflicting array of 'stories', not a 'history', and has placed Islam in the embarrassing position of having several explanations for the presence of such divergences in the early written texts, when it has been telling everyone that such variations have never existed! **Islam has been leading everyone to believe that the Qur'an has only ever had one text (usually stated as "the one Muhammad left us"), and not '7'! This is obviously another 'outwitting' by the hierarchy of Islam upon the unsuspecting Ummah.**

However, the reason that Islam must hide the truth about itself seems obvious. How could it openly attack the Bible's many manuscripts all representing one text, and every one of them able to be compared with each other as a safeguard against error, **if Islam were to admit that it never had just 'one', but '7', and it can't even tell anyone what was in them!?**

Therefore it has become not only convenient but necessary for Islam's survival, to avoid discussing early details about the Qur'an, such as what **Tabari** recorded about the accusation made between the various groups that the other's version was 'heresy', and claim that the followers of Islam in Iraq and Syria were simply "non-Arabic speaking", a people ignorant of **how to pronounce the Arabic text** of the Qur'an. The claim is then made that it was to correct this that `Uthman sent them a complete and 'official' transcript of the Qur'an. However, it is obvious that this would never have alleviated a problem like error in pronunciation, since, as was earlier noted, the ability to distinguish such things was not yet available and the written text was a bare consonantal symbol text, and nothing else!

b/ What Happened to the 'Originals'?

Von Denffer raises another issue, the demise of Hafsah's manuscripts, the only 'originals':

"Later, Marwan b. Hakam (d.65/684), according to a report in Ibn Abi Da'ud, collected it from her heirs and had it destroyed, presumably fearing it might become the cause for new disputes." (Ulum, p.56).

One must not bypass the fact that the burning of Hafsah's copy to avoid further contentions means that **'UTHMAN DID NOT IN FACT MAKE 'AN EXACT COPY' OF HAFSAH'S MANUSCRIPT**, as some claim. If he had, there would have been no need to burn it. Rather, according to

[Back To Top](#)

PART 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

Islam's stand, it would have contained a conglomeration of the '7 Forms', something that might bring nostalgia to the people who learned the Qur'an from specific teachers. According to Islam's theology, there might also have been some abrogated sections. ³

It was obvious to Tabari that it was with the idea of removing all **written differences** (*i.e. differences in the consonantal symbols*) in the Companion Codices, that `Uthman sent his copies of the Quran to Iraq (Kufa and Basra) and Syria (Dasmascus), as well as maintaining copies at Medina and Mecca, and perhaps one copy himself (usually referred to as 'the Imam').

The claim that `Uthman issued 'perfect copies' of a single text to all points of the Islamic empire should surely guarantee Islam's claim to having a perfectly uniform consonantal symbol text in its Arabic Qur'an's world-wide, whether that be attributed to Divine promise or `Uthman's human intervention.

DIAGRAM 1: THE FATE OF THE ORIGINALS

c/ Discrepancies Between 'Uthman's Manuscripts (Graphic Forms)

In fact, **Von Denffer** failed to note the following from the well-known Islamic writer **Ibn Khallikan**:

"Abu Amr states that he received the following revelation from Katada as-Sadusi: **"When the first copy of the Qur'an was written out and presented to [the khalif] Othman Ibn Affan, he said: 'There are faults of language in it, and let the Arabs of the desert rectify them with their tongues.'**" (*Biographical Dictionary*, Ibn Khallikan, p. 401)

This is just the first manuscript copy, and already corruption was readily visible to Caliph 'Uthman. Again, since only the consonantal symbol text could be written down, it is obvious that what 'Uthman saw were consonantal symbol errors, corruption in the 'graphic form'. But, how far did he look, and how many did he find? Did he find 5, 10, 500, or 1000 errors? And, what kind of corruption did he find? Were there symbols missing, or just symbols added? And, what about the other manuscripts? Were they also found to be corrupted?

Again, although **Von Denffer** freely quotes from the *Fihrist* of **al-Nadim**, he omits that **al-Nadim** records that many early scholars were interested in these same questions. For example:

"Books Composed About Discrepancies of the [Qur'anic] Manuscripts
The Discrepancies between the Manuscripts of the people of al-Madina, al-Kufa, and al-Basrah, according to al-Kisai; book of Kalaf, Discrepancies of the manuscripts; Discrepancies of the People of al-Kufa, al-Basrah and Syria concerning the Manuscripts, by al-Farra';

[Back To Top](#)

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

Discrepancies between the Manuscripts, Abu Da'ud al-Sijistani; book of al-Mada'ini about the discrepancies between the manuscripts and the compiling of the Qur'an; Discrepancies between the Manuscripts of Syria, al-Hijaz, and al-Iraq, by Ibn Amir al-Yahsubi; book of Muhammad ibn 'Abd Al-Rahman al-Isbahani about discrepancies of the manuscripts." (*Fihrist*, p.79, *emphasis added*)

Also,

"The Books Composed about the Spelling in the [Qur'anic] Manuscripts Book of Yahya ibn al-Harith; book of Ibn Shahib; book of Ahmad ibn Ibrahim al-Warraq; book of Ya'qub ibn Abi Shaybah." (*Fihrist*, p. 80, *emphasis added*)⁴.

Thus we find that **from the beginning** Islam's scholars⁵ not only acknowledged, but recorded, the corruptions between the manuscripts which `Uthman sent to the Hijaz (Mecca/Medina), Iraq (Kufa and Basra), and Syria (Damascus) - the 'new' set of 'originals', the new 'received texts' of the Qur'an.

Yet, all this acknowledges something which denies the very content of the Qur'an itself, "We will guard it (from corruption)." (Q15:9). Even in the earliest of times the Qur'an had not survived intact.

The question must also be asked as to whether Islam has since corrected the errors in these texts, for, if it did not, then it means that it has accepted as 'Qur'an' several 'corrupt' manuscripts that are not 'perfect copies' of any one of the '7 Forms', and it has thus ascribed Divine authority to the corrupted texts of Caliph `Uthman by continuing to propagate them rather than correct them. The present Qur'ans of necessity are all 'corrupt'.

But, what were the errors which these books recorded? Are we able to verify them today? This can only be done by correlating what Islam claims are two of Caliph `Uthman's texts, the one sent to Kufah and that kept at Medinah. ***These texts are still being printed today***, and by checking their texts against one another and against the ancient records of men like **ad-Dani**, and **ibn al-Jazari**, we can verify whether the corruption has been retained.

[Back To Top](#)

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

Footnotes

1/ Mention has not been made of the first collection of the Qur'an, generally said to have been made under the first Caliph Abu Bakr, passed to the second Caliph `Umar, and left at his death to his daughter Hafsa, one of Muhammad's wives. Part of the text of *Bukhari*, Vol. 6, #509, reads:

"Narrated Zaid bin Thabit; Abu Bakr as-Saddiq sent for me when the people of Yamama had been killed... (I went to him) and found `Umar bin Al-Khattab sitting with him. Abu Bakr then said (to me); "Umar has come to me and said; "Casualties were heavy among the Qurra of the Qur'an (i.e. those who knew the Qur'an by heart) ...and I am afraid that more heavy casualties may take place... whereby a large part of the Qur'an may be lost. Therefore I suggest, you (Abu Bakr) order that the Qur'an be collected." I said to `Umar, "How can you do something which Allah's Messenger did not do?"... "Umar kept urging me until Allah opened my chest for it and I began to realise the good idea which `Umar had realised."... "then Abu Bakr said (to me). '...So you should search for (the fragmentary scripts of) the Qur'an and collect it (in one book). '...So I started looking for the Qur'an and collecting it... Then the complete manuscripts (copy) of the Qur'an remained with Abu Bakr till he died, then with `Umar till the end of his life, and then with Hafsa, the daughter of `Umar."

2/ The Hizb ut-Tahrir state almost the same thing:

"Abu Bakr instructed Zaid bin Thabit to collect the Qur'an... The compiled Qur'an was kept by Abu Bakr (ra) until he died, then by Umar bin Khattab, and when he died it was given to his daughter Hafsa (ra).... During the time of Uthman (ra) differences in reading the Qur'an became obvious and after consultation with the companions, Uthman had a standard copy made for [edit.- from] the Suhuf (pages) of Abu Bakr (ra) that were with Hafsa (ra). the copy was prepared by Zaid bin Thabit, Abdullah..., Said..., and Abdur-Rahman Harith bin Hisham. Copies were made and distributed, 2 of these copies can today be found in the Topkapi Museum in Istanbul and in Tashkent." (*What is The Qur'an?*, Al Khalifah Publications)

3/ See *Sahih Muslim*, Vol. 2, p. 500, #2286, where it is maintained that 2 Surahs were forgotten, and which the commentator assures us were 'abrogated'.

4/ This same *Fihrist* has in 1997 been offered for sale by The Muslim News, U.K., through its Muslim News Book Service. They refused to respond to the repeated efforts of the present writer to order a copy.

5/ One of those who later dealt with this subject, **ad-Dani** (d. 444 A.H.), is evaluated by **ibn Khaldun** in the following way; "...there appeared **Abu `Amr Ad-Dani**. He achieved the greatest perfection in the reading of the Qur'an. The knowledge of it rests with him, and its transmission in its entirety goes through him." (*The Muqaddima*, Vol. 2, p. 441).

Many other well-known Islamic scholars including as-Suyuti, ibn al-Jazari, etc., also recorded these. These are not 'flyweights'. They are those through whom the knowledge of the Qur'an depends.

[Back To Part 2 Index](#)

[Back To Top](#)

Part 2: The True State Of The Qur'an

[Back To Main Index](#)
[Back To Part 2 Index](#)

CHAPTER VI: THE ANCIENT QUR'ANIC DISCREPANCIES TODAY

a/ The 'Seven Readers'

While we will examine more fully the origins of the '7 Readings' later, it is necessary to introduce them at this point since the content of the texts of Caliph 'Uthman have been relayed through history as part of Islam's 'oral tradition', which is the sole record of these 'readings'.

Von Denffer makes an important point about the '7 readings':

"The 'seven 'ahruf' are however, not identical with the well-known 'seven readings.' These came about in a later age." (Ulum, p. 117; emphasis added).¹

In fact, although **abu Da'ud** (d. 275 A.H.) had earlier written a book about the 'Seven Readings'², the records of Islam claim it was not until 322 A.H. in Baghdad, that **ibn Mujahid** and the Islamic hierarchy, implemented the present seven 'readings' as what was 'officially' to be used in reciting the Qur'an. As **Von Denffer** states it:

"The 'seven readings' were standardised in the second/eighth century. Ibn Mujahid, a ninth-century Muslim scholar, wrote a book entitled The Seven Readings, in which he selected seven of the prevailing modes of recitation as the best transmitted and most reliable. Others were subsequently disfavoured and even opposed, among them the readings of ibn Mas'ud and 'Ubay bin Ka'b." (Ulum, p.119)

These then are 'reading systems' which have become associated with the names of specific individuals through whom they are traced, although they are not declared to be the originators of these 'systems'. They are listed here according to the respective Islamic centres where not only did each one live, but where they would have been expected to use the 'Uthmanic text from that centre. Thus we have:

from Medinah (Nafi, d. 169 A.H.);
from Meccah (ibn Kathir, d.120 A.H.);
from Damascus (ibn 'Amir, d. 118 A.H.);
from Basrah (Abu 'Amr, d. 148 A.H.);
from Kufah ('Asim, d.127 A.H. ; Hamza, d. 156 A.H. ; al-Kisai, d. 189 A.H.).

In addition, three other 'readers' are accepted as filling this out to '**the Ten**'. The additional three are:

from Medinah (Abu Ja'far, d. 130 A.H.);
from Basrah (Ya'qub, d.205 A.H.);
from Kufah (Khalaf, d. 229 A.H.).

Again, others accept four more as constituting '**the Fourteen**'.



Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

The additional four are:

from Basrah (Hasan al-Basri, d. 110 A.H.; Yahya al-Yazidi, d.202 A.H.),

from Meccah (ibn Muhaisin, d. 123 A.H.);

from Kufah (al-'Amash, d. 148 A.H.). (see *Ulum*, p.119f.)

b/ Several Of These 'Readings' Are Still In Print Today




Although it is not readily apparent to Westerners, at present there are several 'readings' of the Qur'an in print among the Islamic peoples.

For our purpose we will examine two of these, namely, those purported to be of Warsh 'an (according to) Nafi (d. 169 A.H.), and Hafs 'an 'Asim (d. 127 A.H.). As just noted, Nafi and 'Asim were living at Medinah and Kufah respectively. Thus, one would expect to find that the 'Uthmanic consonantal symbol texts underlying their 'readings' should indicate what errors these 'Uthmanic texts contained.

As to the present use of these texts, **Von Denffer** relates:

"...the reading transmitted by Warsh is widespread in Africa, except Egypt, where, as now in almost all other parts of the Muslim world, the reading transmitted by Hafs is observed." (*Ulum*, p.119, emphasis added).³

c/ 'Expected' Variations Between The Hafs and Warsh 'Readings'

As one would expect, between two differing 'readings'⁴ there are variations in vowelling, obtained by the varying application of the short vowel signs of fatha  (the short stroke representing short 'a'), kasra  (stroke underneath for a short 'i'), and damma  (sign for a short 'u'), things the Arabs admit were invented for writing in later times.

And Von Denffer openly acknowledges vowelling differences, underscoring his photographic Plates 7 and 8 with the comments:

"A page from a printed Qur'an from North Africa...The text is vowelled according to the reading of Warsh."

and

"A page from a printed Qur'an from Jordan. The text is vowelled according to the reading of Hafs." (*Ulum*, rear of book; emphasis added).

However, **Von Denffer** does not provide any examples of the other type of variation one would expect to find between the Hafs and Warsh 'readings', namely variations in consonants obtained through the use of different combinations of the diacritical dots. These are what indicate which consonant the original 'consonantal symbol' is to represent.

Such variations are plentiful. A few follow:

-Q 3:81 Ataytukum (اَتَيْتُكُمْ) / AtaynAkum (اَتَيْنَاكُمْ) [diacritics give the letters nun and ta];

[Back To Top](#)

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

-Q2:259 nunshizuhA (نُنْشِرُهَا) / nunshiruhA (نُنْشِرُهَا) [diacritics give ra and za];

-Q2:140 taqUIUna (تَقُولُونَ) / yaqUIUna (يَقُولُونَ) [diacritics give ta and ya]⁵.

d/ 'Uthman's Corruptions Accepted As Divine Qur'an Till Today

However, modern Islam seems bent on eluding what classical Islamic scholars have stated plainly, that part of the reason that the 'reading' of Warsh (from Nafi) is indeed different from the 'reading' of Hafs (from 'Asim), is that they bear the marks of the consonantal symbol differences contained in the manuscript which Caliph 'Uthman sent to Medina (the one which Nafi used), and the one which he sent to Kufa (the one which 'Asim used).⁶

A statement from ancient Islamic authorities like the following concerning

Q2:132 where the Hafs reading is wawaSSA (وَصَّى), and the Warsh

is wa'awSa (وَأَوْصَى), clearly declares the corruption of the manuscripts:

"Nafi, Abu Jafar and Ibn 'Amir read wa'awSa, which was how it was in the texts of the Medinese and the Syrians. The rest of the "ten" [readers] read wawaSSA which was how it was in their texts."

(Ibn al-Jazari, *al-Nashr*, II, 212ff; cited from *The Value...*, A. Brockett, pp. 35f; emphasis added).⁷

At-Tabari, Abu 'Ubayda, al-Farra, ad-Dani, and az-Zamakshari, all admitted this consonantal symbol discrepancy in the texts of Caliph 'Uthman.

Ad-Dani also noted many others:

"This and the following example are for al-Dani (d.444/1053), two items in a long list, although he adds concerning this particular entry that Abu 'Ubayda (d.224/838) saw wa'awSa in the Imam, the mushaf 'Uthman."

(The footnote #18 reads "Al-Dani, al-Mugni...109,116,118)

[N.B.- Reproductions of Ad-Dani's Al-Muqni, and full Qur'anic texts for all examples are provided in this present writing at end the of this Chapter].

Among the other examples of textual corruption noted in **ad-Dani's al-Mugni** are the following, arranged with the Hafs reading first:

- wasAri'U (وَسَارِعُوا) / sAri'U (سَارِعُوا) (Q3:133) [consonantal symbol 'waw' {= 'and'} is present in the Hafs (Kufan) text but is missing in the Warsh

(Medinan) text.

- yartadda (يَرْتَدَّ) / yartadid (يَرْتَدِدُ) (Q5:54) [a second consonantal symbol 'dal' is present in the Hafs (Kufan) but not in Warsh (Medinan)]⁸.

- yA'ibAdi (يَعْبَادِ) / yA'ibAdI (يَعْبَادِے) (Q43:68) [consonantal symbol ya in the Warsh (Medinan) text, is not in the Hafs (Kufan) text].⁹

PLATE: FULL PAGE SCANS OF AL-MUQNI OF AD-DANI

[Back To Top](#)

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

يَقُولُ الَّذِينَ وَيَقُولُ الَّذِينَ - Q5:53 wa yaqUlu-lazIna () / yaqU-lulzina () - [Hafs text has a waw {= 'and'}, which is omitted in the Warsh (Medinan) text].

الَّذِينَ وَالَّذِينَ - Q9:107 walladhIna () / ildhIna () - [Hafs has waw {= 'and'}, which is omitted in the Warsh (Medinan) text.].¹⁰

مِنْهُمْ مِنْهَا - Q18:36 minhA () / minhumA () [The Hafs text omits the mim which is in the Warsh (Medinan) texts.].¹¹

وَأَنْ أَوْ أَنْ - Q40:26 'aw'an () / wa'an () - [The Hafs (Kufan) text has alif waw {= 'or'}; the Warsh (Medinan) text has only waw {= 'and'}].

فَبِمَا بِمَا - Q42:30 fabimA [kasabat] () / bimA [kasabata] () - [The Hafs reading has fa {= 'then'}; the Warsh (Medinan) text omits it.].

اللَّهُ الْغَنِيُّ اللَّهُ هُوَ الْغَنِيُّ - Q57:24 huwa alghanI () / alghanI () - [The Hafs (Kufan) text includes the word huwa {= 'he'}; the Warsh (Medinan) text omits the word huwa.].¹²

فَتَوَكَّلْ - Q 26:217 - "The Medinan (and Syrian) reading "fatawakkal" [] for

the Kufan "watawakkal" [] ...¹³ - [fa {= 'then'} in the Warsh (Medinan) text, but waw {= 'and'} in the Hafs (Kufan) text].

فَلَا يَخَافُ وَلَا يَخَافُ - Q91:15 - wa lAyakhAfu () / falAyakhAfu () - [The Hafs (Kufan) text has a waw {= 'and'}, whereas Warsh (Medinan) text has a fa {= 'then'}].

Three other differences in the graphic forms are:

فَادَارَأْتُمْ فَادَارَأْتُمْ - Q2:72 - () / () - [The alif is omitted in the Hafs (Kufan) text but is present in the Warsh (Medinan) text.].

وَأَنْ لَّوِ اسْتَقْمُوا عَلَى وَأَلَوْ اسْتَقْمُوا عَلَى - Q72:16 - () / () - [The Hafs (Kufan) text omits the nun, which is present in the Warsh (Medinan) text.].

عَلِمَ أَنْ لَسَ عَلِمَ أَنْ لَسَ - Q73:20 - () / () - [The Hafs (Kufan) text omits the

nun, which is present in the Warsh (Medinan) text.].

These are obviously the type of things which it is said 'Uthman saw as corruptions in the "first copy" of the last 'Form'. They are 'corruptions' which Islamic authorities continue to authorise for print while denying their existence before an unsuspecting world!

e/ "This Would Question The Perfection Of God And The Validity Of The Text"

While the Qur'an Islam claims to revere says "Who does more harm than he who tells a lie against Allah", it seems obvious that those who claim "Not one letter has changed", and "They will be found to be identical", etc., are doing a great deal of lying!

But what of the Hizb ut-Tahrir declaration that, "Any text claiming

PLATES: FULL PAGE WARSH/HAFS TEXT SCANS

[Back To Top](#)

[Back To Part 2 Index](#)

be divine must not contain ...adulterations since this would question the perfection of God and the validity of the text ."?

Of necessity, in the case of Islam with all its claims to Divine protection, WE MUST QUESTION THE PERFECTION OF ITS GOD and THE VALIDITY OF ITS TEXT.

But looking again at Islam's 'Proof', the testimony of Islam is that due to the action of Caliph 'Uthman, Islam has several corrupt texts and cannot be certain of the graphic form of any of its purported '7 Forms'. Thus there never was any such thing as 'EXACT COPIES', rather, they all differed.

Yet, by keeping them corrupt, and not correlating the manuscripts to obtain 'one true copy', Islam has given 'Divine authority' to each of the corrupted texts of 'Uthman!!

What then can we say of Islam's 'PROOF', its assertion that it has "perfect manuscripts" by Divine decree, unlike everyone else? It is obviously another 'outwitting' of the Ummah.

What one can confidently say is that there IS 'PROOF' that within 20 years of Muhammad's death, the people of Islam suddenly had 5 or more new Arabic 'originals' and no two of them were exact copies'.

What's more, **there is 'PROOF' that Islam has accepted as 'Divine' what it admits never existed before!! There is 'PROOF' that Islam has accepted 'corruption' as 'perfection'!** There is Proof that the present Qur'ans are an unacceptable form of Bid'a (innovation)! *Those who want truth' can see it!*

All of this as well as the rest of what we will examine will cause us to perceive the irony in **M. Hamidullah's** statement *"Without having preserved the very spelling of the Qur'an, as established by the Caliph 'Uthman, we would have lost this so very precious proof, which will certainly come to the help of yet others on other occasions."* (Ibid., p. 79)

[Note: Full page reproductions of the Hafs (1924 Egyptian edition) and 1964 Warsh (also printed in Egypt), as well as the pages cited from Ad-Dani's *Al-Muqni*, follow so they can be viewed as they exist and thus thwart any 'outwittings' that they have been 'tampered' with by a Christian.]

[Back To Top](#)

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

Footnotes:

1/ Despite this admission **von Denffer** elsewhere tries to make them appear to be the same when he speaks of the modern '7 readings' being recorded:

"...the Qur'an is available in a number of ways of recitation (the seven *ahruf*) but of course a recording can present only *one* of the several accepted readings.
The reading presently available in recorded versions is the one by Hafs,,, while other readings, such as the North West African style, (Warsh)..." (*Ulum*, p. 178)

This is important in that the original '7 Forms' (ahruf) are also claimed to have been the '7 original readings'! So then, after `Uthman eliminated 6 of them, how is it that another '7 readings' [and many more as we will note later!] admittedly "came about in a later age" and yet are deviously referred to as the 7 *ahruf*!!!

2/ It is also known that he only recorded a rather scanty rendition of each of 32 readings, something that does not indicate that everyone was passing along something even vaguely resembling complete forms of the new '7 readings'! This may also have helped the modern scholar al-Said who wrote, "Each of the [ten] readings in question is associated with a famous Koran-reader by whom the Reading in question was transmitted at that point in Islamic history when the various readings began to emerge as distinct systems." (al-Said, *The Recited Qur'an*, Princeton; cited from *Studies in two transmissions of the Qur'an*, Ph.D., Brockett, p. 94)

3/ However, Warsh texts do get printed, and used, outside the aforementioned area. In the Yemen the Warsh reading is known as "the reading of Nafi". The 1964 Warsh copy in the possession of the present writer was authorised by al-Azhar, Cairo (permit no. 1-15), and was also printed in Egypt. It was designated for distribution in Lebanon and Syria. A text with the same permit number purchased in Morocco is also in hand and apart from omitting the statement about being bound for Labanon, etc., it is identical in every respect, probably coming from the same plates, as Brockett noted of others.

In fact, many regions of the Islamic world print Hafs Arabic texts which are based upon their own manuscript traditions which show definite signs of corruption. [We will note some of this later.] Consequently, in the West, it is the Hafs (Kufan based) text which is seen among the Islamic peoples whether it is a Turkish, Egyptian, Indian, Pakistani, or Iranian, etc., text, and whether it comes as an Arabic text on its own, or whether it is accompanied by one of the various translations, of, for example, A. Yusuf Ali, M. Pickthall, M. Asad, M. M. Katib, M. Hamidullah, etc.. In fact the Yusuf Ali translation has been printed with several 'versions' of these Arabic texts (*Studies in two transmissions of the Qur'an*, Ph.D., Brockett, p. 29), as can be verified by an comparison of those texts in print.

4/ As just mentioned, according to its generally proposed history we should expect Islam to possess only one reading, that representing the one remaining 'Form'. However, such does not exist since Islam has accepted more than one for

[Back To Top](#)

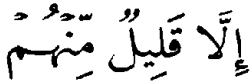
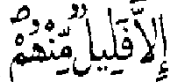
[Back To Part 2 Index](#)

`Uthman's text.

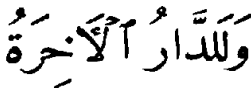
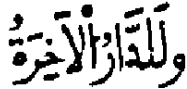
5/ Examples from *Value...*, Brockett, p.38; the Arabic has been added and is that of the 1952 reprint of the 1924 Egyptian Hafs Edition, and that of the 1964 Warsh printed in Egypt by authority of al-Ahzar.

6/ Some, despite ad-Dani's clear assertions that the readings of the various centres represented "how it was in their [i.e. local] text" of 'Uthman, attempt to blame later scribes maintaining that they copied the graphic differences in the 'readings' into the mushaf! This would assert that there is 'interpolation' from later scribes into the Qur'anic texts! This most would adamantly deny!

7/ Yet, it must not be thought that this agreement between the Medinan and Damaskan texts indicates that they agreed on all points. Not at all, for ad-Dani provides, among others, the following examples where the Kufan (K) and Medinan (M) texts agree and differ with the Damaskan (D) copy.

-Q4:66 (K -none  / M -none  / D -

alif (س ٤٦٦) « إِلَّا قَلِيلًا مِنْهُمْ »

-Q6:32 (K -lam  / M -lam  / D -

none (س ٦٣٢) « وَلِلدَّارِ الْآخِرَةِ »

It is obvious that the Medinan and Damaskan copies did not always agree. It will also become apparent that there was no consistency in the way the corruptions occurred in the `Uthmanic texts.

8/ And again ibn al-Jazari stated:

"Abu Ja'ar, Nafi and Ibn `Amir read yartadid, which was how it was in the texts of the Medinese and the Syrians. The rest of the 'ten' [readers] read yartadda which was how it was in their texts. All, however read yartadid in [the same phrase in] Q2/217 because of the unanimity of the texts..." (the footnote #22 reads "Ibn al-Jazari, ii. 255."). And: "Here also al-Dani cited Abu Ubayda as having seen yartadid in the imam." (the footnote reads, "al-Dani, al-Muqni, 110, also, 116, 118").

Thus the texts did agree on the spelling in some places.

9/ As cited from Brockett, *The Value...*, pp.35f; the footnote, #28, states "Ibn al-Jazari, vol. 2, p. 176-179; see also Al-Dani, al-Muqni, 36")

10/ This makes it continuous with the content of the preceding sentence. It is omitted in the Warsh which makes the sentence distinct from the preceding one.

11/ The Hafs readings says "from it", being masculine singular and refers to a 'thing'; the Warsh reading says "from them", being dual, not plural, and refers to

'two people', not 'something'.

12/ The Hafs text thus says, "God is the generous praised One"; the Warsh text says, "God the generous praised One". Again the omitted word makes the difference.

13/ *Studies in two transmissions of the Qur'an*, Ph.D., Brockett, p. 75, ft. 47; emphasis and Arabic added.

[Back To Part 2 Index](#)

[Back To Top](#)

Part 2: The True State Of The Qur'an

[Back To Main Index](#)
[Back To Part 2 Index](#)

CHAPTER VII: PROTECTING ALLAH - THE ILLUSION OF 1985

a/ The Final 'Outwitting' A New Medinan Text or 'Now You See Them, Now You Don't'

It is not surprising to find that while someone like Ahmed Deedat triumphantly proclaims "**Now you see it! Now you don't!**" when he finds out what most ordinary individuals already know, that publishers *do* occasionally revise the commentary (tafsir) which accompanies some translations of the Bible, we find that Islam's desire to be seen as having "only one Qu'ran" has caused it, in recent years (1985), to issue another new Edition of the Arabic text, which Mr. Deedat and IPCI are busy selling!!

While one Islamic acquaintance has termed it, "**the one that the Saudi's corrected**", *it is much more than that*, for although proclaiming itself 'The Mushaf of Medinah', **it has omitted all the corruptions which we noted ad-Dani and ibn al-Jazari recorded as being present in the true 'Uthmanic text of Medinah, things which Islam continues to print under permit from al-Azhar!** Thus Islam, instead of 'revising the commentary', has busied itself 'revising' its true history, and producing a 'new original' Medinan text - 1400 years after 'Uthman's errors!!

This self-proclaimed *Mushaf Al-Madinah An-Nabawiya* (*The Mushaf of the City of the Prophet*), which *should bear* the consonantal symbol text of Medinah [and be accompanied by an appropriate reading], rather agrees with the graphic form of the Kufan manuscript [as belongs with Hafs' reading] except in some few instances which are less noticeable.

In fact it sounds very much like a text published in Tunisia, and noted by someone as:

"...while deviating hardly at all from the 1342 Cairo text¹ in vocal form, it corresponds with the Wars copy [a 1969 Tunisian Wars text] in graphic form on several occasions rather than with the 1342 Cairo text."²

In a recent (1997) telephone conversation with the **Islamic Foundation U.K.**, the author was told, "**There is no such thing as the Mushaf al-Madinah**"!! We were in conversation about this same text! Yet this seems to be a widespread 'outwitting' (lie) for **the same claim was made by the man who gave the author a 1964 al-Azhar authorised Warsh text!!**

But, "**Take your own Qur'an and compare!**", as Von Denffer

[Back To Top](#)

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

writes! The consonantal symbol differences cited earlier from the classical Islamic scholars, and confirmed in the present authorised Warsh [Medinan] texts are indeed absent!

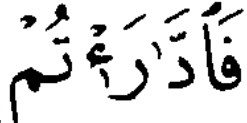

For example, in **Q2:132; 3:133; 5:53, 54; 9:107; 18:36; 26:217; 40:26; 42:30; 43:68; 57:24; 91:15**, those mentioned above, are all absent.³

Indeed, this text appears to be an almost exact duplicate of the 1924 Royal Cairo Edition of the Arabic text, depending upon which 'version' of this false Medinan text you examine. There are presently 3!! They actually vary in their graphic forms as to whether or not they include the few similarities which are supposedly the 'PROOF' that this is a 'Medinan' text!

These include whether or not the texts include a 'dagger-alif' ⁴ in **Q2:72** to 'mimic' the *alif* in the graphic form of the true Medinan text. Also, whether or not they include the 'ignored' consonant *nun* in **Q73:20**, something that is contained in the real Medinan text as noted in the previous Chapter. The true Medinan text also included an extra *nun* in **Q72:16**, something that all these texts omit.

We find:

1/ The 1990 King Fahd Printing Press version includes both the 'dagger-alif'

in **Q2:72**  , and the *nun* in **Q73:20**  in order to 'mimic' the Warsh (Medinan) text.

2/ The Amana Corporation in 1995 also printed a text saying only; "[The Arabic script has been completely changed using the script of the highly acclaimed and recently published Mushaf al Madinah al Munawwarah.](#)" However, it has a note denouncing its earlier honesty which it had expressed in its 1409/1989 printing of the same text:

["We thank those readers of our 1409 AH/1989 AC edition who expressed their concern over the use of the expression "New Revised Edition". In this edition we have removed the words "New Revised Edition" to avoid any misconception by our non-Muslim readers." \(p. vii; emphasis added\)](#)

However, the only 'misconception' that is being avoided is the one where it is denied that this is a 'new revised Arabic text'!! Not only was this an 'edited' Arabic text, falsely claiming the name 'Medinan', but, since it is indeed very different from the corrupted form of the Egyptian text that it printed in its 1983 copying of the 1975 Islamic Foundation printing, it certainly requires a designation as "The New Revised Edition" all around!! What an 'outwitting'!


فَادْرَجْتُمْ

It even contains the 'dagger-alif' in Q2:72, the 'Proof' that this is an 'edited' text from their 1983 one, and that it is only a mimicking of 'the original Medinan' which has the *alif* in the graphic form! Also, the

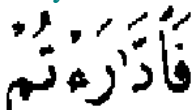
[Back To Top](#)

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)


'ignored' *nun* in Q73:20 is present, which was missing in Amana's 1983 printing.⁵

3/ The Noble Qur'an (1405/1985), also printed in Saudi and claiming to be this exact same text as issued that same year (1985) says, "The Arabic text of the Noble Qur'an has been taken from Mushaf Al-Madinah An-Nabawiyah, which has been printed ...in the year 1405...". (notes p.6). Yet, not only does it omit the


'dagger alif' in Q2:72, but it also omits the *nun* in the graphic form in Q73:20, making it as in the 1924 Egyptian text.

Maybe they got confused with so much shuffling! Or, maybe the words "taken from" are intended as a *tauriya* meaning they were 'only taking some of the text'! Thus we see that even inside Saudi, they don't agree on the content of the 'new Mushaf Al-Madinah'.

Yet, Dr. Hilali, whose notes accompany this false text states:

"As it is mentioned in this holy Verse: "We will guard it." By Allah! He has guarded it. On the contrary, all the other holy Books [the Taurat (Torah), the Injeel (Gospel), etc.] have been corrupted in the form of additions or subtractions or alterations in the original text." (The Noble Qur'an, 1995, notes by Dr.M.T. Hilali, p.477, ft. 1).

And the motive of ALL others he stated as:

"CHRISTIANITY: MEN WITHOUT RELIGION"; "A Muslim never lacks proofs about the purity and truthfulness of his religion...Christianity is men without religion; yet, by their endeavour, adventurous spirit, patience and monetary contributions they are able to falsify truth and make falsehood appear true." (The Noble Qur'an, 1995, notes by Dr.M.T. Hilali, p.1181; emphasis added)

But, since this false 'Medinan' text is obviously what is being used in the most recent spate of printings, including the Saudi effort to bring the Qur'an to the world with free copies being distributed, one can only be disgusted by such "wilful tampering of truth and concealing of evidence".

Indeed, as one Islamic writer bemoaned on the alteration of other aspects of Islam's history:

"One of the lamentable signs of the moral degradation of the Muslims of the present day is their constant demand to rewrite their past History in a way that presents Islam as a miracle of religious conversion... It is all the more deplorable that their are religious reasons for this tendency... The result is that there is not a single Muslim writer, writing on the History of Islam or any of its branches, whom a well informed reader can read on without an almost continuous sense of disgust, or whom a normal reader can read on with any confidence. However one may deplore it, perversity of conscience in religious matters is the order of the day and lying and wilful tampering of truth



Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

and concealing of evidence is considered meritorious to religion... We are passing through an age in which the main strength of our religion is held to consist in keeping people ignorant of the true facts." (The Early History Of Islam, P.E.T. Publications, comments of A.F. Badshah Husain)

Although that was a Shi'a commenting, we must agree for the obvious purpose of the Saudi scholars who invented this text is that the Medinan and Kufan consonantal symbol texts (the only ones in print) are now "MADE TO APPEAR" to be IDENTICAL, thus 'eliminating' 1400 years of 'Uthman's consonantal symbol errors!

To accomplish this, if they really did begin with the true Medinan text, a great many consonantal symbols had to be wilfully changed, something that the notes accompanying the Saudi's publication, and cited earlier, deny saying, "So well has it been preserved, both in memory and in writing, that the Arabic text we have today is identical to the text as it was revealed to the Prophet. Not even a single letter has yielded to corruption during the passage of centuries."

b/ 'Kithman', 'Taqiyya', 'Tauriya'

By now it is obvious that Caliph 'Uthman failed to accomplish his sole purpose, 'to unite the Muslims on the basis of a single mushaf' as **as-Suyuti** is known to have said.

So, why has **Von Denffer** (and others), chosen to 'overlook' all the 'original' consonantal differences by stating that absolutely every printed and hand-written text of the Arabic Qur'an is perfectly the same?

The reasons are obvious, for, as **Von Denffer** is quoted above, the belief is:

"the text of the Qur'an, once revelation had ceased, has remained the same to this day." (Von Denffer, Ulum, p. 44).

The importance of every variant in 'Uthman's manuscripts is obviously that they are '**post-revelational**' and so unacceptable because they didn't come from Muhammad! Thus, what is claimed to be 'Divinely preserved' from alteration is obviously not so, and **HARAM bid'a** (unacceptable innovation) has been accepted as 'revelation'!

But, Islam itself has enshrined as its foundation for existence the argument that the presence of the least of any alteration in anything claiming to be a 'previously Divinely sent Book' means that one cannot be certain that other alterations have not also occurred.

That is why all the writers we cited earlier have proclaimed that they

[Back To Top](#)

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

still have an unaltered ('perfectly preserved') Qur'an! Here is where Islam has made its stand and the point from which it has made its assault on Christianity and Judaism.

Thus Von Denffer HAS to write of the manuscripts purporting to be 'Uthmani 'originals' still in existence, "their texts and arrangement can be compared, by anyone who cares to, with any other copy of the Qur'an, be it in print or handwriting, from any place or period of time. They will be found to be identical." (Ulum, p.64).

All we have seen cries out that this is not true!

Despite all this, Islam batters away with all its might over some small variations in the Gospel manuscripts, and distracts everyone while the Saudis secretly eliminate some notable discrepancies in Islam's 'original' texts in order to deceive those both inside and outside Islam.

Again we say of such actions, "*perversity of conscience in religious matters is the order of the day and lying and wilful tampering of truth and concealing of evidence is considered meritorious to religion....the main strength of [the Islamic] religion is held to consist in keeping people ignorant of the true facts.*"

It is therefore obvious that if any follower of Islam (Mr. Deedat included) is honest enough to weigh the content of the true 'original' Qur'anic manuscripts with the same scale they claim Christianity's must be weighed on, the Qur'an must now be rejected, simply because of `Uthman's errors.

And this is all the more since, as the followers of Islam constantly proclaim, **it is ONLY the Qur'an which has claimed infallible protection, as the aya trumpets. But, this means that Allah has failed!** Since the true God cannot fail, therefore the entire content of the Qur'an must be discarded as not coming from Him.

That is why we also find **Von Denffer**, instead of being forthright about the obvious 'problems' with the 'Uthmanic manuscripts, etc., began his book dishonestly by stating:

*"In particular such topics related to the understanding of the text...have been treated more extensively while others, such as **the 'seven ahruf' or the 'Uthmanic writing', which are of benefit only to readers with a good knowledge of classical Arabic**, have been introduced, but not elaborated upon." (Ulum, p. 9, emphasis added).*

As we have seen, a clear understanding of the 'discrepancies' which stem from `Uthman's manuscripts being different from one another, has nothing at all to do with a knowledge of "classical Arabic". The issue is

[Back To Top](#)

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

quite straight forward - consonantal symbol variations, apparently due to scribal errors - all of which Islam has incorporated into its 'revelation'! And, as for needing an 'understanding' of the '7 ahruf' - which of the "35 sayings" (speculations) concerning them is he referring to?

It is obvious that for **Von Denffer** to admit that the scribes made errors in the 'original' manuscripts of the Qur'an is suicidal! And, if there are no 'original' manuscripts to view, then who knows what else might have been done to the text of the Qur'an!

The discrepancy between what **Von Denffer** has printed, what the Islamic Foundation continues to assert, and the *true* state of the Qur'anic texts, was raised in a recent conversation with Islamic Foundation U.K. in which it was stated, "There is no such thing as the Mushaf al-Madinah! The present writer concluded the conversation stating: **"It's hard** [i.e. difficult to tell the truth] **when you are so deep into the 'outwittings', isn't it?"**. This is, of course, the actual problem. Men become so ensnared by the spirit which tells them to lie that eventually they do not really care what the truth is. And all the while they think they are 'protecting Allah'.

But, we issue the same challenge *For Those Who Want Truth*, those who are innocent victims, who have believed such "wilful tampering of truth and concealing of evidence"! **Yes! "Take your own Qur'an and compare!" - but, fully compare the consonantal texts of Hafs and Warsh** as are still in print, not a portion of one page which can be conveniently chosen to show 'agreement'! Or, get a volume of **ad-Dani's** *al-Muqni*, and examine the texts we have cited.

It is only then that you will see for yourself the differences between the Kufan (Hafs) manuscript and the 'Imam' manuscript which produced some of the readings mentioned above, which were also that of the Medinan (Warsh) manuscript.

The same observations must be made of the text of the Qur'an in Istanbul, which **Von Denffer** leads us to believe is the Medina manuscript used by Nafi (Warsh's teacher). **If either of these texts agree with any Hafs (Kufan) text then they CANNOT be either the 'Imam' or the 'Medinan' manuscripts.**

Even if the claim is that it is the Damascus manuscript, **ad-Dani** has documented where it also differed. So there is absolutely no reason for Islam not to bring these manuscripts out into the open. Let us all determine if it's graphic form even matches one of them! Who knows, perhaps someone actually made a perfect copy!

[Back To Top](#)

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

It is obvious that Islam has NO 'PROOF' by which it can uphold its claims to an 'unchanged Qur'an', let alone 'Divine Protection'. **Sura 15:9 has failed.**

On these corrupt manuscripts, and THIS kind of 'scholarship', you have staked your eternal salvation.

c/'Originals' In Tashkent and Istanbul? - Part Of The Illusion

It is not surprising, then, that not only has the Islamic leadership begun tampering with the recorded 'original' `Uthmanic content to assure those whom it has kept ignorant of the mistakes of `Uthman that 'there is only one Qur'an', but *it has also told them that 'an original' is located somewhere for their examination.*

Because an 'original' is so important in the illusion, it became necessary for **Von Denffer** to finally identify the manuscript in Istanbul with the Medinan manuscript, and that in Samarkand with the text said to have been 'Uthman's own copy at Medinah, the 'Imam'.⁶ He states:

"The Madina Manuscript.. Some say... It has been reported...The manuscript then reached Istanbul but not Madina." (*Ulum*, p.62f, emphasis added).

And also:

"The `Imam' Manuscript This is the name of the manuscript which `Uthman kept for himself.... According to some... From Morocco, it might have found its way to Samarkand." [i.e. to Tashkent] (*Ulum*, p.63, emphasis added)

Later he declares his beliefs more clearly as:

"In other words: two of the copies of the Qur'an which were originally prepared in the time of Caliph `Uthman, are still available to us today and their texts and arrangement can be compared, by anyone who cares to, with any other copy of the Qur'an, be it in print or handwriting, from any place or period of time. They will be found to be identical." (*Ulum*, p.64; emphasis added)

But, this is basically what ALL the writers cited at the beginning of this article were stating, that all existing texts ARE the same - because they all HAVE to be the same for Islam to be viable in its own eyes.

As *his* 'Proof', on each of his photographs marked `Plate 3' and `Plate 4' **Von Denffer** displays a portion of the Tashkent manuscript and says, "(... *Take your own Qur'an and compare!*")"

Yet, as we have observed from **ad-Dani** as well as from other examples, *the text of the Imam manuscript (the one Von Denffer wants us to believe 'may well be' in Tashkent) DID NOT 'COMPARE' WELL*

[Back To Top](#)



Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

with the consonantal symbol text which is most in use by the followers of Islam, that of Kufah! They were not "EXACTLY THE SAME", and the corruptions are still being authorised for printing as 'Proof'!

Therefore, most followers of Islam in the world would not find that they were able to verify his claim if this actually was the 'Imam' manuscript! Yet, the statement of **Von Denffer** is deliberately made to deny that reality. Of course, few, if any, of his readers is actually able to make the needed comparison and check his claim. And this alone is the "certainty" of **Von Denffer's** 'Proof' - virtually no-one has a 'copy' of what is in Tashkent or Istanbul with which to carry out the comparison.

However, **Von Denffer** assures us of the Samarqand Manuscript now kept in Tashkent, "One copy is in now in the Columbia University Library (USA)." (Ulum, p. 63). We find also that Princeton University too has a copy - one purchasable on 35mm slide film.

What is displayed in this book concerning the Samarqand MSS is the result of a personal examination of the majority of such a reproduction. The content indicates that 60% of the text of the Qur'an is missing from the Samarqand Manuscript in the form of complete pages lost.

[d/ The Samarqand Manuscript - Is It 'The Imam' Manuscript?](#)

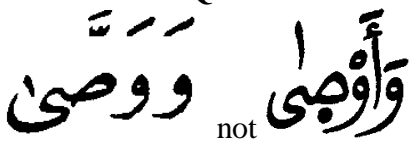
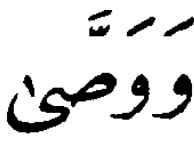
What then is the truth about **Von Denffer's** claim that the Samarqand manuscript 'may well be' the Imam manuscript of Caliph `Uthman?

This claim is quite easy to refute since we have just noted the graphic differences which exist between the Kufan and Medinan copies of `Uthman. We also saw that certain features of the Medinan copy corresponded to the content of what is referred to as the 'Imam' manuscript. While only certain portions of the Samarqand manuscript survive for us to examine, sufficient text remains for our purposes. We find:

Page #45:⁷



-Here we find in Q2:132 what we just saw is the Kufan graphic form which

is  not  which **ad-Dani** noted Abu `Ubayda saw in the

'Imam' - the mushaf `Uthman!

Von Denffer has been telling stories again!

Other evidences for it not being the 'Imam' manuscript, or even a copy

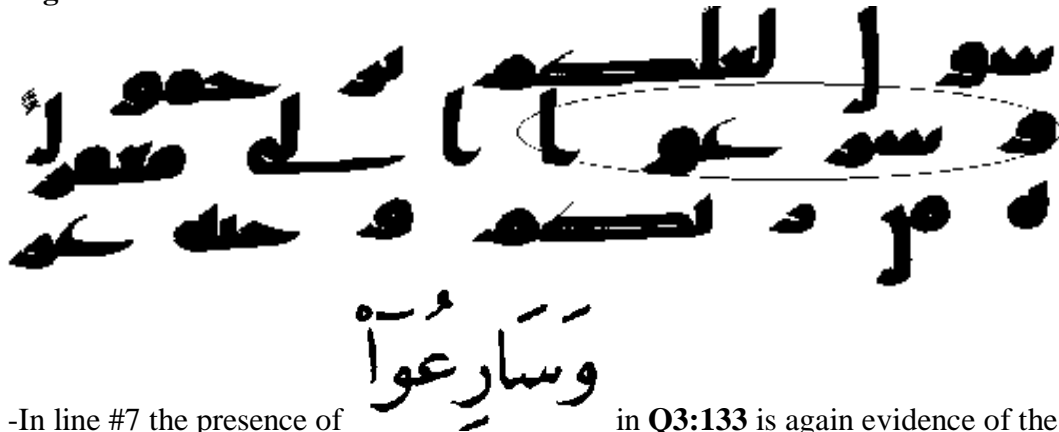
[Back To Top](#)

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

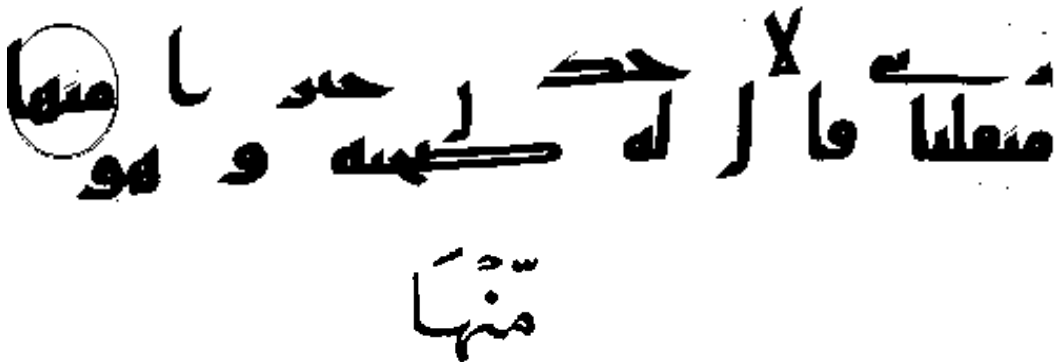
of it, are as follows:

Page #128:



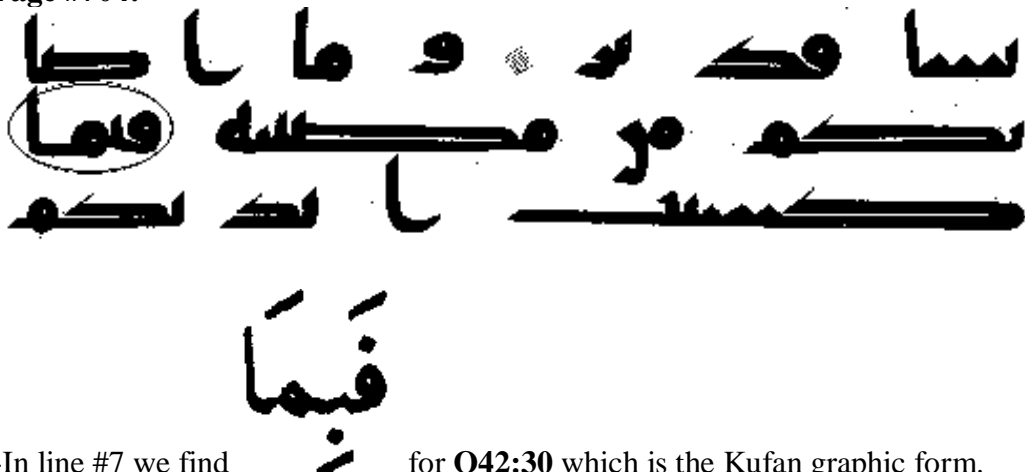
-In line #7 the presence of **وَسَارِعُوا** in Q3:133 is again evidence of the Kufan graphic form.

Page #507:



-In line #1 the graphic form of **مِنْهَا** in Q18:36 again is that of the Kufan copy.

Page #704:



-In line #7 we find **فَمَا** for Q42:30 which is the Kufan graphic form.

More of the content of the Samarqand Manuscript will be examined shortly. However, since it is showing evidence of being a Kufan (Hafs) text we will seek now to establish grounds on which to compare it with what is acknowledged as

the best Hafs (Kufan) text available, the Egyptian text.

Footnotes

1/ The 1342 Cairo 'Egyptian' text will be examined shortly.

2/ *Studies ...*, Ph.D., Brockett, p. 43.

3/ The text shows Q2:132 وَوَصَّى
Q3:133 وَسَارِعُوا
Q5:53 وَيَقُولُ الَّذِينَ
Q5:54 وَالَّذِينَ يَرْتَدُّ
Q18:36 مِّنْهَا مُنْقَلَبًا
Q26:217
فَبِمَا أَوْ أَنْ وَتَوَكَّلْ
Q40:26 Q42:30 Q43:68
يَعْبَادِ
Q57:24 اللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ
Q91:15 وَلَا يَخَافُ

4/ Something we will see **Hamidullah** admits is an invention for printing, not

something 'original'.

5/ The 1983 printing bears certain similarities to the Turkish text, and so must be assumed to be one of those texts mentioned by Brockett as Egyptian with Turkish 'modifications'. It is the same text as was published by Islamic Foundation U.K. in 1975.

[Back To Top](#)

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

6/ This despite his early admission that Islam is unable to give any convincing evidence for even the existence of a pre-2nd century A.H. manuscript (see *Ulum*, p.62ff).

7/ We use the term 'Page #' despite the fact that our copy of the Samarqand was on film since the original is on pages. The corresponding frames are therefore being referred to in this manner.

[**SAMARQAND COVER PAGE**](#)

САМАРКАНДСКІЙ КУФІЧЕСКІЙ

КОРАНЪ

CORAN

COUFIQUE DE SAMARCAND

ÉCRIT d'après la tradition de la propre main du troisième calife OSMAN (644-656)
QUI SE TROUVE DANS LA BIBLIOTHÈQUE IMPÉRIALE PUBLIQUE DE ST PETERSBOURG.

ÉDITION FAITE AVEC L'AUTORISATION DE L'INSTITUT ARCHÉOLOGIQUE DE ST PETERSBOURG.

PAR

S. PISSAREF.

ST PETERSBOURG.

1905

(FAC-SIMILE)

С. И. ПИССАРЕВЪ .

(ФАКСИМИЛЕ)

СПЕТЕРБУРЪ

Source - <https://www.bible.ca/islam/library/perfect-koran/PlatesSam-index.html#PlateSam>

CHAPTER VIII: EDITING THE QUR'AN - IN 1924

The Regional Manuscript Traditions In Print And In Use By Islam Today

The Samarqand manuscript shows signs of being a Kufan (Hafs) text. But what of the one in Istanbul (Turkey)? We do find that Turkey has its own Qur'an Tradition in print, and it 'appears' from the following to be a Kufan text:

"Printed Hafs copies fall into five broad Traditions-
an Iranian Tradition...
an Indian Tradition...
a Turkish Tradition...
an Egyptian Tradition...
a North-west African Tradition..." (*Unpublished, Brockett, p. 19*)

Surely Turkey will be copying any 'original' Kufan text if it possesses such. Yet that means that **Von Denffer** is again misleading us when he claims:

"The Madina Manuscript... Some say... It has been reported...The manuscript then reached Istanbul but not Madina." (*Ulum*, p.62f, emphasis added).

Whatever it is, we should be assured to be able to find most in Islam want to copy that text, as they should the Samarqand Manuscript.

We examine the Indian text, Pakistani Taj texts numbers #23 & #117A (which is printed alongside the Swahili translation¹), the 1909 Turkish text, the 1983 Amana printing (which seems to be an Egyptian text with Turkish modifications² as was also printed in 1975 by Islamic Foundation U.K.), the 1938 Hyderabad reprinting of the 1924 Egyptian text with M. Pickthall's translation³, and lastly a 1952 reprint of the 'original' Egyptian text, the 1924 Royal Cairo Edition.

This last text stands out from all the rest, for it did not *exist* before 1924. **Its text, it is claimed, was derived solely from the 'Oral Tradition', not the existing manuscripts.** It is, therefore, a text by which we can note just how much discrepancy exists between *its* graphic form, as the 'Oral Tradition' declares it should be, and that of the existing printed texts.

This should prove interesting since, compared to all other printed texts, the 1924 Egyptian contains the fullest array of 'indications' that there has been the need for 'adjustment' to the graphic form.

The 1924 Royal Cairo 'EDITION' - The Oral Tradition vs Manuscripts

This Arabic text **Von Denffer** notes as "The Egyptian Edition" (*Ulum*, p. 65), something on which he writes only seven (7) lines. Yet it is far more important than that! While the word "**EDITION**" brings heart failure to most followers of Islam, this self proclaimed "**EDITION**" of the Hafs Arabic text was a *turning point* in the history and content of the Arabic texts

[Back To Top](#)

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

of the Qur'an world-wide. It was also a turning point for people who think that every Qur'an is the same, and that everyone is copying an 'original.' Today this text is becoming more and more widely used.

The reason it was such a turning point is because until that time (1924) Egypt had been using the **printed** Turkish tradition of the Arabic Hafs text ⁴, which one would think would be the most accurate in existence since Islam is always proclaiming that it has an 'original' in Istanbul! And, though Egypt possessed its own manuscripts ⁵, it did not print an Arabic text based on them. That alone is suspicious!

In the notes to the Egyptian Edition it states that it was derived solely from the oral tradition about the text of the Qur'an as recorded by Islam's scholars, men such as **ad-Dani** (d. 444 A.H.)⁶, and **abu Da'ud al-Sijistani** (d. 275 A.H.) and not from any manuscript tradition ⁷. The notes of the 1924 Egyptian text state:

"And its spelling has been taken from the reports of the scholars of the graphic form of the Qur'an concerning copies sent by 'Uthman to Basra; Kufa; Syria and Mecca; the copy he kept for himself; and the copies made from these." (A. Brocket, *Studies in two transmissions of the Qur'an*, Ph.D., p. 86; emphasis added)⁸

But, why did Egypt think it was necessary or wise to create a brand new Arabic text? And, most importantly, did this text, now simply known as **the Egyptian text**, differ at all from the Turkish text also supposed to be a Hafs text or any other printed Hafs Arabic text?

[a/ Altering The Graphic Form](#)

The answer to such a question lies partly in the fact that the 'Oral Tradition' disagreed with the Turkish graphic form to some degree, thus showing 'corruption' of the Turkish manuscripts whose content is still accepted and authorised for printing Qur'ans! Also, the existing graphic forms were almost without exception 'corrected' versions ⁹ showing massive altering of the Arabic texts.

For example, the Turkish text was, and still is, a **highly** 'corrected' version of the 'original' graphic form that 'Uthman sent to Kufah! The others bear similar signs of correcting, but to varying degrees.

On account of this alone a 'restoration of 'Uthman's graphic form ¹⁰ from Kufah was necessary if Islam was to have a printing of its claimed heritage ¹¹. Also, the Qur'an was going out into the Western world. A text was needed which included all the missing letters which previously were unknowable to an 'uninformed' reader!

[Back To Top](#)

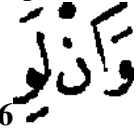
Part 2: The True State Of The Qur'an

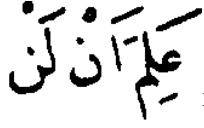
[Back To Part 2 Index](#)



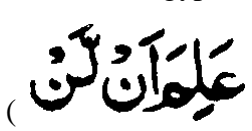
Since 1924 there has been a continued 'shift' to the restoration of 'Uthman's graphic form by Islam in general. This is indicated by the fact that some texts today, mainly some originating from Turkey, have notes stating that its Arabic text has been "revised according to 'Uthman's graphic form". In other words the graphic form had been adulterated with 'corrections'; the 'revising' was removing them!


However, there are other matters.


The Turkish text, although it is for the most part the Kufan graphic form, in certain places bears evidence of the Medinan graphic form. For example, in the graphic form of the

Turkish text there is a *nun* (Arabic) in each of Q72:16 ¹², and Q73:20

¹³, which is absent in the pure Hafs (Kufan) text, the 1924 Egyptian

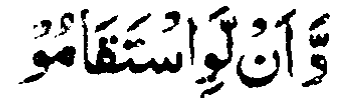
). Since the Indian () ()

) and the Pakistani Taj (as in the Swahili) text ()

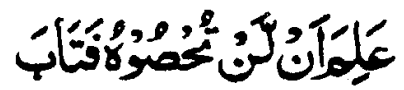
() also contain both *nuns*, they too bear this 'mixture' of the Kufan and Medinan graphic forms. The Egyptians had to edit both these 'Medinan' *nuns* out of the graphic form of the printed Hafs (Kufan) texts.

"Take your own Qur'an and compare!", as Von Denffer exclaimed.

Yet, despite taking the effort to remove these *nuns*, it is interesting to note that in the 'transliteration' the *nuns* are ignored even when they are left in! The Indian transliteration has:

Q72:16 Wa 'alla-wis-t a q a a m u u 

(see also Flugel, p. 20)


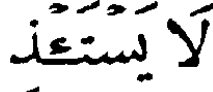
Q73:20 'Alima 'allañ-tuḥṣuuhu fataaba 

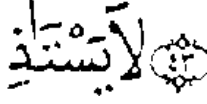
(see also Flugel, p. 19)

In each of these cases the nun is simply ignored, and the transliteration jumps from the *alif* ('a') to the double lam ('ll')! If the *nun* were included, Q72:16 would read 'anlla {instead of 'alla}, and Q73:20 would read 'anllan {instead of 'allan}.

It must be acknowledged that since these nuns are discrepancies between the 1924

Egyptian Edition and the Turkish, Indian and Pakistani texts, they indicate that these texts are a polluted mixture of the the Medinan and Hafs copies.


In other places, like **Q9:44**, the Turkish graphic form has alif  but the 1924 pure Hafs omits the graphic alif and instead contains a vocal *hamza* . The

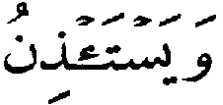
Warsh text has a dagger alif  again indicating that the Turkish graphic form has been made so as to agree with the 'intended' Warsh content. The *alif* is also in the graphic form of the Indian, Pakistani Taj (as in the Swahili) and Iranian texts. The 1975 (83 Amana)

[Back To Top](#)


text contains the *hamza* as the 1924 Egyptian.

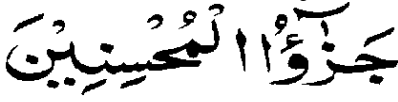
Similarly, in Q33:13, 53 and Q34:30 we find *alif* in the graphic form of the

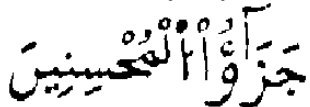
Turkish text , all of which are omitted from the graphic form of

the 1924 Egyptian Edition which contains vocal *hamza* . The Warsh (Medinan) text having *dagger alif* in Q33:13, 53, and Q34:30 thus shows once again the Turkish Hafs content being that of the Medinan text, not the Kufan. Each of these *alifs*, as well as another in Q33:20 are contained in the Indian and Taj (as in the Swahili) texts. The 1975 (83 Amana) text omits the *alifs* and contains vocal *hamzas* as the 1924 Egyptian.

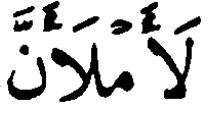
In Q39:34 the Turkish graphic form is  (*alif/waw/alif*), but the 1924 pure Kufan graphic form is (*alif*


 /*hamza/alif*). Again the Egyptians had need of correcting the graphic form. The Indian and Taj (as in the Swahili)

contain (*waw/alif/alif*)  as does the Warsh

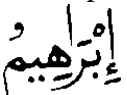
text . The 1975 (83 Amana) text contains *alif/hamza/alif* as the 1924 Egyptian.

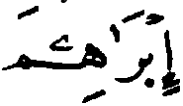
In Q11:119 we find that while both the Turkish and Egyptian texts contain a

graphic *alif* , the Indian and Taj (as in the Swahili) texts have

omitted it and contain instead a vocal *hamza* . The 1975 (83 Amana) text contains the *alif*, as also the Warsh, Mushaf al-Madinahs and Iranian texts.

In Q2 alone the Turkish text has *ya* in 16 places¹⁴ in its graphic form [copying

the Warsh (Medinan) graphic form ], whereas the 1924 Egyptian Edition has removed them and 'replaced' them with small *yas* above the text to indicate they were missing from the 'Uthmanic graphic form for

Kufah . The Indian and Taj (as in the Swahili) place a short

إِبْرَاهِيمَ

vertical line beneath the text to indicate the *ya* is missing . The 1975 (83 Amana) text is like the 1924 Egyptian.

In Q106:2 the Turkish (and Iranian) text contains *ya* as part of the graphic

إِبْرَاهِيمَ

form , as does the 1964 Warsh text (printed in

إِبْرَاهِيمَ

Egypt) . However, the 1924 Egyptian Edition did not include it in the graphic form, but rather has a small *ya* in the line of the graphic form as if it

إِبْرَاهِيمَ

were a 'vocalisation' sign . This is said to be:

"The graphic form of the 1342 Cairo text (and hence of all printed Hafs texts bar the Turkish and the Iranian ones and of the Egyptian Wars text), and the vocal form, according to all commentators of the consensus.

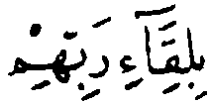
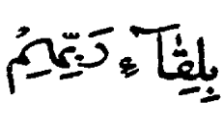

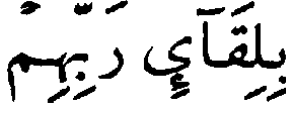
The absence of the *ya* in the 1342 Cairo text as opposed to its presence in almost all manuscripts... is probably due to al-Dani's statement that all the metropolitan codices were unanimous in writing

[Back To Top](#)

this word without ya (al-Muqni, pp.96.4, 146.17)." (Studies..., Ph.D., Brockett, p. 234; emphasis added).

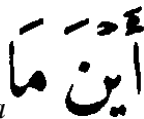

If all "the metropolitan codices" of 'Uthman omitted this *ya*, then sometime later it was inserted in the graphic form of the Warsh text. As the pattern seems to be that the Turkish text is following the [later?] Medinan graphic form, the presence of the *ya* would seem to indicate that it has been included in the manuscript the Turk's are using by copying from a late text!

The Indian text and Pakistani Taj both contain only a short stroke to indicate that 'a problem exists' - something that is to be 'corrected with the tongue' in the Kufan 'version' of the graphic form.

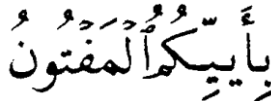
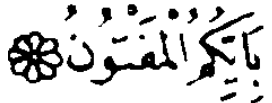
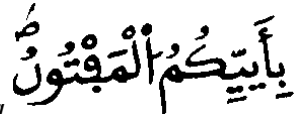
In Q30:8 we find a hamza in the Turkish  and Iranian  and Medinan  graphic forms; but in the Egyptian there is a *ya* . Again the Egyptian ('Oral Tradition' on the Kufan text) disagreed with the manuscripts. The Mushaf al-Madinahs have *ya* thus further showing their disagreement with the true Medinan text.¹⁵

Concerning the five (5) differences [four of which are *alifs*] which Otto Pretzel noted existed between the Kufan text according to the 'Oral Tradition' and the 1924 Egyptian Edition we note:

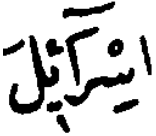
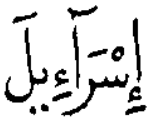
"The fifth concerns the 1342 Cairo text's *ayna ma* for al-Dani's *aynama*, but al-Dani added that there was disagreement here. (Muqni, p 77.13ff.)" (Studies..., Ph.D., Brockett, p. 10)

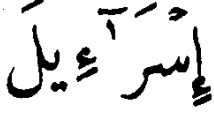
The text of the 1924 Egyptian text in Q26:92 is *ayna ma* , the unjoined form; but ad-Dani records it in the joined form *aynama* .

In Q68:6 we find that the 1924 Edition has added an extra

ya  when compared with the Turkish text . The Warsh has *ya*  and so in this one instance we find the Turkish text disagreeing with the Medinan graphic form.

Finally we note that the word 'Isr'Al is spelled with graphic *alif* in Q2:211 in the

Turkish text  [as also the Warsh  - Q2:209] but the 1924

Kufan Edition has removed it  . Brockett notes this some 15 times in **Surah 12** [e.g. 12:127, 132] and notes further that the Indian copies and the Warsh are alike on the spelling of but the Indian takes after the 1924 Edition in the case of the word 'IbrAhIm, as just mentioned.

Other variations will be seen as we deal with the topic of tampering with the Qur'anic texts.

We have seen but a very few examples of the many differences between the graphic forms of the 1924 Egyptian Edition and the previously favoured Turkish text. It indicates not only that the graphic forms of

[Back To Top](#)

printed Hafs texts differ, but that some texts which are used as 'Kufan' have a decidedly 'Medinan' influence in their graphic forms. This latter is most likely from utilising the Medinan graphic form for the Hafs reading

It may well be, then, that for once **Von Denffer** is partly correct and that there is some form of a copy of the Medinan manuscript in Istanbul (see *Ulum*, p. 62f). **However, if this is so, it means they are EDITING out the more obvious discrepancies as cited by ad-Dani between the Medinan and Kufan graphic forms while leaving those where the texts have a desire for agreement.**

Yet, one would expect that after admitting the corruption of the other texts by creating a new and 'pure' Kufan text, Islam would discontinue printing what are thus corrupted 'versions'. However, it continues not only to print them, but to tell everyone that they are *all* 'perfect'!

So, we see again why Islam has been striking out at everyone else. It is a method of diverting attention away from itself while it alters the Arabic Qur'ans again - exactly what it falsely accuses others of doing when their English translations change ever so slightly! And who can know what else Islam has been altering if all this has been happening to the 'protected' text?

Perhaps the answer lies in the following which transpired at al-Azhar:

"An interesting modern example occurred during the last visit of the late Prof. Bergstrasser to Cairo. He was engaged in taking photographs for the Archive and had photographed a number of the early Kufic Codices in the Egyptian Library when I drew his attention to one in the Azhar Library that possessed certain curious features. He sought permission to photograph that also, but permission was refused and the Codex withdrawn from access, as it was not consistent with orthodoxy to allow a Western scholar to have knowledge of such a text." (*Materials*, Jeffery, p. 10, footnote 2)

Most importantly, everything we have been noting trumpets the fact that there is no 'original' Arabic manuscript in existence that all of Islam is copying! Especially not in Istanbul!

b/'Purifying' the Reading

But there was another equally important factor in the necessity of a new Edition, and that was that the notes to the 1924 Edition stated:

"This copy was written and vocalised according to Hafs' transmission of the reading of 'Asim on the authority of al-Sulami..." (*Studies in two transmissions of the Qur'an*, Ph.D., Brockett, p. 86)

It was thus claiming to be publishing a **pure** version of what Hafs was said to have transmitted from 'Asim (and he from al-Sulami from....),

[Back To Top](#)

something finally claiming to have come from Muhammad, from Gabriel, from Allah.

Because it was Egypt's purpose to proclaim this 'purity', the Egyptian Edition included an **isnad** (chain of transmitters) acknowledging its source to be that of the Hadith (the 'Oral Tradition'). In fact this **isnad** recorded names from Allah all the way to **ad-Dani** (d. 444 A.H.)¹⁶! But, to the followers of Islam, such an *isnad* '**guaranteed**' that this text represented what Hafs' version of 'Asim's reading was¹⁷, and not a mixture as had been printed until this time.

The need for the Egyptians to do this underlines the fact that the readings in the existing texts were not 'pure' at all. In fact they contain a 'hodge-podge' of vocalisations rather than a pure version of one reading. This is evident in that the 1924 Egyptian Edition contains **several thousands** of *shadda*, which double the consonant under it, which are absent from the Turkish text. This means that all these extra consonants are intended to be represented in the 1924 Edition!

The Pakistani and Indian Hafs texts, on the other hand, contain a mixture of Hafs and Warsh 'vocalisations'.

No wonder my Pakistani acquaintance said in reference to the 1990 *Mushaf al-Madinah*, "I can't read *that* one!", for it is has as many differences between it and the Taj text as does the 1924 Egyptian Edition!! The poor man was confused!

All of this indicates that not only *until* 1924, but also *until now*, Islam in all these regions has been satisfied with an impure reading of the Qur'an, not an application of *one* of the '7 Readings' according to one transmission. This questions Islam's motive in declaring to the world that it has '7 Readings' of the text, when it hasn't applied one 'pure' reading to the other Hafs Qur'ans in print!!

It must be then that any general stress upon the '7 Readings' by Islam is simply another 'outwitting', a pretending that the knowledge of these 'reading systems' is important in Islam. In fact, it wasn't till 1924 that Islam actually decided that a 'pure' text, let alone a 'pure' reading meant enough that it decided to put it in print! Both before 1924, and since, Islam has maintained a carefree attitude towards the content of the Qur'an, something quite different from what it would have everyone believe.

Since all the texts contained a mix, no *isnad* would be obtainable. It is not surprising then that "documenting the *isnad* of the early transmission at the back of a copy was a new departure with the 1342 Cairo text."

[Back To Top](#)

(*Studies in two transmissions of the Qur'an*, Ph.D., Brockett, p. 86).¹⁸

In fact, this entire 1924 Arabic Edition, both consonantal symbol text (graphic form) and 'vocalisation', is declared to be taken from the 'oral' source. Therefore the only 'pure' Kufan text under a 'pure' Hafs reading is a 400 year old Hadith - much older than the much debated 'Sahih' collections to which we will refer later.

Footnotes

1/ For the benefit of those in East Africa we will provide comparisons between this Taj text and the 1983 Amana text which are available and in use in your area. These examples are reliable and are taken from copies of these texts in our possession. We will note when the content varies between the 2 Taj printings whose numbers are found on the outside cover. You should also find that the so-called Mushaf Al-Madinah is available also.

2/ The author has also seen a copy of this text which was printed in Beirut, and it may be the one of which Brockett mentioned: "While the Damascus copy is Turkish with Egyptian modifications, this Kadirgali text revised by al-Dabba is the converse." (*Studies in two transmissions of the Qur'an*, Ph.D., Brockett, p. 41). Kadirgali was a Turkish calligrapher who lived near the turn of the century.

3/ This text contains notes declaring some of the ways in which they altered the 1924 Egyptian text. Others will be obvious as we continue our examination.

4/ Since the Turkish text we are using was printed in Egypt in 1909, during the pre-1924 period, it will give us a clear picture of just what Egypt abandoned, and why textually they had to do so.

5/ *Studies in two transmissions of the Qur'an*, Ph.D., Brockett, p. 39.

6/ Ad-Dani (d. 444 A.H.) is lauded by ibn Khaldun in the following way; "...there appeared Abu `Amr Ad-Dani. He achieved the greatest perfection in the reading of the Qur'an. The knowledge of it rests with him, and its transmission in its entirety goes through him." (*Muqaddimah*, Vol. 2, p. 441). Indeed, it is the knowledge recorded by this man from those who came before him, that is the source not only of the Egyptian text, but ultimately of all the verifications for the Arabic manuscripts of the Qur'an world-wide. His work, *al-Muqni*, is the type of book in which is recorded what the people of Islam have passed down from one generation to another, as being what various individuals used as 'the reading of Warsh from Nafi' or of 'Hafs from `Asim', etc. Ibn al-Jazari's (d. 833 A.H.) *al-Nashr* is an oft-cited later work.

7/ A Hizb-ut-Tahrir follower, when asked which 'original' the Egyptians had used for their 1924 Edition, after rolling his eyes off into space remarked that they must have copied the text in Istanbul! His discomfort showed he didn't really believe this at all.

8/ Having already seen that these `Uthmanic manuscripts were not 'exact copies',

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

one can only think that the Egyptians mentioned all the `Uthmanic texts hoping that some would think that they are all identical, and so confirm each other. But, for their purposes, they were really only interested in what was recorded about the Kufan text, and even some of that they did not accept.

9/ Brockett mentions that the 'official' Indonesian text is perhaps the exception. (*Studies in two transmissions of the Qur'an*, Ph.D., p. 42).

10/ "And the possible new emphasis on the term "'bir-ram il-`Utmani" could be seen to capture the motivation behind the whole new Egyptian Tradition. This was to take it to mean "according to the graphic form of the caliph `Utman", rather than any reference to the Ottoman script." (*Studies in two transmissions of the Qur'an*, Ph.D., Brockett, p. 40)

"The explanatory notes to the Teheran Kadirgali text ...clearly refer to the orthography of the "Ottoman" copies in the way the Egyptians refer to the orthography of the copy of `Utman." (*Studies in two transmissions of the Qur'an*, Ph.D., Brockett, p. 12).

11/ Yet, the graphic form of the Indian Arabic text which differs greatly from that of the Egyptian text because it has suffered so much correcting, has also made the claim to contain the `Uthmanic graphic form, for as noted, "*Claims to the authority of the "recension of Utman" had certainly been made in the Indian copies since at least 1878*" (*Unpublished*, Brockett, p. 12). Islam seems confused on this matter too. Which one actually is "Uthman's graphic form"? The partly corrected Indian one, in which the very graphic form has been altered(!), or the Egyptian one with many more 'indications' that there were thousands of 'original' letters missing that needed to be added!?

12/ Also it is present in 'Mushaf al-Madinah', Iranian, Pakistani Taj (as in the Swahili) and Indian texts. It is missing in the 1975 Islamic Foundation (83 Amana) text, and 1938 'Indian-ised' version of the 1924 Egyptian text.

13/ As mentioned earlier, the 1990 King Fahd and 1995 Amana printings of the Mushaf al-Madinah both include this *nun*. The Noble Qur'an printing excludes it. It is also in *all* the other texts.

14/ These occur in Q2:124, 125 (x2), 126, 127, 130, 132, 133, 135, 136, 140, 258 (x3), 260.

15/ The Indian, Taj and 1975 Islamic Foundation (83 Amana) text all contain the graphic *ya*. These latter three have suffered 'correcting' and this we will examine momentarily.

16/ *Studies in two transmissions of the Qur'an*, Ph.D., Brockett, p. 85f.

17/ The true importance of this Isnad is defined in the following statement:

"**Sanad** literally means: On which something is dependable. Because the authenticity of a **Matn** [content] of Hadith was dependent upon the true knowledge of **Sanad**, the term Isnad became common. It is defined as 'the way to **Matn**'." (*Criticism of Hadith Among Muslims With Reference to Sunan Ibn Maja*, Abdul Ghaffar, p. 32)

18/ Another Qur'an issued in 1952 (1370 A.H.) from Baghdad states: "The six carried out their revision of the vocalisation in accordance with the tradition of Hafs. The isnad is as in the 1342 Cairo text." (*Studies in two transmissions of the Qur'an*, Ph.D., Brockett, p. 33)

[Back To Part 2 Index](#)
[Back To Top](#)

[Back To Main Index](#)
[Back To Part 2 Index](#)

CHAPTER IX: SAMARQAND VS. 1924 EDITION - 'THE SAME'?

Extensive Textual Comparison

Von Denffer shows us copies of **Pages #1 (Q2:7-10)**, and **#375 (Q7:86-87)**. But that is little evidence after assuring us it indicates:

"In other words: two of the copies of the Qur'an which were originally prepared in the time of Caliph `Uthman, are still available to us today and their text and arrangement can be compared, by anyone who cares to, with any other copy of the Qur'an be it in print or handwriting, from any place or period of time. They will be found to be identical." (*Ulum*, p.64)

Indeed, what assurance can 4 verses provide when there are more than 6000 in the Qur'an and his claim about it being the 'Imam' was also wrong!

Had Von Denffer been willing to show us **Page 3**, we would have found (see to the right) an extra ya in the modern 1924 Egyptian Arabic EDITION.

اما نحن مسلمو رساله الله صلى الله عليه وسلم
قالوا انا معكم انما نحن مستهزون ﴿١٤﴾ الله يستهزي
بهم ويمدهم في طغيانهم يعمهون ﴿١٥﴾ اولئك الذين

In the pages just before **Page #375 (Q7:86-87)** we find what follows:

Page#373/374:

-In the last line of **Page #373** the 'original' of Q7:82 is quite different. Is it from 'original' scribal ignorance?

فمن كان منكم اعداء للنساء
فليكن منكم من يكره
من دون النساء بل انتم قوم مسرفون ﴿٨١﴾ وما كان
جواب قومهم الا ان قالوا اخرجوهم من قريبتكم

-In line #1 the 'original' Q7:73 contains the letters *lam-alif* which someone has stroked out and which are absent from the modern version.

لَا إِلَهَ إِلَّا اللَّهُ وَلَا نَسُوا
مَا سَوْفَ حَكَمُ

نَاقَةُ اللَّهِ لَكُمْ ءَايَةٌ فَذَرْوَهَا تَأْكُلْ فِي (أَرْضِ) اللَّهِ وَلَا
تَمْسُوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابُ أَلِيمٍ ﴿٧٣﴾ وَأَذْكُرُوا

Page #369:

-In line #8 the letter *alif* is in the 'original' of Q7:73 while the modern version has the letter 'h'.

سَمِيعٌ مِّنْ دُونِكُمْ هَكَذَا
إِلَّا لَّهِ لَكُمْ آيَاتُ فَهَكَذَا
مِّنْ إِلَهِ غَيْرِهِ قَدْ جَاءَكُمْ بَيِّنَةٌ مِّنْ رَبِّكُمْ هَذِهِ
نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذُرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا

Page #367:

-In line #1 the word in Q7:68 contains the letter sin in the 'original' whereas in the modern versions the word has *mim* & *ya*.

وَأَنذَرَكُمْ يَوْمَ الْكُوفَةِ
أَوْ لَحْصَمِ الْكَافِرِينَ
الْعَالَمِينَ ۝ أَلَيْسَ لَكُم مِّنْ رَّبِّكُمْ نَاصِحٌ
أَمِينٌ ۝ أَوْ عَجِبْتُمْ أَن جَاءَكُمْ ذِكْرٌ مِّنْ رَبِّكُمْ عَلَى رَجُلٍ

However, had he looked even further he would have choked, for he would have found that what is accepted as 'Qur'an' today is extremely different - if this is an 'original'!
We find:

Page #90:

-In line #1 there is no word present in the Samarqand 'original' of Q2:283 where the modern Arabic version has the word Allah!!

أَلَمْ يَكُنْ لَهُ الْكُفُوفُ
أَلَمْ يَكُنْ لَهُ الْكُفُوفُ

فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ أَمْنَتَهُ
وَلْيَتَّقِ ٱللَّهَ رَبَّهُ ۖ وَلَا تَكْتُمُوا الشَّهَادَةَ ۚ وَمَنْ يَكْتُمْهَا

-In line #8 we find the pronoun *huwa* [he] is present in the Samarqand 'original' of Q2:284, whereas the modern Arabic version has the word Allah!!

يَعُوذُ بِكُمْ بِٱللَّهِ مَعَهُ
لَمْ يَأْمُرْكُمْ بِٱلْعَدْوِ ۖ وَمَنْ عَدَاكُمْ فَٱلْعُدُوّ ۚ
فَٱلْعَدُوّ ۚ فَٱلْعَدُوّ ۚ فَٱلْعَدُوّ ۚ فَٱلْعَدُوّ ۚ

أَوْ يُخَفُّوهُ يُخَاسِبُكُمْ بِهِ ٱللَّهُ ۖ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ
مَنْ يَشَاءُ ۚ وَٱللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٨٤﴾ ءَامَنَ ٱلرَّسُولُ

[Back To Top](#)

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

Page #92:

-In line #10 the 'original' of Q3:37 is not in agreement with the modern version which has more words - including the word Allah!

يَوْمَ يَكُونُ ٱللَّهُ ۚ فَٱلْعَدُوّ ۚ فَٱلْعَدُوّ ۚ فَٱلْعَدُوّ ۚ فَٱلْعَدُوّ ۚ

وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَمْرُؤُا أَنَّى لَكَ هَذَا قَالَتْ هُوَ
 مِنْ عِنْدِ اللَّهِ **إِنَّ اللَّهَ** يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢٧﴾

Page #108:

-In line #9 someone has tried to 'add' extra words to the 'original' -including the word Allah. Today they all appear in the modern Arabic version of Q3:78.

الْكُتُبِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ
 اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ
مَا هُوَ مِنَ اللَّهِ

اللَّهُ وَنَعُوذُ بِكَ مِنَ اللَّهِ وَنَعُوذُ بِكَ مِنَ اللَّهِ وَنَعُوذُ بِكَ مِنَ اللَّهِ

Page #118:

-In line #4 the 'original' is without the word Allah in Q3:109! It is in the modern version.

-Also in line #4 the letter *dal* occurs, but is omitted in the modern version.

تَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعَالَمِينَ ﴿١٠٨﴾
 وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ **وَالِلَّهِ** تُرْجَعُ

حَامِلٌ وَ لِلَّهِ مَا فِي السَّمَوَاتِ وَ لِلَّهِ مَا فِي الْأَرْضِ وَ لِلَّهِ

Page #252:

-In line #1 the 'original' of Q5:119 the word Allah is absent, yet has been introduced into the modern version.

تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ
وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١١٩﴾ لِلَّهِ مُلْكُ السَّمَوَاتِ

فَمَا يَكْفُرُ
بِهِمُ الْكَافِرُونَ

[Back To Top](#)

Page #320:

-In line #1 the *waw* is absent in the 'original' of Q6:140 but present in the modern version.

كَلِمَةً مِّنْ حَسْبِ الْكَرِّ مَا
أَوَّلَكَ لَهُمْ سَعَهَا سَعَهَا وَحَرِّ

وَصَفَهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ ﴿١٣٩﴾ قَدْ خَسِرَ الَّذِينَ قَتَلُوا
أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً
عَلَى اللَّهِ قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ ﴿١٤٠﴾ * وَهُوَ الَّذِي
أَنشَأَ بَنَاتٍ مَّعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ

-In line #7 words are absent in the 'original' of Q6:141 but present in the modern version.

عَالِي سَا حَسْبُ مَعْرُوشَاتٍ
وَالنَّخْلَ وَالزَّرْعَ مَعْرُوشَاتٍ

Page #321:

-In line #10 several words are absent in the 'original' of Q6:144 [although the attempt has been made to 'introduce' them in the margin] but are present in the modern version.

مَرَّ الْمَوْتُ عَلَى كُلِّ شَيْءٍ فَارْجِعْ
 حَمْدًا مَّا لَا يَسْأَلُ مَا لَا يَسْأَلُ
 عَلَيْهِ مَا لَا يَسْأَلُ مَا لَا يَسْأَلُ
 سَلَامًا رَحِيمًا وَرَحِيمًا
 مَرَّ الْمَوْتُ عَلَى كُلِّ شَيْءٍ فَارْجِعْ

مَرَّ الْمَوْتُ عَلَى كُلِّ شَيْءٍ فَارْجِعْ
 حَمْدًا مَّا لَا يَسْأَلُ مَا لَا يَسْأَلُ
 عَلَيْهِ مَا لَا يَسْأَلُ مَا لَا يَسْأَلُ

Page #365:

-In line #2 a ya is present in the 'original' of Q7:63 whereas the modern version has two consonants.

مَرَّ الْمَوْتُ عَلَى كُلِّ شَيْءٍ فَارْجِعْ
 حَمْدًا مَّا لَا يَسْأَلُ مَا لَا يَسْأَلُ
 عَلَيْهِ مَا لَا يَسْأَلُ مَا لَا يَسْأَلُ

تَعْلَمُونَ ﴿٦٣﴾ أَوْعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلَى
 رَجُلٍ مِنْكُمْ لِيُنذِرَكُمْ وَلِتَتَّقُوا وَلَعَلَّكُمْ تُرْحَمُونَ ﴿٦٤﴾

[Back To Top](#)

Page #323: -The modern version of Q6:146 contains many more words than are found in line #2 of the 'original' [although again we see words 'added' in the margin].

عَفُوْدٌ مِّنْ حَمَلٍ وَكُلِّ لَدَىٰ
 هَكَذَا وَحَدِّثْ مَا كَلَّمَكَ سَيُؤْمَرُ
 إِلَّا مَا حَمَلْتِ وَلَا حَمَلْتِ
 وَالْحَوَامِلُ وَالْحَامِلَاتُ
 سَلَامٌ عَلَيْكُمْ كَلِّ حَتَّىٰ تَسْلَمَ
 وَبِالْبَقَرِ فَوْرٌ فَارِكٌ
 نَوَكٌ فَارِدٌ يَكْمُ وَدَا
 حَمَلٌ وَسَلَامٌ وَلاَ
 أَسْهَ عَسْرًا لَعُوْدٌ
 الْحَمْرُ مَرَّ سَعُوْدًا لَدَىٰ

غُفُوْرٌ رَّحِيْمٌ ﴿١٤٦﴾ وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفُرٍ
 وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُوْمَهُمَا إِلَّا مَا حَمَلَتْ
 يَبْغِيهِمْ وَإِنَّا لَصَادِقُونَ ﴿١٤٧﴾ فَإِنْ كَذَّبُوكَ فَقُلْ رَبُّكُمْ
 ذُو رَحْمَةٍ وَاسِعَةٍ وَلَا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿١٤٨﴾

-In line #7 in the 'original' of Q6:147 we note that an *alif* is present - but not in the modern version.

Page #15: -In the modern version of Q2:57 a word appears which is not in line #5 of the 'original' but a small portion remains in the margin where it was sought to 'add' it.

وَرَبُّكُمْ مَوْلَاكُمْ
لَا إِلَهَ إِلَّا هُوَ
وَالْأَلَمُ وَالسَّلَامُ

وَأَنْتُمْ تَنْظُرُونَ ﴿٥٥﴾ ثُمَّ بَعَثْنَاكَ مِنْ بَعْدِ مَوْتِكَ لَعَلَّكُمْ
تَشْكُرُونَ ﴿٥٦﴾ وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ

The truth is that these are but a few of the many variations found between the modern versions of the Arabic texts and that which is found in the Samarqand 'original'.

A large number of them can be viewed in **Appendix A**.

[VIEW APPENDIX A](#)

[Back To Top](#)

[Back To Part 2 Index](#)

65

Appendix A: Samarqand MSS VS 1924 Egyptian Edition

[APPENDIX A](#)

[Back To Main Index](#)

[Back To Part 2 Index](#)

[Back To Chapter IX](#)

Page #50:

-In line #1 the 'original' of Q2:142 has two places differing from the modern version. [The square shows a portion missing.]

وَالطَّلَامِ وَاللَّهِ لَا
وَاللَّهِ لَا وَاللَّهِ لَا

* سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَنْ قِبَلَتِهِمُ الَّتِي
كَانُوا عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ

Page #62:

-In line #2 the 'original' of Q2:170 has *waw* but the modern version has added *lam*.

-In line #8 a word in the 'original' of Q2:171 is quite different from that in the modern version.

-In line #9 the word in the 'original' is without the consonant *nun* which is inserted in the modern version of Q2:172.

لَعَسَا عَلَيْهِمْ
وَكَا رَا وَا وَا

مَا أَنزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ ءَابَاءَنَا ^قأَوَالَوْ
كَانَ ءَابَاؤُهُمْ لَا يَعْقِلُونَ شَيْعًا وَلَا يَهْتَدُونَ ﴿١٧٠﴾ وَمَثَلُ الَّذِينَ
صُمُّوا بَكَرٌ عُمْى فَهُمْ لَا يَعْقِلُونَ ﴿١٧١﴾ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا
كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ إِيَّاهُ

وَلَا تَقُولُوا لِمَا كُنَّا نَعْمَلُ
مَدِينًا لَّكُم مَّا كُنَّا نَعْمَلُ

Page #64:

-In line #12 in the 'original' of Q2:177 we find the consonant *lam* whereas the modern version has removed it.

لَا تَقُولُوا لِمَا كُنَّا نَعْمَلُ
مَدِينًا لَّكُم مَّا كُنَّا نَعْمَلُ

بَعِيدٌ ﴿١٧٦﴾ * لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قَبْلَ الْمَشْرِقِ
وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

[Back To Top](#)

i

Appendix A: Samarqand MSS VS 1924 Egyptian Edition

[Back To Main Index](#)

Page #74:

-In line #10 the 'original' of Q2:259 has no *waw* but one can be found in the modern version.

لَا إِلَهَ إِلَّا اللَّهُ
لَا تَدْعُوا مَعَ اللَّهِ إِلَهًا

كَفَرُوا بِاللَّهِ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٢٥٨﴾ أَوَلَمْ كَانُوا مَرَّةً
عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ

Page #76:

-In line #2 - 3 the 'original' of Q2:259 is without the consonants *ha* which are in the modern version.

كَلَّا لَمَّا نَسُوا لَهَا وَكَانُوا عَنْهَا
مَنكُورِينَ لَقِيتُمْ لِقَاءَ رَبِّكُم مَّا كُنْتُمْ
تَعْلَمُونَ

ثُمَّ نَكَّسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ ﴿٢٥٩﴾ وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ ارْنِي كَيْفَ يُحْيِي

Page #88:

-In line #6 the 'original' of Q2:282 is without the letters *ta-alif* which are in the modern version.

لَا إِلَهَ إِلَّا هُوَ يُحْيِي الْمَوْتِينَ وَيُعْظِمُ الْحَقَّ
وَلَا يَكُنُ لَكُم مِّنْ دُونِهِ
شَافِعُونَ

إِلَى أَجَلِهِ ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَى
أَلَّا تَرْتَابُوا إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ

Page #120:

-In line #8 the 'original' has **waw** where Q3:113 & 114 meet, something which is omitted in the modern Arabic version.

لَا تَرْتَابُوا إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ

مِنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ
الَّيْلِ وَهُمْ يَسْجُدُونَ (113) يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

[Back To Top](#)

ii

Appendix A: Samarqand MSS VS 1924 Egyptian Edition

[Back To Main Index](#)

Page #89:

-In line #10 the 'original' of Q2:283 is without **waw** which is in the modern version. There is also an extra stem in the 'original'.

سَعَوْا لَمْ يَحْصُوا وَاصْطَبَا
 مِمَّنْ مَقُولُهُ فَاَرَامُ
 كَمْ يَسْكَانُ
 فِي الْمَمَرِ

فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ أَمْنَتَهُ
 وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا

Page #134:

-Line #2 of the 'original' of Q3:146 has no *mim* but the modern version has one.

-Line #8 of the 'original' is without *alif* which is in the modern version of Q3:147.

وَكَايْنٍ مِّنْ نَّبِيِّ قُتِلَ مَعَهُ رِيبُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا
 أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا أَسْنَكَانُوا وَاللَّهُ
 أَغْفِرُ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبَّتْ أَقْدَامَنَا وَانصَرْنَا
 عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٤٧﴾ فَعَاتِبَهُمُ اللَّهُ ثَوَابَ الدُّنْيَا

Page #232:

-In line #9, the 'original' of Q5:95 has an extra *alif* when compared to the modern Arabic version.

عَمَّا سَلَفَ وَمَنْ عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو
 أَنْتِقَامٍ ۝ أَحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَكُمْ

[Back To Top](#)

iii

Appendix A: Samarqand MSS VS 1924 Egyptian Edition

[Back To Main Index](#)

Page #182:

-In line #6 we find the 'original' of Q4:36 has *alif* whereas the modern version has *ya*.

-In line #11-12 the 'original' of the same aya (verse) has is without the *mim-nun* which the modern version contains.

الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ
الْجُنُبِ وَالصَّاحِبِ بِالْجُنُبِ وَأَبْنِ السَّبِيلِ وَمَا مَلَكَتْ

وَالصَّاحِبِ بِالْجُنُبِ
وَالصَّاحِبِ بِالْجُنُبِ
وَالصَّاحِبِ بِالْجُنُبِ
وَالصَّاحِبِ بِالْجُنُبِ

الْجُنُبِ وَالصَّاحِبِ بِالْجُنُبِ وَأَبْنِ السَّبِيلِ وَمَا مَلَكَتْ
أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا ﴿٣٨﴾

Page #238:

-In line #5 the 'original' has an *alif* in Q5:99 whereas the modern Arabic version has *ya*.

وَالصَّاحِبِ بِالْجُنُبِ
وَالصَّاحِبِ بِالْجُنُبِ
وَالصَّاحِبِ بِالْجُنُبِ
وَالصَّاحِبِ بِالْجُنُبِ

أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٩٨﴾
مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ ۚ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ

Page #244:

-In Q5:109 the modern Arabic version has *sin-lam*, but it is not present in line #9 in the 'original'.



[Back To Top](#)

Appendix A: Samarqand MSS VS 1924 Egyptian Edition

[Back To Main Index](#)

Page #245:

-In line #8 an *alif* is present in the 'original' of Q5:110 but is absent from the modern version.

-In lines #10-11 the letters *lam-alif* are absent from the 'original' of the same *aya*, but in the modern version.

لَمَهْدٍ وَكَهْلًا
وَالْحِكْمَةِ وَالنَّاسِ فِي الْمَهْدِ وَكَهْلًا
وَإِذَا عَلَّمْتُكَ الْكِتَابَ
وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ
وَإِذَا تَخَلَّقُ مِنَ الطِّينِ

Page #257:

-In line #1 the letter *lam* precedes the *mim* in the 'original' of Q6:11 whereas in the modern version a stem occurs there for the letter *tha*.

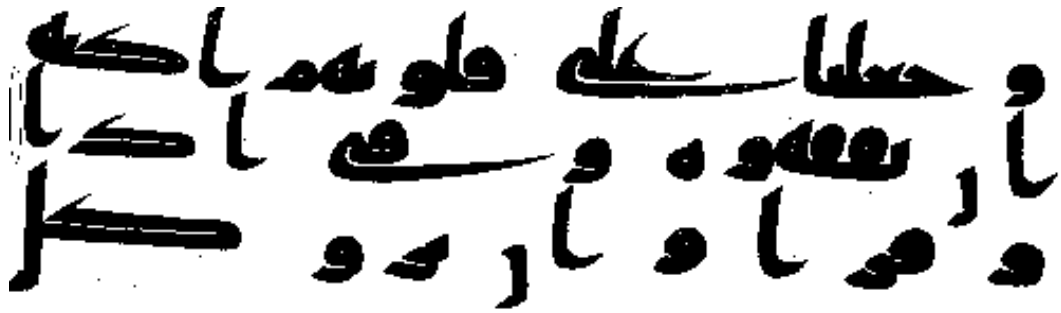
لَمَ

قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ أَنْظِرُوا كَيْفَ كَانَ عَاقِبَةُ
الْمُكَذِّبِينَ ۖ قُلْ لِمَنْ مَا فِي السَّمَوَاتِ وَالْأَرْضِ

Page #262:

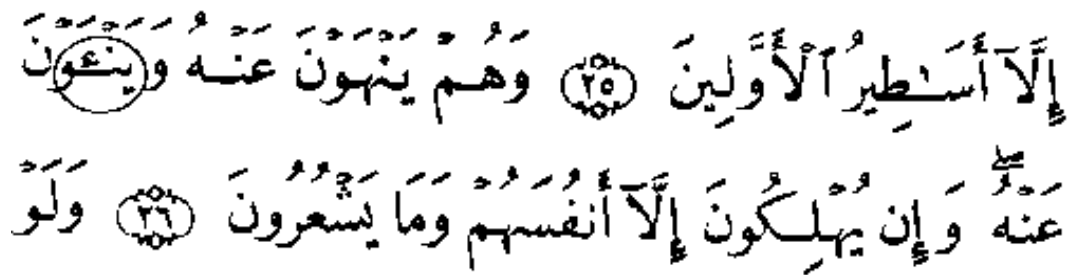
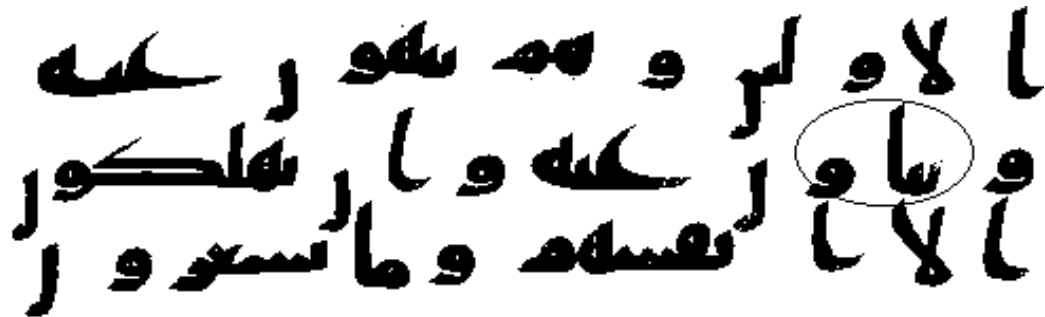
-In the modern version of Q6:25 the word *nihim* (*nun-ha-mim*) occurs, whereas the letter combination is absent in lines #9-10 of the 'original'.

يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقَرَأَ وَإِنْ يَرَوْا كَلَّاءَ لَا يُؤْمِنُوا بِهَا
حَتَّىٰ إِذَا جَاءُوكَ يُجَادِلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا إِنْ هَذَا



Page #263:

-In line #6 of the 'original' of Q6:26 the letter *alif* occurs in the graphic form, but it has been removed and a vocal *hamza* is used instead in the modern version.



[Back To Top](#)

v

Appendix A: Samarqand MSS VS 1924 Egyptian Edition

[Back To Main Index](#)

Page #268:

-In line #8 the letter *lam* occurs in the 'original' of Q6:36 but only a stem is present for the letter *ya* in the modern version.

سَمِعُوا لَوْلَا لَمْ يَكُنْ
 سَمِعُوا لَوْلَا لَمْ يَكُنْ
 حَوْرٌ وَفَا لَوْلَا لَوْلَا

تَكُونَنَّ مِنَ الْجَاهِلِينَ ﴿٣٥﴾ * إِنَّمَا يَسْتَجِيبُ الَّذِينَ
 يَسْمَعُونَ وَالْمَوْتَى يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ ﴿٣٦﴾

Page #269:

-In line #10 there is a 4th stem in the 'original' of Q6:39 which is absent in the modern version.

لَمْ يَكُنْ لَوْلَا لَمْ يَكُنْ
 لَمْ يَكُنْ لَوْلَا لَمْ يَكُنْ

رَبِّهِمْ يُحْشَرُونَ ﴿٣٨﴾ وَالَّذِينَ كَذَّبُوا بِعَاثِنَا صُمٌّ وَبُكْمٌ
 فِي الظُّلُمَاتِ مَن يَشَاءِ اللَّهُ يُضِلِّهُ وَمَن يَشَاءِ يُجْعَلْهُ عَلَىٰ

Page #276:

-In line #6 there is a 4th stem in the 'original' version of Q6:54 which is absent in the modern version.

لَمْ يَكُنْ لَوْلَا لَمْ يَكُنْ
 لَمْ يَكُنْ لَوْلَا لَمْ يَكُنْ

مَنْ بَيْنَنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ ﴿٥٣﴾ وَإِذَا جَاءَكَ
الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ

Page #289:

-In line #6 the letter *ha* occurs in the original of Q6:80 whereas the letter *qaf* is in the modern version.

مَنْ بَيْنَنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ ﴿٥٣﴾ وَإِذَا جَاءَكَ
الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ

قَوْمُهُ قَالَ أَتُحَاجُّونِي فِي اللَّهِ وَقَدْ هَدَانِ وَلَا أَخَافُ
مَا تُشْرِكُونَ بِهِ إِلَّا أَنْ يَشَاءَ رَبِّي شَيْئًا وَسِعَ رَبِّي

vi

Appendix A2: Samarqand MSS VS 1924 Egyptian Edition

[Back To Main Index](#)
[Back To Part 2 Index](#)
[Back To Chapter IX](#)

Page #279:

-In line #2 in the 'original' of Q6:59 a stem is present but is absent in the modern version.

-In line #4 the 'original' lacks a stem in the same *aya* which is present as a *ba* in the modern version.

لَا تَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلُمَاتٍ الْأَرْضِ وَلَا رَطْبٍ
وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٥٩﴾ وَهُوَ الَّذِي يَتَوَفَّاكُم

Page #283:

-In line #8 a 4th stem occurs in the 'original' of Q6:68, but not in the modern version.

فَاذْكُرُوا أَنْفُسَكُمْ إِنِّي أَلْقَيْتُ الْحَصَىٰ ﴿٦٠﴾

يُؤَكِّدُ ۖ لِكُلِّ نَبِيٍّ مُّسْتَقَرٌّ وَسَوْفَ تَعْلَمُونَ ﴿٦١﴾
وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي ءَالِيتِنَا فَأَعْرِضْ عَنْهُمْ

Page #295:

-In line #1 *sin* or *sad* occurs in the 'original' of Q6:91 whereas the letter *kha* is in the modern version. Also in line #1 we find *mim* in the 'original' but *ha* in the modern version.

-In line #2 in the 'original' of Q6:92 a *mim* is again present but the letter *ha* is in the modern version. [The square indicates the missing *waw*.]

وَالَّذِينَ هُمْ عَنْ آلِهِمْ وَنُسُلِهِمْ خَالُونَ ۚ

ءَابَاؤُهُمْ قُلِ اللَّهُ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ ﴿٩٤﴾
وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ مُصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ

Page #297:

-In line #10 the 'original' of Q6:94 has *alif* but is without *waw* which is included in the modern version.

وَالَّذِينَ هُمْ عَنْ آلِهِمْ وَنُسُلِهِمْ خَالُونَ ۚ

مَعَكُمْ شُفَعَاءُ كُرِ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ ﴿٩٥﴾
لَقَدْ نَقَطَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا كُنْتُمْ تَزْعُمُونَ ﴿٩٦﴾

[Back To Top](#)

Appendix A2: Samarqand MSS VS 1924 Egyptian Edition

[Back To Part 2 Index](#)

Page #296:

-In line #2 an *alif* is present in the graphic form of the 'original' of Q6:93 but is absent in the modern version.

لَهُ سَائِلَةٌ وَهُوَ مُرَحِمٌ

أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ
إِلَيْهِ شَيْءٌ ۚ وَمَنْ قَالَ سَأُنْزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ وَلَوْ تَرَى

-In line #12 a lam is present in the 'original' of the same aya but is absent in the modern version.

لَوْ رَأَوْهُ رُسُلًا عَلَى سَافِهٍ ۚ إِنَّ اللَّهَ لَعَلِيمٌ

بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ
تَسْكِبُونَ ﴿٩٣﴾ وَلَقَدْ جِئْتُمُونَا فُرَادَى كَمَا خَلَقْنَاكُمْ

Page #314:

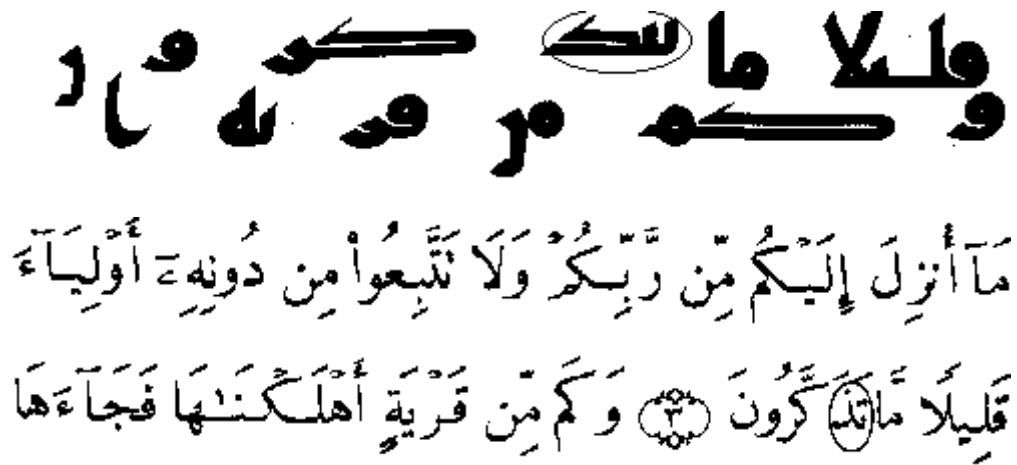
-In line #9 of the 'original' of Q6:129 is without waw whereas the modern version includes one.

سَاءَ مَا يَحْكُمُهُمْ
أَلَمْ يَكُنْ لَهُ يَوْمَ الْقِيَامِ
عَصْرٌ ۚ لَعَلَّهُمْ يَتَذَكَّرُونَ

خَالِدِينَ فِيهَا إِلَّا مَا شَاءَ اللَّهُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿١٢٨﴾
وَكَذَلِكَ نُوَوِّي بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ ﴿١٢٩﴾

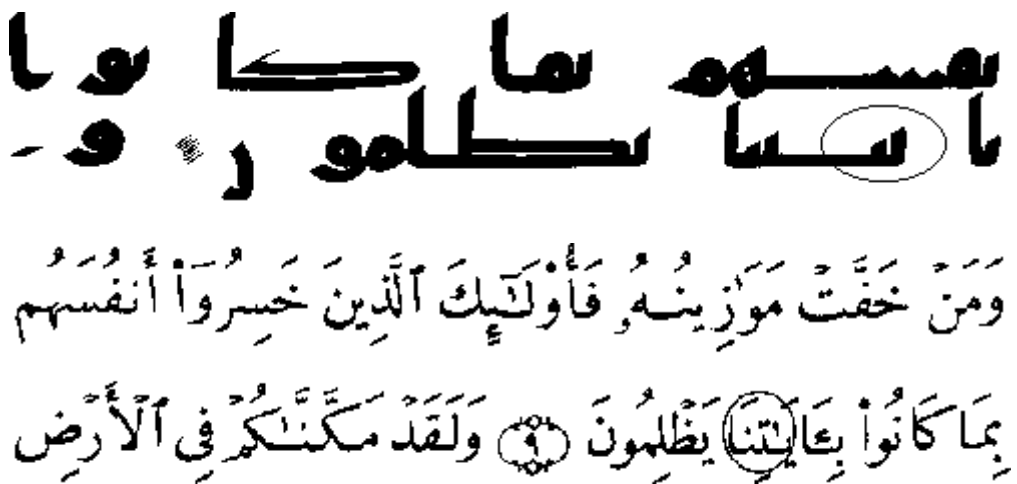
Page #336:

-In line #1 there is an extra stem in the 'original' version of Q7:3 but it is absent in the modern Arabic versions.



Page #337:

-In line #7 in the 'original' of Q7:9 there is an extra stem which is absent in the modern Arabic versions.



[Back To Top](#)

Appendix A2: Samarqand MSS VS 1924 Egyptian Edition

[Back To Part 2 Index](#)

Page #338:

-In line #1 in the 'original' of Q7:11 there is a *sad* whereas there is a *sin* in the

modern versions.

وَمِنْ قُلُوبِ الْمَلِكِ أَفْهَمَ
وَالْأَلَا كَمْ مَفْهَمٌ وَ
وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَكِ اسْجُدُوا
لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُنْ مِنَ السَّاجِدِينَ ﴿١١﴾

Page #340:

-In line #3 there is a *waw* in the 'original' of Q7:19 whereas the modern Arabic versions have a *fa* joined to the following word.

كَمْ أَسْكُرُ أَتَمَّ وَ مَوْ
حِكْمًا لِحَسْبِ الْكَلَامِ ﴿١٩﴾
سَمَا وَالْأَرْضَ أَمَّا هَذِهِ
وَيَتَّعَدُّمْ أَسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ
شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿٢٠﴾

Page #342:

-In line #4 there is a *waw* in the 'original' of Q7:26 whereas there is none in the modern Arabic versions.

وَمَعَ الْخَرِّ قَالَ فَمَا خُبْرُ
فَمَا تَوَدُّونَ وَمَا خُبْرُ
أَكْثَرُ مَا لَا تَحْكُمُ

تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ ﴿٢٥﴾ اٰیٰتِنَاۤ اَدَمَ قَدْ
 اَنْزَلْنَا عَلَیْكُمْ لِبَاسًا یُّوَارِیْ سَوْءَ تِكُمْ وَرِیْسًا وَّلِبَاسُ التَّقْوٰی

Page #343:

-In line #3 the 'original' of Q7:27 has the letters *mim* and *nun*, which are not in the modern Arabic version.

اَوۡیٰتُكُمۡ مِّنَ الْجَنَّةِ سَوۡءٌ
 لَّهُمَا لَا سَهۡمًا لِّیۡرِیۡهُمَا سَوۡءَۤا تِهۡمَا مِّنۡ سَوۡءٍ
 لَّهُمَا لَا یۡرِیۡهُمَا سَوۡءٌ لَّهُمَا لَا یۡرِیۡهُمَا

الْجَنَّةِ یَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِیۡرِیۡهُمَا سَوۡءَۤا تِهۡمَا اِنَّهُۥ رِیۡسُكُمْ
 هُوَ وَقَبِیۡلُهُ مِمَّنۡ حِیۡثُ لَا تَرَوْنَهُمْ اِنَّا جَعَلْنَا الشَّیۡطٰنَ

[Back To Top](#)

Appendix A2: Samarqand MSS VS 1924 Egyptian Edition

[Back To Part 2 Index](#)

Page #350:

-In line #9 the 'original' of Q7:38 is without the *alif* which is in the modern version.

كُلُّ مَا دَخَلَ مِنْهَا
لَهُمْ فِيهَا مَا يَشَاءُونَ

مِّنَ الْجَنِّ وَالْإِنسِ فِي النَّارِ كُلَّمَا دَخَلَتْ أُمَّةٌ لَّعَنَتْ أُخْتَهَا
حَتَّىٰ إِذَا ادَّارَكُوا فِيهَا جَمِيعًا قَالَتْ أُخْرِيَهُمْ لِأُولَئِهِمْ رَبَّنَا

Page #351:

-In line #11 in the 'original' of Q7:40 the word contains an extra stem which is absent in the modern version.

لَهُمْ فِيهَا مَا يَشَاءُونَ
لَهُمْ فِيهَا مَا يَشَاءُونَ

تَكْسِبُونَ ﴿٣٩﴾ إِنَّ الَّذِينَ كَذَّبُوا بِعَايُنِنَا وَأَسْتَكْبَرُوا عَنْهَا
لَا تُفَتِّحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّىٰ يَلِجَ

Page #353:

-In each of lines #8 and 10 the 'original' of Q7:43 has no stem whereas the modern version does.

لَهُمْ فِيهَا مَا يَشَاءُونَ
لَهُمْ فِيهَا مَا يَشَاءُونَ

تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا
 لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ

Page #356:

-In both lines #4 and 5 the 'original' Q7:47 is without graphic *alif* whereas the modern version, claiming to be the 'oral tradition' about the 'original' content includes these.

لَا يَسْأَلُ عَنْهُمْ شَيْئًا إِنَّ الَّذِينَ كَفَرُوا
 فِي الْحَيَاةِ الدُّنْيَا لَنُكَفِّرُنَّهُمْ فِي
 وَنَادَى أَصْحَابُ الْأَعْرَافِ رَجُلًا لَا يَعْرِفُونَهُمْ بِسِيمَاهُمْ
 قَالُوا مَا أَغْنَىٰ عَنْكُمْ جَمْعُكُمْ وَمَا كُنْتُمْ لَتَسْتَكَفِرُونَ ﴿٤٨﴾

[Back To Top](#)

x

Appendix A2: Samarqand MSS VS 1924 Egyptian Edition

[Back To Part 2 Index](#)

Page #359:

-In line #3 the 'original' of Q7:51 has an extra stem which is omitted in the modern version.

وَمَا يَسْأَلُ عَنْهُمْ شَيْئًا إِنَّ الَّذِينَ كَفَرُوا
 فِي الْحَيَاةِ الدُّنْيَا لَنُكَفِّرُنَّهُمْ فِي
 فَالْيَوْمَ نَنْسِفُهُمْ كَمَا نُسُوا لِقَاءَ يَوْمِهِمْ هَذَا وَمَا كَانُوا
 بِعَالِمِينَ يَجْحَدُونَ ﴿٥١﴾ وَلَقَدْ جِئْنَاهُمْ بِكِتَابٍ فَصَّلْنَاهُ

Page #363:

-In line #6 the 'original' of Q7:58 has an extra stem which is absent in the modern version.

أَلَا سُبْحَانَ لَدُنَّكَ
بِإِذْنِ رَبِّهِ ۖ وَالَّذِي خَبُثَ لَا يَخْرُجُ إِلَّا نَكِدًا كَذَّالِكِ
نُصْرِفُ الْأَيَاتِ لِقَوْمٍ يَشْكُرُونَ ﴿٥٨﴾ لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ

Page #367:

-In line #1 the 'original' of Q7:68 contains *sin* whereas in the modern versions the word has *mim* and *ya*.

وَاللَّهُمَّ صَلِّ عَلَىٰ سَيِّدِنَا مُحَمَّدٍ
وَعَلَىٰ آلِهِ وَصَحْبِهِ أَجْمَعِينَ ﴿٦٨﴾ أَوْعَجِبْتُمْ أَنْ جَاءَ كُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَىٰ رَجُلٍ
مِّنكُمْ فَانقَلَبُوا كَافِينَ ﴿٦٩﴾

-In line #7 the 'original' of Q7:69 also contains *sin* whereas in the modern versions the word has *sad*.

وَاللَّهُمَّ صَلِّ عَلَىٰ سَيِّدِنَا مُحَمَّدٍ
وَعَلَىٰ آلِهِ وَصَحْبِهِ أَجْمَعِينَ ﴿٦٩﴾

قَوْمٌ نُوْجٍ وَزَادَكُمْ فِي الْخَلْقِ بَصۜطَةً ۖ فَاذْكُرُواْ الْاٰلَةَ
 اَللّٰهِ لَعَلَّكُمْ تَفْلِحُوْنَ ﴿٥٨﴾ قَالُواْ اٰجِئْنَا لِنَعْبُدَ اِلٰهَ وَحَدَهُ

Page #389:

-In line #12 the letter *dal* occurs in the 'original' of Q11:58 whereas in the modern version a *ba* is present.

وَمِنْ اٰمَنُوا مَعَهُ بِرَحْمَةٍ مِّنَّا وَنَجَّيْنَاهُمْ مِّنْ عَذَابٍ ۙ غَلِيْظٍ ﴿٥٨﴾
 وَتِلْكَ اٰدُۙ جَعَدُوْا بِعَايَةِ رَبِّهِنَّ وَعَصَوْا رُسُلَهُۥ وَاتَّبَعُوْا

[Back To Top](#)

xi

Appendix A2: Samarqand MSS VS 1924 Egyptian Edition

[Back To Part 2 Index](#)

Page #369:

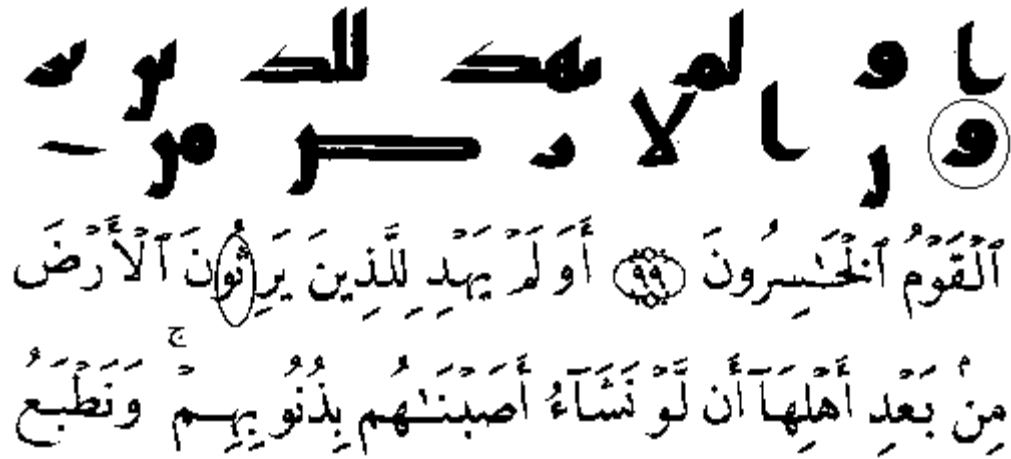
-In line #8 the letter *alif* is in the 'original' of Q7:73 whereas the modern version has *ha*.

اَللّٰهُ لَعَلَّكُمْ تَفْلِحُوْنَ ﴿٥٨﴾ قَالُواْ اٰجِئْنَا لِنَعْبُدَ اِلٰهَ وَحَدَهُ

مَنْ دُونِ النِّسَاءِ ۚ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿١٤﴾ وَمَا كَانَ
جَوَابَ قَوْمِهِ ۚ إِلَّا أَنْ قَالُوا ۖ أَخْرِجُوهُمْ مِّنْ قَرْيَتِكُمْ

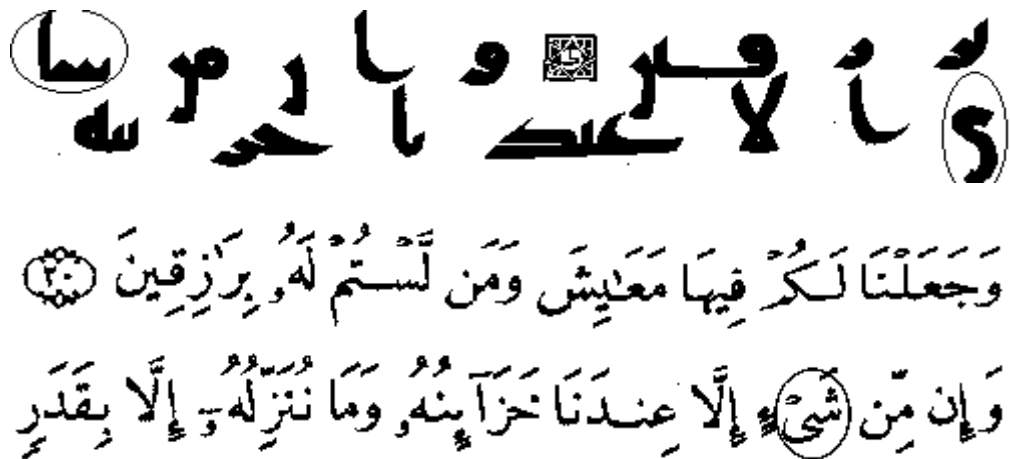
Page #382:

-In line #6 the 'original' of Q7:100 has *waw* whereas the modern version has *tha* and *waw*.



Page #421:

-In line #8 an *alif* is present in the 'original' version of Q15:21 something which is absent in the modern version.



[Back To Part 2 Index](#)

[Back To Top](#)

xi

Appendix A3: Samarqand MSS VS 1924 Egyptian Edition

[Back To Main Index](#)

[Back To Part 2 Index](#)

[Back To Chapter IX](#)

Page #406:

-In line #3 the 'original' of Q11:97 has no *alif* where the modern version does.

سَلَامٌ مِّنَ رَبِّكَ وَمَلَائِكَةٍ
مِّنَ سَمَوَاتِهِ

إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ ۚ فَاتَّبِعُوا أَمْرَ فِرْعَوْنَ وَمَا أَمْرُ فِرْعَوْنَ
بِرَشِيدٍ ﴿٩٧﴾ يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَمَةِ فَأَوْرَدَهُمُ النَّارَ

-In line #11 a **dal** is present in the 'original' of Q11:99 but is absent from the modern versions.

وَأَتَّبِعُوا فِي هَذِهِ لَعْنَةً وَيَوْمَ
وَيْسَ الْوِرْدُ الْمَوْرُودُ ﴿٩٨﴾ وَأَتَّبِعُوا فِي هَذِهِ لَعْنَةً وَيَوْمَ

بِرَشِيدٍ ﴿٩٧﴾ يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَمَةِ فَأَوْرَدَهُمُ النَّارَ
وَيْسَ الْوِرْدُ الْمَوْرُودُ ﴿٩٨﴾ وَأَتَّبِعُوا فِي هَذِهِ لَعْنَةً وَيَوْمَ

Page #461:

-In line #1 an **alif** is present in the 'original' of Q16:89 but is absent in the modern version. [The square indicates where the *waw* was.]

لَقَدْ سَأَلْنَاكَ وَأَنَّا لَمَسَّاكَ
مِنْ حَمَلٍ وَنَسَوْنَاكَ لَمَسًا

عَلَىٰ هَؤُلَاءِ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ
وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿٨٩﴾ * إِنَّ اللَّهَ يَأْمُرُ

-In line #6 an *alif* occurs in 'original' Q18:58 the 'original' of Q18:15 but a *ya* is in the modern version.

لَا تَعْلَمُ مِمَّنْ جَاءَ بِهَا وَمَا يُدْعَىٰ بِهِ
هَؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَّوْلَا يَأْتُونَ عَلَيْهِمُ
بِسُلْطَانٍ بَيِّنٍ مِّنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ (على) اللَّهُ كَذِبًا ﴿٥٨﴾

-In line #6 a stem occurs in the 'original' of Q18:57 but is absent in the modern version.

أَكْثَرُ مَا كُنَّا نَعْتَذِرُهُمْ
هَؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَّوْلَا يَأْتُونَ عَلَيْهِمُ
بِسُلْطَانٍ بَيِّنٍ مِّنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ (على) اللَّهُ كَذِبًا ﴿٥٨﴾

[Back To Top](#)

[Back To Chapter IX](#)

Page #515:

-In line #2 in the 'original' Q18:58 we find an *alif* but it is absent in the modern version.

-In the same line #2 of the 'original' an *alif* is absent which is present in the modern version.

لَا يَهْتَدُوا إِذًا أَبَدًا ۖ وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ
لَوْ يُؤْخِذُهُمْ بِمَا كَسَبُوا لَعَجَّلَ لَهُمُ الْعَذَابَ ۚ بَلْ لَهُمْ

فَلَنْ يَهْتَدُوا إِذًا أَبَدًا ۖ وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ
لَوْ يُؤْخِذُهُمْ بِمَا كَسَبُوا لَعَجَّلَ لَهُمُ الْعَذَابَ ۚ بَلْ لَهُمْ

Page #518:

-In line #1 of the 'original' of Q18:70 the letter *lam* occurs, whereas the letter *ta* occurs in the modern version.

-In line #2 of the 'original' an *alif* is present which is

absent from the modern version.

صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا ۖ قَالَ فَإِنْ أَتَّبَعْتَنِي فَلَا
تَسْأَلْنِي عَنْ شَيْءٍ حَتَّى أُحْدِثَ لَكَ مِنْهُ ذِكْرًا ۚ

صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا ۖ قَالَ فَإِنْ أَتَّبَعْتَنِي فَلَا
تَسْأَلْنِي عَنْ شَيْءٍ حَتَّى أُحْدِثَ لَكَ مِنْهُ ذِكْرًا ۚ

Page #519:

-In line #1 the 'original' of Q18:74 has *lam* whereas the letter *ta* occurs in the

modern versions.

-In line #4 the 'original' of Q18:75 has *alif* whereas the letter *lam* occurs in the modern versions.

لَا تَرْهَقْنِي مِنْ أَمْرِي عُسْرًا ﴿٧٣﴾ فَانْطَلَقَا حَتَّى
إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ قَالَ أَقْتَلْتَنِي زَكِيَّةً بِغَيْرِ نَفْسٍ

Page #520:

-In line #4 the 'original' of Q18:83 the letter *mim* is present whereas the letters *nun* and *ya* occur in the modern version.

تَسْطِيعَ عَلَيْهِ صَبْرًا ﴿٨٢﴾ وَيَسْأَلُونَكَ عَنِ الْقَرْيَتَيْنِ
قُلْ سَأَتْلُوا عَلَيْكُمْ مِنْهُ ذِكْرًا ﴿٨٣﴾ إِنَّا مَكَنَّا لَهُ فِي الْأَرْضِ

[Back To Top](#)

Page #535:

-In line #9 in the 'original' Q19:39 we find *lam- alif* whereas the letter *mim* occurs in the modern version.

يَوْمَ مَسْرُوعٍ وَآلِ كُذِّبَتْ
يَوْمَ الْحَسْرَةِ

لَكِنَّ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُبِينٍ ﴿٣٨﴾ وَأَنْذِرْهُمْ
يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ

Page #541:

-In line #12 in the 'original' the letter form for *fa* or *qaf* is present in Q19:72 whereas the letter *nun* occurs in the modern versions

مَدَامَ الْكَلِمِ لَا يَمُوتُ
مَدَامَ الْكَلِمِ لَا يَمُوتُ

عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا ﴿٧١﴾ ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ
الظَّالِمِينَ فِيهَا جَحِيمًا ﴿٧٢﴾ وَإِذَا نُتِلَّى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ

Page #548:

-In line #1 in the 'original' of Q19:98 the letters *mim* (or perhaps *fa* or *gaf*) and *alif* are present whereas the letter *waw* occurs in the modern version.

وَلَكُمْ فِيهِ فَاكِهَةٌ كَالْزَايِطِ
 وَلَكُمْ فِيهِ مِزْكٌ طَابٌ وَأَنْبَاقٌ
 مِنْ نَارٍ كَالْقَاسِ

بِهِ قَوْمًا لَدَا ۝ (٩٧) وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هَلْ يُحِشُّ
 مِنْهُمْ مِنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا ۝ (٩٨)

-In line #9 the 'original' of Q20:3 is without *nun* but the modern version includes it.

لَعَلَّكُمْ تَتَّقُونَ ۝ (٩٩) وَلَقَدْ
 أَنْزَلْنَا إِلَيْنَا الْكِتَابَ فَتَوَكَّلْ عَلَى اللَّهِ
 وَاعْبُدْهُ وَذَكَرْ نِعْمَتَ اللَّهِ عَلَيْكَ

طه ۝ (١٠٠) مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى ۝ (١٠١) إِلَّا
 تَذَكُّرًا لِمَنْ يَحْشَى ۝ (١٠٢) تَنْزِيلًا مِمَّنْ خَلَقَ الْأَرْضَ

Page #555:

-In line #6 the 'original' of Q20:42 has an extra stem which is omitted in the modern version.

وَالَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ
 وَلَهُمْ عَذَابٌ عَظِيمٌ

جِئْتُ عَلَى قَدَرٍ يَمُوسَى ﴿٤١﴾ وَأَصْطَنَعْتُكَ لِنَفْسِي ﴿٤٢﴾
أَذْهَبَ أَنْتَ وَأَخُوكَ بِعَايِلَتِي وَلَا تَنِيَا فِي ذِكْرِي ﴿٤٣﴾

[Back To Top](#)

xv

Appendix A3: Samarqand MSS VS 1924 Egyptian Edition

[Back To Main Index](#)

[Back To Part 2 Index](#)

[Back To Chapter IX](#)

Page #556:

-In line #1 the 'original' of Q20:46 is without *mim* which is visibly different from the the modern version.

فَاذْكُوا وَابْتَغُوا لَكُمْ مَالًا
وَلَا تَقْرَبُوا مَالَ الْوَالِدَيْنِ
وَالْأَقْرَبِينَ بِمَا هُنَّ حَلَالٌ
لَكُم مِمَّا رَزَقْنَاكُمْ وَلَا تَقْرَبُوا
مَالَ الْوَالِدَيْنِ وَالْأَقْرَبِينَ
بِمَا هُنَّ حَلَالٌ لَكُم مِمَّا رَزَقْنَاكُمْ

يَفْرُطَ عَلَيْنَا أَوْ أَنْ يَطْغَى ﴿٥٠﴾ قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا
أَسْمَعُ وَأَرَى ﴿٥١﴾ فَأَتِيَاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ

Page #557:

-In line #1 the 'original' of Q20:50 has *alif* something which is absent in the modern version.

إِلَيْنَا أَنْ الْعَذَابَ عَلَى مَنْ كَذَّبَ وَتَوَلَّى ﴿٤٨﴾ قَالَ فَمَنْ رَبُّكُمْ يَا مُوسَى ﴿٤٩﴾ قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ

In line #10 the Samargand 'original' of **Q20:76** has *alif* followed by *waw* whereas our 1924 Egyptian modern version, as well as the Warsh text [third scan down] have *alif* then graphic *hamza*. The Turkish text [fourth scan down] has *waw* then *alif*.

الدرجاتُ العُلى ﴿٧٥﴾ جَنَّتْ عَدْنٌ تَجْرِي مِنْ تَحْتِهَا
أَلْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ مَنْ تَزَكَّى ﴿٧٦﴾
فِيهَا وَذَلِكَ جَزَاءُ مَنْ تَزَكَّى ﴿٧٧﴾ وَلَقَدْ آوَحَيْنَا إِلَىٰ مُوسَىٰ أَنْ إِسْرِ
بِعِبَادِي قَاسِرٌ لَهُمْ طَرِيفًا بِهِ الْبَحْرِ يَبَسًا لَا تَخَافُ دَرَكًا وَلَا تَخْشَى ﴿٧٨﴾

فَاُولَٰئِكَ لَهُمُ الدَّرَجَاتُ اَلْعُلَى ۝ جَنَّاتٌ عَدْنٌ يَجْرِي مِنْ تَحْتِهَا
اَلْأَنْهَارُ خَالِدِينَ فِيهَا وَذَٰلِكَ جَزَاؤُا۟ مِّنْ تَرَكَى ۝

Page #564:

-In line #7 the 'original' of Q20:79 has *nun* whereas the modern version has *ya*.

يَا اَيُّهَا الَّذِيْنَ اٰمَنُوْا اَلَا تَدْرِكُوْنَ اَلْاَيَّامَ
الَّتِيْ جَعَلَكُمْ اُمَّةً مِّنْ اُمَّةٍ لِّتَذَكَّرُوْا ۝

وَاَضَلَّ فِرْعَوْنُ قَوْمَهُۥ وَمَا هَدٰى ۝ يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا
قَدْ اُنْجَيْنَاكُمْ مِّنْ عَدُوِّكُمْ وَوَاعَدْنَاكُمْ جَانِبَ الطُّورِ الْاَيْمَنِ

[Back To Top](#)

xvi

Appendix A3: Samarqand MSS VS 1924 Egyptian Edition

[Back To Main Index](#)
[Back To Part 2 Index](#)
[Back To Chapter IX](#)

Page #572:

-In line #1 the 'original' of Q20:108 is without *sin* which is in the modern version.

لَا يَسْمَعُ اِلَّا سَمْعًا وَّ لَا يَنْصَرِفُ
وَلَا يَسْمَعُ اِلَّا سَمْعًا وَّ لَا يَنْصَرِفُ

يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ وَخَشَعَتِ الْأَصْوَاتُ
لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا ﴿١٠٨﴾ يَوْمَئِذٍ لَا تَنْفَعُ

Page #582:

-In line #2 the 'original' of Q26:77 has the letter *ra* whereas the modern version has *ba*.

الْعَالَمِينَ ﴿٧٧﴾ يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ وَخَشَعَتِ الْأَصْوَاتُ

أَنْتُمْ وَءَابَاؤُكُمْ إِلَّا الْقَادِمُونَ ﴿٧٦﴾ فَإِنَّهُمْ عَدُوٌّ لِّي إِلَّا رَبَّ
الْعَالَمِينَ ﴿٧٧﴾ الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ﴿٧٨﴾ وَالَّذِي هُوَ

Page #584:

-In line #5 of the 'original' of Q26:93 we find 2 stems whereas the modern version has *ha*.

مُكْرَمُونَ ﴿٩٣﴾ يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ وَخَشَعَتِ الْأَصْوَاتُ

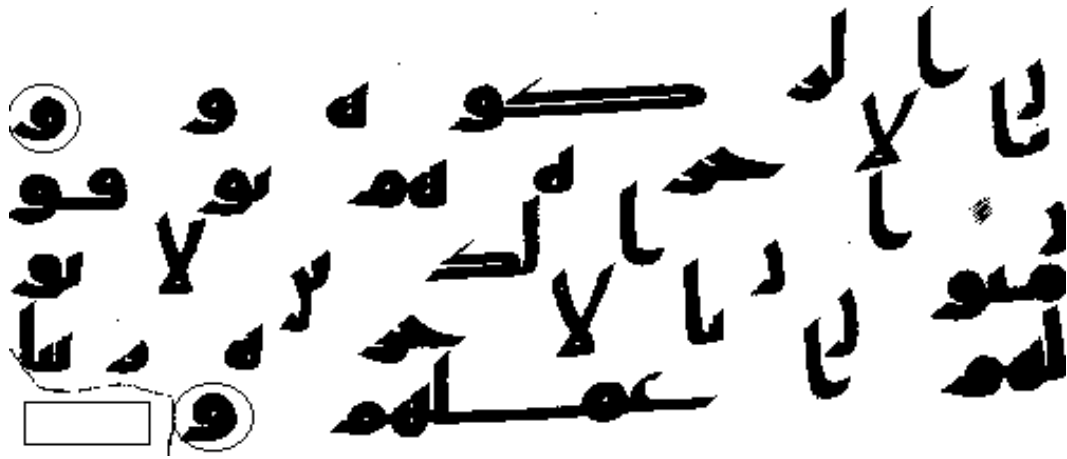
الْجَحِيمِ لِلْغَاوِينَ ﴿٩٢﴾ وَقِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تَعْبُدُونَ ﴿٩١﴾
مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُونَكُمْ أَوْ يَنْتَصِرُونَ ﴿٩٣﴾ فَكَبَّوْا

Page #598:

-In line #8 we find the 'original' of Q27:3 has *waw* whereas the modern version

has *ha*.

-In line #12 we find the 'original' of Q27:4 has *waw* whereas the modern version has none. [The square indicates where the 'original' once contained this (?) word.]



الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٢٤﴾ إِنَّ الَّذِينَ لَا يُؤْمِنُونَ
بِالْآخِرَةِ زَيَّنَّا لَهُمْ أَعْمَالَهُمْ فَهُمْ يَعْمَهُونَ ﴿٢٥﴾

[Back To Top](#)

Appendix A3: Samarqand MSS VS 1924 Egyptian Edition

[Back To Main Index](#)

[Back To Part 2 Index](#)

[Back To Chapter IX](#)

Page #599:

-In line #2 the 'original' of Q27:5 has *ya* and *nun* as a later addition in the margin while the modern version includes it.



أُولَئِكَ الَّذِينَ لَهُمْ سُوءُ الْعَذَابِ وَهُمْ فِي الْآخِرَةِ هُمْ
الْأَخْسَرُونَ ﴿٦٠﴾ وَإِنَّكَ لَتَلْقَى الْقُرْآنَ مِنْ لَدُنْ حَكِيمٍ

Page #621:

-In line #12 we find the 'original' of Q36:18 has *alif* whereas the modern versions have *lam* and *ya* as part of the following word.

[The square indicates where the *waw* was (?) in the 'original'.]

لَا يَسْأَلُكَ اللَّهُ لَوْمَاتِهِ
لَا يَسْأَلُكَ اللَّهُ لَوْمَاتِهِ

لَئِنْ لَمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُمْ مِنَّا عَذَابٌ أَلِيمٌ ﴿١٨﴾
قَالُوا طَائِفُكُمْ مَعَكُمْ أَيْنَ ذِكْرُكُمْ بَلْ أَنتُمْ قَوْمٌ مُسْرِفُونَ ﴿١٩﴾

Page #700:

-In line #3 the letters *lam* and *alif* was later forced into the 'original' version of Q42:21 but is present in the modern version.

وَلَوْلَا كَلِمَةٌ أَلْفَصِلَ لَقَضِيَ
لَعَنَهُمُ اللَّهُ وَارْتَدَّ

مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ وَلَوْلَا كَلِمَةُ الْفَصْلِ لَقُضِيَ
بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢١﴾ تَرَى الظَّالِمِينَ

Page #702:

-In line #10 the 'original' of Q42:25 has 2 stems while the modern

Arabic version only has one. The 'square' indicates some other text removed from the 'original'.

وَسَمِعُوا كَرَامًا
لَسْنَا مَعَهُ وَلَا سَلَامًا
الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ
وَيَعْلَمُ مَا تَفْعَلُونَ ﴿٢٥﴾ وَيَسْتَجِيبُ الَّذِينَ ءَامَنُوا وَعَمِلُوا

Page #705:

-In line #12 the 'original' of Q42:35 has *waw* without *lam*, the modern version has both.

وَسَمِعُوا كَرَامًا
لَسْنَا مَعَهُ وَلَا سَلَامًا
صَبَّارٍ شَكُورٍ ﴿٢٦﴾ أَوْ يُبْقِيَنَّ بِمَا كَسَبُوا وَيَعْفُ عَنْ
كَثِيرٍ ﴿٢٧﴾ وَيَعْلَمُ الَّذِينَ يُجَادِلُونَ فِي ءَايَاتِنَا مَا لَهُمْ

[Back To Top](#)

xviii

Appendix A4: Samarqand MSS VS 1924 Egyptian Edition

[Back To Main Index](#)
[Back To Part 2 Index](#)
[Back To Chapter IX](#)

Page #622:

-In line #8 the 'original' of Q36:18 is without the *mim* which the modern version has.

-In line #10 the 'original' of Q36:23 has *alif* whereas the modern version does not.

مَا يَسْعَوْنَ فِي الْأَرْضِ فَحِمْهُمْ
وَمَا يَمْشُونَ فِي الْأَرْضِ فَحِمْهُمْ
وَمَا يَمْشُونَ فِي الْأَرْضِ فَحِمْهُمْ

الْمُرْسَلِينَ ﴿٢٠﴾ اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ
مُهْتَدُونَ ﴿٢١﴾ وَمَالِيَ لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ

Page #684:

-In line #11 the 'original' of Q40:81 is without stem which in the modern version is ya.

لَكُمْ عَلَيْهِمْ وَكُلٌّ
لَكُمْ عَلَيْهِمْ وَكُلٌّ
لَكُمْ عَلَيْهِمْ وَكُلٌّ

فِي صُدُورِكُمْ وَعَلَى الْفُلْكِ تُحْمَلُونَ ﴿٨٠﴾ وَيُرِيكُمْ
آيَاتِهِ ۚ فَآيَ آيَاتِ اللَّهِ تُنْكِرُونَ ﴿٨١﴾ أَفَلَمْ يَسِيرُوا

Page #652:

- In line #2 the 'original' of Q37:103 has waw then mim-alif, while the modern version has fa-lam-mim-alif (see p. 67 of main text)
- In line #4 the 'original' of Q37:105 is without sad which the modern version has, and it has alif while the modern version has ta.
- In line #6 the 'original' of the same aya is without nun while the modern version has nun.
- In line #7 while the 'original' of Q37:106 is without waw the modern version has waw.
- In line #8 the 'original' (same aya) is without ba which the modern version has.

سَامَا لَه مَرَا لَكُم
 وَمَا سَامَا فَا لَكُم
 وَمَا كَدَا لَكُم
 وَمَا كَدَا لَكُم
 وَمَا كَدَا لَكُم
 وَمَا كَدَا لَكُم
 وَمَا كَدَا لَكُم
 وَمَا كَدَا لَكُم

الصَّابِرِينَ ﴿١٠٦﴾ فَلَمَّا أَسْلَمَا وَتَلَّ لِلْجَبِينِ ﴿١٠٧﴾ وَنَدَيْنَهُ
 أَنْ يَتْلُبْ رَاهِمِ ﴿١٠٨﴾ قَدْ صَدَّقْتَ الرُّءْيَا إِنَّا كَذَلِكَ نَجْزِي
 الْمُحْسِنِينَ ﴿١٠٩﴾ إِنَّ هَذَا هُوَ الْبَلَاءُ الْمُبِينُ ﴿١١٠﴾

[Back To Top](#)

Appendix A: Samarqand MSS VS 1924 Egyptian Edition

[Back To Part 2 Index](#)

Page #665:

-In line #8 in the 'original' of Q38:12 are several small letters, the result of removing the 'original' content and trying to insert letters into the same space. These letters are in the modern version.

-In line #10 we find in the 'original' of the same aya alif which is absent in the modern version.

فَلَمَّا أَسْلَمَا وَتَلَّ لِلْجَبِينِ ﴿١٠٦﴾ وَنَدَيْنَهُ
 أَنْ يَتْلُبْ رَاهِمِ ﴿١٠٨﴾ قَدْ صَدَّقْتَ الرُّءْيَا إِنَّا كَذَلِكَ نَجْزِي
 الْمُحْسِنِينَ ﴿١٠٩﴾ إِنَّ هَذَا هُوَ الْبَلَاءُ الْمُبِينُ ﴿١١٠﴾

جُنْدٌ مَا هُنَالِكَ مَهْزُومٌ مِّنَ الْأَحْزَابِ ﴿١١﴾ كَذَّبَتْ قَبْلَهُمْ
 قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ ذُو الْأَوْتَادِ ﴿١٢﴾ وَثَمُودُ وَقَوْمُ

Page #669:

-In line #1 the 'original' of Q38:22 has waw whereas the modern version has za.

عَلَيْهِمْ سَاءَ مَا يَحْكُمُونَ
 قَوْمُ نُوحٍ
 وَفِرْعَوْنُ
 ذُو الْأَوْتَادِ
 وَثَمُودُ
 وَقَوْمُ

تَسَوَّرُوا الْمِحْرَابَ ﴿٢١﴾ إِذْ دَخَلُوا عَلَى دَاوُدَ فَفَزِعَ مِنْهُمْ
 قَالُوا لَا تَخَفْ خَصِمَانِ بَغَى بَعْضُنَا عَلَى بَعْضٍ فَأَحْكُمْ

-In line #12 the 'original' of Q38:23 is without nun whereas the modern version has one.

إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعَجَةً وَلِيَ نَعَجَةٌ وَاحِدَةٌ
 فَقَالَ أَكْفِلْنِيهَا وَعَزَّنِي فِي الْخِطَابِ ﴿٢٣﴾ قَالَ لَقَدْ ظَلَمَكَ

Page #671:

-In line #8 the 'original' of Q38:26 is without ya whereas the modern version has one.

وَلَا تَتَّبِعِ أَهْوَىٰ فَيُضِلَّكَ عَن سَبِيلِ اللَّهِ إِنَّ الَّذِينَ

جَعَلْنَكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ
وَلَا تَتَّبِعِ أَهْوَىٰ فَيُضِلَّكَ عَن سَبِيلِ اللَّهِ إِنَّ الَّذِينَ

xx

Appendix A: Samarqand MSS VS 1924 Egyptian Edition

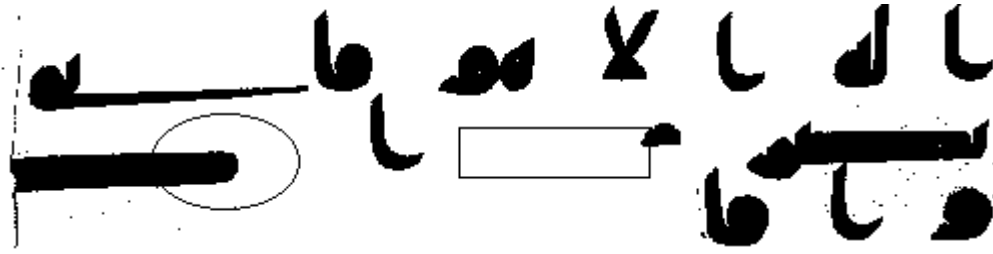
[Back To Part 2 Index](#)

Page #673:

-In line #4 the 'original' of Q39:6 has one stem and lam whereas the modern version has 2 stems, one a ya and the other a lam. In the same line the 'original' has stem-jim with the jim extending straight out instead of a tail which swings back, indicating that something else followed the jim in the text. The modern version has only jim.
-In line #11 the 'original' of Q39:7 is without 2 stems which in the modern version are nun & ta.

وَلَا تَتَّبِعِ أَهْوَىٰ فَيُضِلَّكَ عَن سَبِيلِ اللَّهِ إِنَّ الَّذِينَ

الْأَنْعَامِ ثَمَنِيَّةً أَزْوَاجٍ يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا
مِّنْ بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ ذَٰلِكُمُ اللَّهُ رَبُّكُمْ لَهُ
الْمُلْكُ لَا إِلَهَ إِلَّا هُوَ فَأَنَّى تُصْرَفُونَ إِنَّ تَكْفُرًا



Page #696:

-In line #10 the "original" of Q41:31 is considerably different from the modern version.



تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ﴿٣١﴾
 نَحْنُ أَوْلِيَائُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ

[Back To Part 2 Index](#)

[Back To Chapter IX](#)

[Back To Top](#)

xxi

Part 2: The True State Of The Qur'an

CHAPTER IX (CONTINUED)

[Back To Main Index](#)

[Back To Part 2 Index](#)

"They Will Be found To Be Identical"?

After all this we need to look again at **Von Denffer's** preposterous claim that Islam has 'two (2) originals which are identical to all other texts':

"In other words: two of the copies of the Qur'an which were originally prepared in the time of Caliph `Uthman, are still available to us today and their text and arrangement can be compared, by anyone who cares to, with any other copy of the Qur'an, be it in print or handwriting, from any place or period of time, they will be found to be identical." (*Ulum*, p.64)

Von Denffer is not alone in his assertions. For example, the Khalifornia Internet site declares:

"Uthman sent these six copies all over the Muslim world, keeping one copy in Madinah and returning the original master copy to Hafsa. These were known as the "Uthmanic Mushaf", and since then, Muslims duplicated all of their copies from these master copies. (In fact, three of these original six copies from this period exist today: one in the Topkapi Museum in Istanbul, another in the Cairo Museum, and a third in Bukhara).

...
The Uthmani copies are the oldest, and some copies still exist in the museums as mentioned earlier. The Uthmani copies of the Qur'an which exist in the various museums all date back 647 CE, which is only fourteen years after the death of the Prophet.

...
A scholar who is seriously interested in a study of the original copies of the Qur'an can go to the museums of Topkapi and Cairo and compare the original copies with the Qur'an which is recited today by over one billion Muslims. These copies are the authentic and oldest copies of the Qur'an available." (*Preservation of the Qur'an*, <http://www.khalifornia.org/>, 2/17/99)

Yet another site asserts:

"Of the copies made by Uthman, two still exist to our day. One is in the city of Tashkent, (Uzbekistan) and the second one is in Istanbul (Turkey)." (Sabeel Ahmed, a former student of Ahmed Deedat, <http://www.iol.ie/~afifi/BICNews/Sabeel/sabeel3.htm>)

The same site displays a large diagram indicating that there are 2 methods of transmission of the Qur'an to what it labels 'OUR TIME'. The 2 methods which are said to 'assure' that the Qur'an is the same today as it was in Muhammad's day are ORAL and WRITTEN. Under the 'WRITTEN' side we find 2 things ONLY - 'ISTANBUL COPY' and 'TASHKENT COPY'. We have already seen that this assertion concerning the 'WRITTEN' SOURCE is not a truth.

Remember, we have only examined perhaps 33% of the Qur'an's text¹, and what we have shown does not represent all that we have found. Yet, it presents us with the clear perspective that although the manuscripts of the Qur'an are not anywhere near 'identical' and Islam isn't copying the

DIAGRAM 2 - NO COPYING OF MANUSCRIPTS

66

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

the Samarqand MSS as an 'original', it has been quite prepared to lie about itself being able to, and attack others for not being able to. Islam can no longer tell us that it 'relies'

on 'perfect copies' as its 'Proof'.

Knowing as we do that Islam accepted all of 'Uthman's errors and made them 'revelation', we can believe that perhaps the 'Uthmanic story is a cover-up for something far worse than Islam cares to reveal and the Samarqand is the last evidence?! Indeed, the tactics of Islam being what they are about telling tales about 'ancient manuscripts', it is altogether possible that the entire Samarqand text is simply another 'Uthmanic manuscript strain which Islam has hidden from the world.

The truth is that Islam only cries 'scribal error' now that it has been caught misrepresenting itself by telling the world that this is an 'original' and that all others are the copies, and that this is 'Proof' that the Qur'an is 'Perfect and Preserved by Divine Decree'. And all the while shouting that everyone else has altered their 'Books'!!

If Christians were guilty of doing this Islam would shout the roof down!

Is this the 'perfection' you have believed about and put your hope in?

A Definite Change In Meaning

While our purpose was solely to indicate letter differences and refute the idea that the Samarqand is 'an original whose content proves the modern version', we note one example of a meaning which is altered (in **Q37:103**) because of the letter differences which are present in the Samarqand MSS.

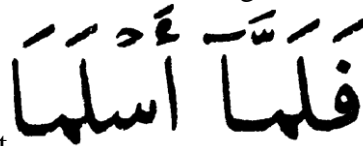
First we note the text from **Page #652** of the Samarqand MSS (found in **Appendix A**) which plainly begins with the letters waw mim-alif. A transliteration of the text shown



(see to right) would be wa ma 'aslamA.

The translation of this is "**And they did not submit (become muslims)**".

Beneath that we find the text of the 1924 Egyptian Edition which begins with the



letters fa-lam-mim-alif. A transliteration of the text would be falammA'slamA. The translation of this is "**When they too submitted (became muslims)**". This is the exact opposite of the Samarqand MSS!

Still other texts contain wrong letters or wrong verb tenses. Are these 'original' grammatical errors that were later corrected in the same way as al-Hajjaj changed certain texts of the Qur'an? [See Chapter XIV, p165.]

DON'T PLACE YOUR HOPE OF HEAVEN ON THIS transmitting anything 'Perfectly'!!

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

Some Comments From The Internet On This Comparison

It is, of course, difficult for most followers of Islam to accept such a comparison solely from the mouth of a Christian.

Thus we will note some comments made during June - Oct., 1999 on this aspect of the book after it was posted for discussion into the Islamic Internet discussion group soc.religion.islam.

The following are the assertions of one follower of Islam who examined the text of 'A Perfect Qur'an' on the Internet. He possesses his own copy of the Samarqand MSS and intends to publish it:

"I want to emphasise this point. Mark has found true manuscript variations in the Tashkent muSHaf. That is, they are "true" when it comes to actually representing changes of the *letters*." (Internet article http://x29.deja.com/threadmsg_if.xp?AN=500614573.1&mhitnum=29&CONTEXT=934318018.305856617)

And,

"For my own purposes, I am grateful for what Mark, the author of the "Perfect Qur'an" polemic, has discovered about the Tashkent. It is extremely tedious to search out these variations. (Internet article http://x32.deja.com/threadmsg_if.xp?AN=500614573&CONTEXT=932082708.1807024165&thitnum=2)

Also,

"Mark has done an interesting piece of work by carefully searching for variations in the Tashkent. I hope to find the time to go over all the alleged variations he reports; I think he has saved me quite a bit of work, for it is not easy to read that script. What I'd like to do is determine if there are any characteristics in the Tashkent which relate to the variations in the transmitted readings. So far, I have found none, which is, by the way, another sign that the variations in the Tashkent are simply scribal errors, errors which were not, as Br. Ghoniem notes, passed on by the reciters. The oral transmission was primary, the written one secondary, though both were important and it was the combination of the two which made the preservation of the Qur'aan a remarkable as it is.

It is just that, in English, the word "perfect" does not allow any exceptions." (Internet article http://x21.deja.com/threadmsg_if.xp?AN=506730987&CONTEXT=934565652.791609425)

The purpose of this Chapter has been solely to address persons who believe that the Samarqand MSS (Tashkent) is 'a perfect original' which 'certifies' fully the graphic form of the Qur'an. **Such persons should now know NOT to place their hope of a 'preserved Qur'an' on it!**

Why Are They 'Outwitting' Their Own People?

Dr. Maurice Bucaille's statement about the Bible can now certainly be seen to be another 'outwitting', something said with the full knowledge that it refers to the true condition of Islam and the Qur'an:

"The authenticity of a text, and of even the most venerable of manuscript, is always open to debate." (*The Bible, Qur'an and Science*, Bucaille, p. 79; as cited from *The Qur'an and the Bible..*, Campbell, p.132).

[Back To Top](#)

Part 2: The True State of The Qur'an

[Back To Part 2 Index](#)

Perhaps, after all, **Dr. Bucaille** also examined the many problems of the Qur'an manuscripts and printed texts before making the following statement about the Bible which we restate for the present topic of the Qur'an:

"It is not difficult to understand why from version to version, with all the corrections inevitably resulting, it was possible for the original [Arabic] text to have been transformed during the course of more than [1400] years." (*The Bible, Qur'an and Science*, Bucaille, p. 3; as cited from *The Qur'an and the Bible..*, Campbell, p.134).

We can now understand why someone like **Dr. Bucaille**, who claims to have given up Jesus' teaching [including obviously the one about not lying], finds it *necessary* to attack the ancient manuscripts of the Bible - Islam has nothing upon which it can stand so he must survive by attacking the credibility of others.

Yet, while such attacks are under way, the rest of Islam is busy tampering with its varying 'original' consonantal symbol texts, even eliminating the corruptions between the Kufan and Medinan texts and pretending they are copying 'an original' - in Tashkent!

It is necessary to issue the same challenge as **Von Denffer** *For Those Who Want Truth*, those who have been innocent victims, who have believed such "wilful tampering of truth and concealing of evidence"! **Yes! "Take your own Qur'an and compare!" - but, fully compare the consonantal texts of Hafs and Warsh** as are still in print, not a portion of one page which can be conveniently chosen to show 'agreement'! Or, get a volume of **ad-Dani's** *al-Muqni*, and examine the texts we have cited. Or, get a copy of the Samarqand manuscript and "**COMPARE!!**".

The same observations must be made of the text of the Qur'an in Istanbul, which **Von Denffer** leads us to believe is the Medinan manuscript used by Nafi (Warsh's teacher), and which he challenges us to compare with the rest of the Qur'ans in the world!

If the Istanbul manuscript agreed fully with the Medinan text with which we earlier compared the 1924 Egyptian Hafs (Kufan) text, and with which we have just compared the Samarqand manuscript, then the Turks are not now printing all that is there! For, as we have just seen and will see again later, the Turks have chosen to print a polluted mixture of the Hafs (Kufan) and Warsh (Medinan) graphic form, something the Egyptian's chose to reject as impure.

[Back To Top](#)

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

Evidence That The Samarqand Manuscript Is Not An 'Original'

However, the reality is that there is much internal evidence to show that most of it is not even 'early', let alone 'original'.

For those who are either knowledgeable or even simply observant, within the texts of the Samarqand Manuscript we have examined there have been many evidences of this. Some we will view now, others will be included as we proceed to other aspects of Islam's tamperings.

Firstly, we note that **Von Denffer** admitted openly:

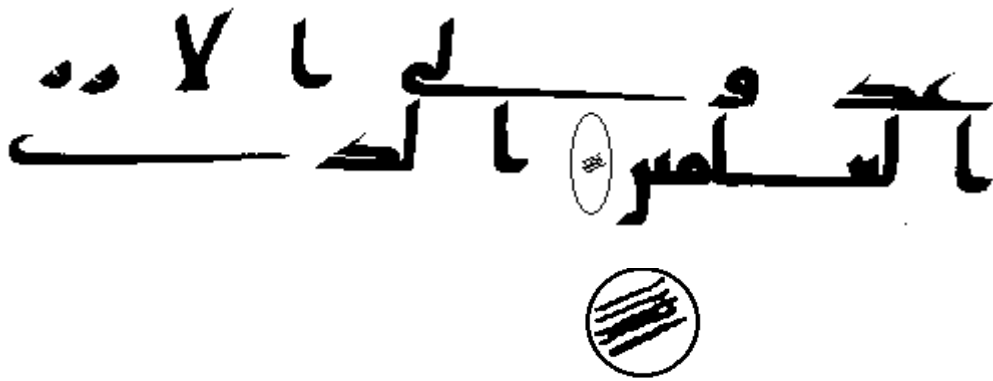
"Script

All old Qur'anic script is completely without any diacritical points or vowel signs as explained above. Also there are no headings or separations between the suras nor any other kind of division, nor any formal indication of the end of a verse." (Ulum, p. 59f)

What need we say then when we find all of this in the Samarqand Manuscript, and not in dubious places, but where space has obviously been allotted to the particular matter by the one who was writing the text out!?

We note, for example, in the texts just presented from **Pages 269, 337, 351, 535, 548, 582, 598, 599 and 665** that what at first appears to be a small diamond shaped object has been given place in the line of the text and that this corresponds to the verse endings as in the other text used for comparison.

We present as an example **Page #582** [see below] where the marker [seen also enlarged] representing the end of **Q26:77** was plainly not a later addition but was given space in the layout of the text.



الْعَالَمِينَ ﴿٧٧﴾ الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ﴿٧٨﴾ وَالَّذِي هُوَ

Not only can the other Pages cited above be examined with the same conclusion, but we find other obvious verse-ending markers.

For example in **Page #421** [seen at right] which bears the verse marker for **Q15:21**.

سُورَةُ الْأَعْقَابِ وَ الْحُرِّمِ

وَجَعَلْنَا لَكُمْ فِيهَا مَعِيشَ وَمَنْ لَسْتُمْ لَهُ بِرَازِقِينَ ﴿٢٠﴾
وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنْزِلُهُ إِلَّا بِقَدَرٍ

[Back To Top](#)

This same type of verse ending marker is present on **Page #557**, where it represents the end of **Q20:51** and on **Page #279** for **Q6:59**. [See **Appendix A** for these examples.]

Although by no means all the Samarqand shows evidence of this, the intermittence of such markings only proves [along with the widely varying quality of script] that it is a conglomerate of many writings shoved together to try and fill out the missing portions of the text. What is present, however, shows that verse endings have been included by certain scribes as part of their planned text. These are not later insertions.

It was also noted that the same kind of large markers were used in the Samarqand Manuscript to identify the *Ruku* [sectional divisions]. Enough other evidence has been presented that examples of this are not required.

Finally we find that while only several portions of the Samarqand text remain where one Surah met the next, these bear unmistakable evidence that Surah divisions were part of the text planning. The presence of all this denies overtly **Von Denffer's** claim to this being an 'original'.

The following are the existing Surah divisions with comments where needed. Again we compare using the 1924 Egyptian Edition.

Page # 158: Surah 3 ends.



[Back To Top](#)

(١٨) سُورَةُ الْكَافِرَاتِ
وَآيَاتُهَا عَشْرٌ وَمَائَتَانِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ

وَلَمْ يَجْعَلْ
وَلَمْ يَجْعَلْ
وَلَمْ يَجْعَلْ
وَلَمْ يَجْعَلْ
وَلَمْ يَجْعَلْ
وَلَمْ يَجْعَلْ
وَلَمْ يَجْعَلْ
وَلَمْ يَجْعَلْ
وَلَمْ يَجْعَلْ
وَلَمْ يَجْعَلْ

[Back To Top](#)

(٢٠) سُورَةُ طه مَكِّيَّةٌ
وَآيَاتُهَا خَمْسٌ وَثَلَاثُونَ وَمِائَةٌ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طه ﴿١﴾ مَا أُنزِلْنَا عَلَيْكَ الْقُرْآنَ إِلَّا لِنَشَقِّقَ ﴿٢﴾ إِلَّا

كَمْ أَهْلَكْنَا قَبْلَهُ مِنْ نَحْسٍ مُسْتَمِرٍّ ﴿٣﴾ سَمِعَ لَهُمْ وَكُنَّا لَهُمْ شَهِيدًا ﴿٤﴾

سَمِيعًا لَّهُمْ أَلَمْ نَحْمُرْ لَهُمْ جَهَنَّمَ كُلَّ مَا آوُوا إِلَيْهَا كَانُوا فِيهَا

(٣٦) سُورَةُ يٰس مَكِّيَّةٌ
وَآيَاتُهَا ثَلَاثٌ وَثَمَانُونَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يٰس ﴿١﴾ وَالْقُرْآنَ إِنَّا أَحْكَمِيمُ ﴿٢﴾ إِنَّكَ لَمِنَ

س وَالله يوحى
الحمد لله رب العالمين

س وَالله يوحى
الحمد لله رب العالمين

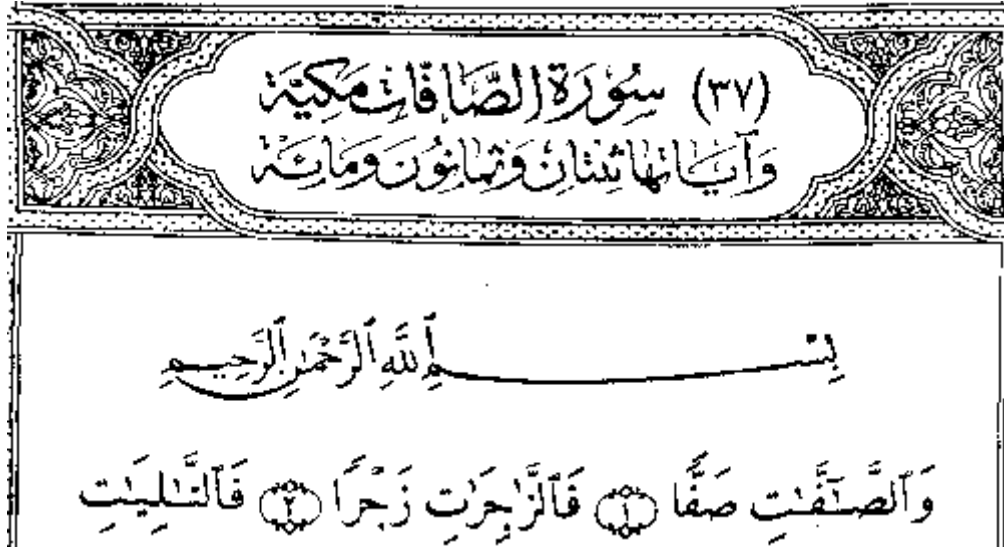
[Back To Top](#)

73

Part 2: The True State Of The Qur'an

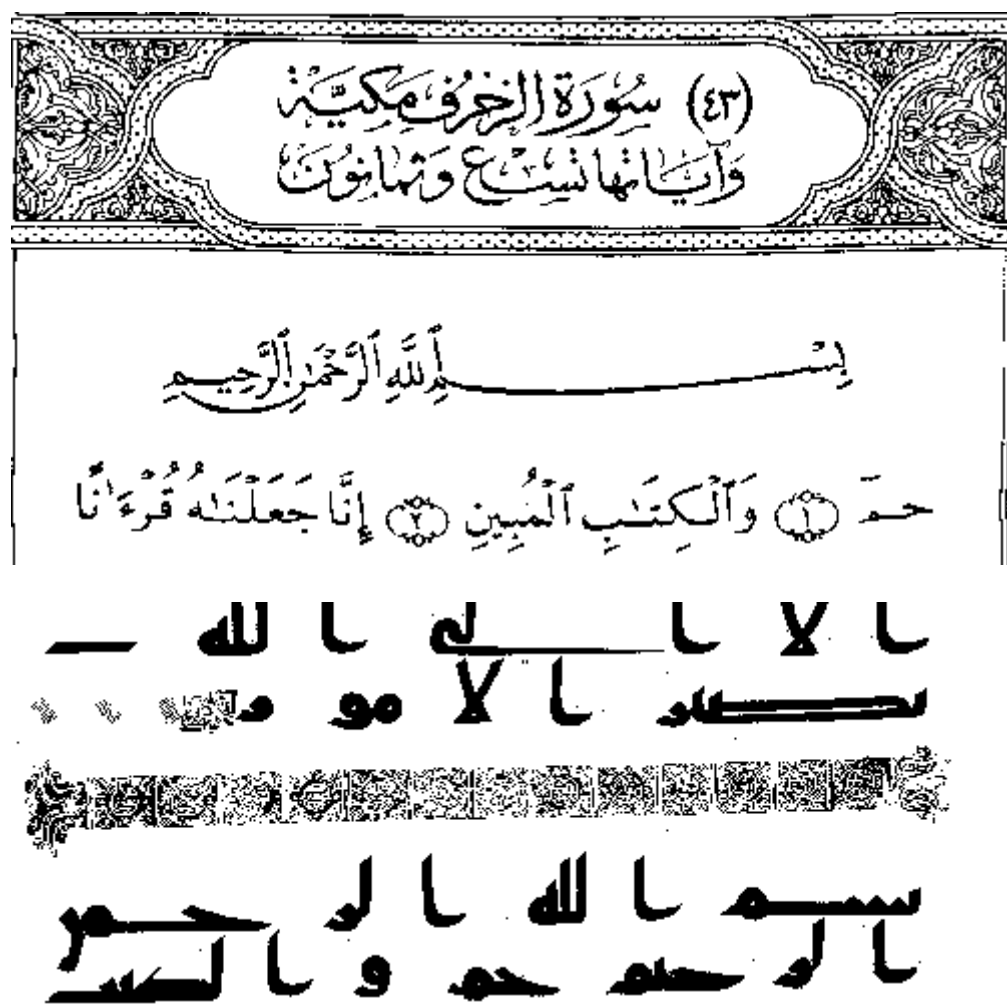
[Back To Part 2 Index](#)

Page #662: Surahs 37 & 38 meet.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Page #713: Surahs 42 & 43 meet.



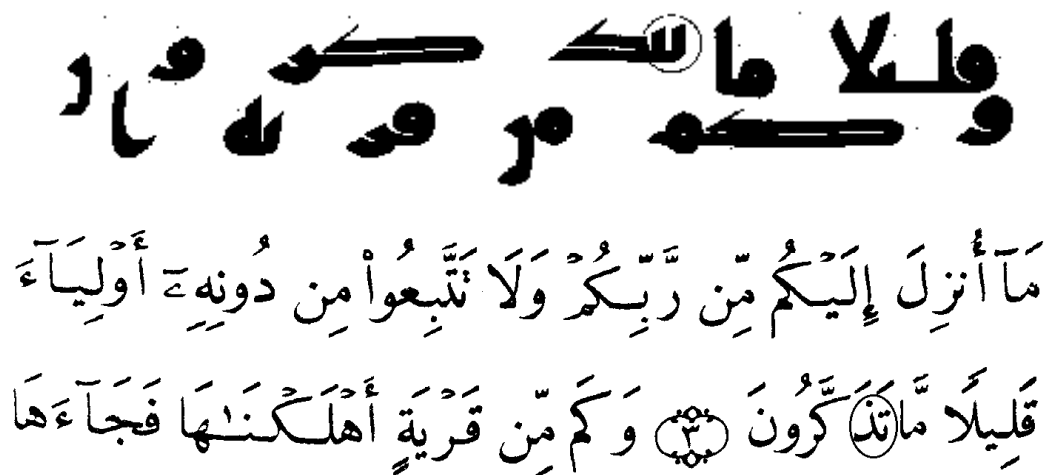
[Back To Top](#)

Lastly we may note that in many places a nun is denoted by the use of a stroke just above the stem. Similarly 2 strokes, even 3 strokes can be found above the stem to indicate ta and tha respectively. Since it could be argued that such were added later, examples will not be given.

'....Mix In One Small Portion Of The Syrian Text...'

Of course, even if the claim is that it is the Damascus (Syrian) manuscript, ad-Dani has documented where it also differed. In fact, as we are about to look at the topic of 'readings' [i.e. the many and varied vocalisations - not just one - of the Qur'an's text giving rise to differing meanings], this is a good place to note the presence of one such difference between the 'Syrian' text (graphic form) and the others as is present also in the Samarqand manuscript.

We note that on **Page #336** the Samarqand manuscript (as seen at right) has an extra stem in **Q7:3**, something that is not in the modern version. But this does not make it a 'scribal error'.



The reason is that **ad-Dani** noted (see his text at right) that this is the text of the Syrians, which, as can be seen, carries with it a different 'reading', variant meaning and all!

— ۱۱۹ —

«الشركاء» وفي الاعراف (س ۷ آ ۳) «قليلًا ما (تذ)كرون» وفيها (آ ۴۳) «ما كنا لنهتدي» بغير واو وفيها (آ ۷۵) في قصة صالح

The reality is that Islam has NO 'PROOF' by which it can uphold its claims to an 'unchanged Qur'an', let alone for such a thing as 'Divine Protection'.

Yet you have staked your eternal salvation on all this, including the deluding scholarship.

[Back To Top](#)

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

Is There Any Hope Of 'Proving' The Content Of An 'Original'?

Perhaps this is a good time to address the question of whether Islam is or is not 'able' to 'Prove' the 'original' content of the Qur'an without it possessing an 'original' for comparison.

AbdulRahman Lomax places the 'oral' and 'written' sources in a distinct order asserting, unlike most in Islam, that the oral transmission is the 'primary source' and the manuscripts are the 'secondary source'.

Yet examining other statements of his we find that he admits fully the question marks over accepting what his fellows generally accept as their 'secondary source', the purported 'originals'. This he admitted in response to a question on the subject of Historical Research of the Quran. The question was put to him:

"Show me what preservation means. Can you show any complete Quran from the time of Muhammed or Uthman, in our (I say our in case of our common historical possession) possession.?"

AbdulRahman Lomax's answer was:

"It appears that by "complete Quran" Oving means a physical manuscript, on paper or parchment or palm-leaf or bone, or the like, intact and complete, and written no later than the time of 'Uthman, RA.

Do we have such a manuscript? There are a few possible candidates, but there are problems. There is the Tashkent, but there are reasons to suspect that it is somewhat later in date, and, in any case, it is not complete. There is the Topkapi, but we know little about it, and one of reasons why the Tashkent is suspect, the style of script, would also apply to the Topkapi.

There is the 'Ali ms., but, again, we know little about it.

But, nevertheless, we have the Qur'an from that time, and we can be even more certain about it than we would be merely from a single manuscript ascribed to the time. After all, even a genuine manuscript would probably be suspected for various reasons.

And I suspect that *every* manuscript contains variations, especially the early ones. This is intrinsic to the process of writing, unless an *enormous* effort is expended to remove all variations, something which was not normally done, and which was probably not done even with the 'Uthmanic copies. It was simply too expensive and difficult, and there was no strong motive to do it, since the Qur'an was really preserved, not in writing, but by the reciters.

And by examining the various recitations which were transmitted orally and in writing all over the world, we can come to a very good picture of the original Qur'an. (AbdulRahman Lomax, 1998/06/24, cited from

<http://x28.deja.com/viewthread.xp?AN=358512748&search=thread&ST=PS&CONTEXT=934>)

We have noted to some degree the correctness of his statement that "I suspect that every manuscript contains variations, especially the early ones.... even with the 'Uthmanic copies." - we will soon note even more.

However, as to our present topic, there is a further problem with relying upon ancient MSS as 'Proof' for the Qur'an, and that is that, as with the Samarqand MSS, they generally contain far less than 100% of the text. The Samarqand contained perhaps only 40%. There is no way to 'certify' most of the text in such a fashion.

[Back To Top](#)

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

What is left, then, is what AbdulRahman Lomax asserts, that "the Qur'an was really preserved, not in writing, but by the reciters."

Yet even for those who do not look to the Samarqand MSS as an 'original' (or to the existence of any 'original') as their 'Proof', there HAS to remain a question mark, for many are unaware of the problems inherent in the ability of the 'ORAL' transmission (recitation) to 'authenticate' the Qur'an's 'original' graphic form, let alone a 'reading' representing it accurately.

We noted earlier the admissions of Islamic scholars that the '7 readings' are NOT the '7 Ahruf'. Further, as ibn al-Jazari stated, that all readings which had a sound isnad, whose grammar was 'probably' sound Arabic, and were 'close to' the 'Uthmanic text HAD TO BE ACCEPTED as the '7 Ahruf':

"Every reading in accordance with Arabic (grammar), even if (only) in some way, and in accordance with one of the masahif of Uthman, even if only probable, and with sound chain of transmission, is a correct (sahih) reading which must not be rejected, and may not be denied, but it belongs to the seven modes (ahruf) according to which the Qur'an was revealed, and the people are obliged to accept it..."

Surely this "in accordance with Arabic (grammar), even if only in some way" must be seen now as an admission that those who were transmitting the readings were often deficient in their Arabic - OR that this was a distinct admission that those who had gathered around Muhammad (and perhaps even Muhammad) were deficient in their Arabic and that for this reason what came looking 'suspicious' might well be 'revelation'!

Also, to accept what was "in accordance with one of the masahif of Uthman, even if only probable" is an admission that what was contained in the 'Uthmanic texts did not by any means delineate in the minds of the early scholars 'the original Qur'an'. IF it had then they would have been very strict indeed as to 'exactly' what 'might' represent the '7 ahruf'.

The present writer believes that the evidence of Islam itself is against accepting the assertion that an examination of "various recitations which were transmitted orally and in writing all over the world" would present anything more than a general agreement as to the modern graphic form.

It certainly cannot give "a very good picture of the original Qur'an." That is an impossible conclusion to draw from the modern readings because of their history.

[Back To Top](#)

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

Footnotes

1/ The following list indicates the portions of text which were found present in the copy of the Samarqand Manuscript used. The letter 'p' indicates that only a portion of that aya (verse) is present; the word 'end' indicates that the text 'to the end of the Surah' is present. Out of 727 frames, some 715 were identified.

Q2:7-177p;179-186; 213p-217p; 231p-233p; 256p-273p; 282-286p

Q3:36p-45; 47p-92p; 97p-102p; 105p-148p; 154p-end

Q4:1-29p; 32p-43p; 72p-77p; 81p-90p, 94-144

Q5:85p-end

Q6:1-end

Q7:1-106p

Q11:47p-121

Q12:19p-23p

Q14:39p-44p

Q15:7p-86

Q16:7p-101p; 114p-119p

Q17:1-48p; 56p-105p; 116p-end

Q18:1-77p; 82p-106p

Q19:3p-44p; 52p-end

Q20:1-134p

Q26:64p-117p; 130-142p; 155p-202p

Q27:1-22p; 28p-24p; 44p-80p

Q36:12-end

Q37:1-75; 91p-182p

Q38:1-29p

Q39:6-8p

Q40:4p-7; 51p-57p; 67p-83p

Q41:5p-39p

Q42:21p-end

Q43:1-11p

Frames 716-727: remain unidentified.

Part 2: The True State Of The Qur'an

[Back To Main Index](#)

[Back To Part 2 Index](#)

CHAPTER X: "BUT ONLY CONJECTURE TO FOLLOW"

The '1 Harf' of Quraish Today - But Many Readings?

While we did introduce the '7 readings' earlier, it is necessary to go further with that topic.

In order to do so it is imperative that we comprehend the importance of the absence of

a 'link' between the '7 readings' and the '7 Ahruf'. We noted earlier the assertion:

"Al-Makki says in his book, "Anyone who imagines that the recitation of such men as Nafi and 'Asim are the same seven 'harf mentioned in the saying of the Prophet is committing a grave mistake." (The Qur'an in Islam Its Impact and Influence on the Life of Muslims, Sayyid Muhammad Husayn Tabataba'i, Published by: Zahra Publications P.O. Box 730, Blanco, Tx. 78606, U.S.A: Internet article <http://www.al-islam.org/quraninislam/index.htm>)

This absence of a 'link' between the 'Ahruf' and the 'readings' is understood clearly when one realises that although it is asserted that only '1 Harf' (that of Quraish) is written and recited today, there are in use a multitude of varying 'readings' on that '1 Harf', as the following attest.

"Difference Between ahruf and Qira'at

It is important to realize the difference between *ahruf* and Qira'at. Before going into that it is interesting to know why the seven *ahruf* were brought down to one during 'Uthman's(R) time. "The Qur'an continued to be read according to the seven ahruf until midway through Caliph 'Uthman's rule when some confusion arose in the outlying provinces concerning the Qur'an's recitation. Some Arab tribes had begun to boast about the superiority of their *ahruf* and a rivalry began to develop. At the same time, some new Muslims also began mixing the various forms of recitation out of ignorance. **Caliph 'Uthman decided to make official copies of the Qur'an according to the dialect of the Quraysh and send them along with the Qur'anic reciters to the major centres of Islam.** This decision was approved by *Sahaabah* and all unofficial copies of the Qur'an were destroyed. **Following the distribution of the official copies, all the other ahruf were dropped and the Qur'an began to be read in only one harf. Thus, the Qur'an which is available through out the world today is written and recited only according to the harf of Quraysh.**" [[3], pp. 28-29]

Now a few words on Qira'at:

"A Qira'at is for the most part a method of pronunciation used in the recitations of the Qur'an. **These methods are different from the seven forms or modes (ahruf) in which the Qur'an was revealed. The seven modes were reduced to one, that of the Quraysh, during the era of Caliph 'Uthman, and all of the methods of recitation are based on this mode.** The various methods have all been traced back to the Pro

[Back To Top](#)

79

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

phet(P) through a number of Sahaabah who were most noted for their Qur'anic recitations. That is, these Sahaabah recited the Qur'an to the Prophet(P) or in his presence and received his approval. Among them were the following: Ubayy Ibn K'ab, 'Alee Ibn Abi Taalib, Zayd Ibn Thaabit, 'Abdullah Ibn Mas'ud, Abu ad-Dardaa and Abu Musaa al-Ash'aree. Many of the other Sahaabah learned from these masters. For example, Ibn 'Abbas, the master commentator of the Qur'an among the Sahaabah, learned from both Ubayy and Zayd." [[3], pp. 28-29]"
(Versions Of The Qur'an?, S M Saifullah; emphasis added;
<http://www.ummah.net/islamaware/Quran/Text/Qiraat/hafs.html#6>;
[the book cited as [3] is noted to be Tafseer Soorah Al-Hujuraat, Abu Ameenah Bilal Philips, 1990, Tawheed Publications, Riyadh])

First, it is noteworthy that **Bilal Philips** states that **"Caliph 'Uthman decided to make official copies of the Qur'an according to the dialect of the Quraysh and**

send them along with the Qur'anic reciters to the major centres of Islam.", and "the Qur'an which is available through out the world today is written and recited only according to the harf of Quraysh". A distinct link is made between the '1 Harf' and 'the dialect of Quraish'.

There are others who have arrived at the same conclusion, perhaps making their assessment from interpreting the Bukhari *Hadith* on `Uthman's action (See *Sahih Bukhari*, Vol. 6, p. 479) as indicating that the entire Arabic text was transcribed in the dialect of the Qur'aish. One such person writes:

"The third Caliph Uthman (R) again appointed a commission to canonise the Holy Qur'an on the dialect of Quraish of Makkah and later distributed it to the various centers of the Muslim world." (*The Sunni And Shi'ah Perspective...*, Salamah, p. 7)

Another writes:

"To remove any difference of dialect or variation in the mode of writing certain words that might possibly arise 'Uthman gave the orders that the reading of the Quraish should be adopted in preference to any other reading." (*Holy Qur'an, Introduction*, M. Ali, p. xlv)

Yet the great as-Suyuti noted that there are some "50 dialects" in the Qur'an [see *Al-Itqan*, Cairo, 1360/1941, Vol. 1, p. 230; cited from Muslim World, Vol. 52, 1962]!

How did **50 dialects** come to be in the same 'Protected' Qur'an when its followers assert that it was reduced to only '1'!!

Secondly, we note that **Philips** also acknowledges, as others, that the '7 forms (Ahruf)' are NOT the '7 readings':

"A Qira'at is for the most part a method of pronunciation used in the recitations of the Qur'an. These methods are different from the seven forms

[Back To Top](#)

80

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

or modes (ahruf) in which the Qur'an was revealed."

Philips wants people to believe that the '7 readings' are "**for the most part a method of pronunciation used in the recitation of the Qur'an**" - implying that it is 'for the most part' a modulation of the sounds. Since the only thing that matters is the fact that the '7 readings' are NOT the '7 Ahruf', and more importantly, **that they cannot all 'be' this '1 Harf'**, what is his purpose in trying to direct his readers in this way? What is 'the other part' of what these readings are?!

In fact the '7 readings', and the many more after the '7', contain ***much more*** than mere 'methods of pronunciation' - so much so that the differences in the words existing between them was the basis for much that differed among the Madhabs. It is necessary for someone like Philips to 'somehow' bring credibility to a multitude of readings that are not 'original Qur'an', which should not exist, but which are attested by later generations and are all that Islam has!

Further to this, it can be seen in the various opinions which are put forward concerning what can or cannot be 'found' in the '7 readings', that not everyone thought of them as "for the most part" 7 methods of pronunciation based on '1 Harf'.

For example, **Philips'** assertion is quite different from that of **Von Denffer** who, we saw earlier, asserted that while 'some' thought that the Qur'an was now only '1 mode', it is 'possible' that all '7 modes' were 'in there somewhere'!

Also we recall that some thought that the '7 Ahruf' were to be **found** 'in the 7 readings' which certainly indicates that they thought there was something more present than merely pronunciation differences based on '1 Harf':

"Al-Qurab says in his al-Shefi, **"We should look for the seven recitations amongst the qurra' not from among others."** This view is neither tradition nor sunnah but rather it originated from some of the later Scholars who collected the seven recitations."
(*The Qur'an in Islam Its Impact and Influence on the Life of Muslims*, Sayyid Muhammad Husayn Tabataba'i, Published by: Zahra Publications P.O. Box 730, Blanco, Tx. 78606, U.S.A: emphasis added; Internet article <http://www.al-islam.org/quraninislam/index.htm>)

The '7 recitations' referred to are the 'ORIGINAL 7 AHRUF'!! The people were 'looking for' them - 'somewhere'! Again, there is much confusion in Islam over the importance and content of the '7 readings' of the Qur'an.

The truly indispensable point in all this is that the only agreement

[Back To Top](#)

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

between everyone is that **there is no direct correlation known between the '7 readings' and ANY of the '7 Ahruf', let alone between the '7 readings and the '1 Harf'** which it is asserted 'remains'.

Once it has asserted that the Qur'an is reduced to '1 Harf' - the ONLY 'original revealed text and reading' which should exist - and that the present readings ARE NOT THE SAME as this '1 Harf', Islam ***must*** seek to establish some reason as to why a multitude of 'readings' can be 'traced' to Muhammad when they are not recorded as

having been 'what was revealed' in the first place!!

Philips recognises this, and so states:

"The various methods have all been traced back to the Prophet(P) through a number of Sahaabah who were most noted for their Qur'anic recitations. That is, these Sahaabah recited the Qur'an to the Prophet(P) or in his presence and received his approval."

The truth is that the testimonies to these men in the Ahadith collections were made (if they are true) in the circumstances that prevailed before the action of 'Uthman, and in the presence of Muhammad. Thus they were reciting what it is believed he 'gave' them - the '7 Ahruf' which it is admitted these '7 readings' ARE NOT!!

The intent of Philips, then, is to establish that the '7 readings' are 'mutawatir to Muhammad' through 'men who were attested by Muhammad as reliable reciters' and this is supposed to establish them as 'correct' - *even when the readings are not attested as being in existence then!* We recall, however, the words:

"Al-Zarkshi says in his book al-Burhan, "It is true that these seven recitations from the seven reciters have come to us via unbroken chain of transmission but their chain of trans-mission (sic) from the Prophet are open to inspection, since the chains of transmission of the seven reciters are all of the type of single transmission, that is, related by one single man to another single man."

(The Qur'an in Islam Its Impact and Influence on the Life of Muslims, Sayyid Muhammad Husayn Tabataba'i, Published by: Zahra Publications P.O. Box 730, Blanco, Tx. 78606, U.S.A: cited from <http://www.al-islam.org/quraninislam/index.htm>)

And in these many 'readings' they are 'looking for' the remains of the '7 Ahruf'. Today, 1000 years after the work of ibn Mujahid, Islam remains unable to 'produce its Proof' for even '1 Harf'.

All The 'Recitations' Must Simply Be Considered As 'Variants'

What, then, ARE the 'recitations' composed of if they are NOT the '7 Ahruf', that which it is asserted were 'revealed'? Surely we are left with

[Back To Top](#)

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

only one possibility - they are composed of 'variants' which accrued over centuries into 'systems'. This is most obvious in relation to the opinion that the '7 Ahruf' were '7 dialects'.

For example, **M. Hamidullah** (as we will see below) asserts that the '7 Ahruf' were simply an allowance of the use of various dialects to make it easier for the followers of Islam. Of course, this denies the validity of the evidence given by **at-Tabari** concerning the early differences in the Companion Codices which sparked the

action of 'Uthman for they were far greater than mere 'dialectical differences' as the Companion readings attributed to them indicate.

But, if **Hamidullah** is correct, then it means that all the Companion Codices were simply full of what must be recognised as 'unauthorised variants' which 'Uthman burned. In fact **Hamidullah** calls them such when he lists four types of variants in the Qur'an in the preface to his French translation of the Qur'an.

We cite Campbell's assessment and his quotations from **Hamidullah's** preface (in *Le Coran*, M. Hamidullah, p. XXXIII, Le Club du Livre, 1959):

"Muhammad Hamidullah has quite a detailed discussion of these variations in the preface to his French translation of the Qur'an. He divides them into four classes.

1/ Variations caused by a scribe who makes an error while copying. Naturally these are easy to find by comparing with other copies.

2/ Variations caused by someone writing notes of explanation in the margin. Hamidullah writes:

"The style of the Qur'an was such that sometimes even the companions of the Prophet had to ask him for explanations. Sometimes they noted these explanations in the margin of their personal copies in order not to forget them. It is completely understandable that sometimes the scribe mixed the text and the commentary while trying to faithfully make a new copy from an old one. We know of the famous order of Omar, who formally forbid the adding of commentary to copies of the Qur'an.

"**There are hundreds of variant readings of his type.** But the fact that 'the Qur'an of such and such a teacher' has a certain addition which the others don't have, leaves no doubt as to the origin of that addition. Also the information concerning this type of variant given by the classical authors is sometimes contradictory - some saying that the Qur'an of so and so had a certain addition - others denying it."

3/ Variations caused by the permission originally given by Muhammad to recite the Qur'an in other dialects than that used by the people of Mecca.

"Muhammad tried to make religion easy for even the most humble. Therefore, he tolerated some dialectical variations even for the text of the Qur'an because the essential thing was not the word but the sense; not the recitation, but the application and the assimilation. He said willingly,

[Back To Top](#)

83

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

'Gabriel permitted me to have up to seven different readings.' While guarding for himself and his fellow citizens a certain reading, he permitted the members of different tribes to replace certain words by their equivalents - better known in their tribes. (Later Othman stopped this also.) But from copies made in outer areas and kept by descendants, the teachers from previous centuries were able to gather a certain number of such words, which are exact equivalents of those used in the official version."

4/ Variations coming from the fact that for the first 150 to 200 years after the Hejra, the hand written copies of the Qur'an were written without vowel marks, and without dots to distinguish between different letters written in the same way." (*The Qur'an and the Bible in the light of history and science*, Campbell, p. 123f)

First, we note that **Hamidullah** tells us there "were hundreds" of the type mentioned in '2/' which he asserts as 'interpolations' of the Companion notes into the Qur'anic text. HOWEVER, if one accepts this view, this means that all readings which

required a text (letters/graphic form) varying from 'Uthman's, and not simply for dialectical reasons (as per **Hamidullah's** point '3/'), **must** be viewed as 'variants' of the 'scribal interpolation' type, for it would be asserted that no other reason for the letters varying should exist.

Further, we must agree with Campbell that there were **thousands**, not simply 'hundreds' of these. On the topic of the numbers of such 'interpolation variants' **Von Denffer** notes under the heading "The Masahif of the Companions" (*Ulum*, p. 46) the following concerning ibn Mas'ud, Ubay and ibn Abbas:

"The Mushaf of Ibn Mas'ud (d. 22/653) ...

In Sura al-baqara, which I take as an example there are a total of 101 variants. Most of them concern spelling, some also choice of words (synonyms), use of particles, etc." (*Ulum*, p. 47)

Also:

"The Mushaf of 'Ubay b. Ka'b (d. 29 H/ 649) ...

'Ubay has a total of 93 variants in Sura al-baqara. Very often his readings are similar to ibn Mas'ud." (*Ulum*, p. 48f)

And:

"The Mushaf of Ibn Abbas (d. 68H/687) ...

In Sura al-baqara, he had a total of 21 variants, some of them identical with Ibn Mas'ud and 'Ubay as well as other Companions." (*Ulum*, p. 49f)

As **Von Denffer** relied upon A. Jeffery's *Materials for the History of the Text of the Qur'an*, and the *Kitab al-Masahif* of ibn Abi Da'ud which Jeffery included in that volume, we need to note that in that volume Jeffery documented some **1700 variants for ibn Mas'ud alone** (*The Qur'an and the Bible...*, Campbell, p. 126).

[Back To Top](#)

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

We must also point out that certain of the '4 after the 10' readings (we will go into this soon), indeed contain this very type of 'variant'! AND, of this type, we note that Yusuf Ali freely admits to the variant of Ubay wherein the words "**and he is a father to them**" is added to Q33:6 (Footnote #3674).

Secondly, with regard to **Hamidullah's** assertion '3/' (being allowing the use of certain dialectical differences in synonyms), if, as **Hamidullah** states, "Later Othman stopped this also.", then the '1 Harf', that of Quraish, should indeed be in use - and that **ALONE**. This means that the great mass of '50 dialects' which **as-Suyuti** asserts are 'found in the Qur'an' must also be simply 'variants'!

FINALLY, from **Hamidullah's** last type of 'variant' under '4/' (being unauthorised readings which arose from the early text being without vowel marks and the dots identifying the letters), ALL places where differences of this type exist between the various 'readings' can be asserted to be no more than 'variants' of that type - even if

they are all of the dialect of Quraish!

In other words, in such a perspective as Hamidullah's, what is 'recited' today as 'Qur'an', admittedly not being the '7 Ahruf', can be asserted as nothing more than 'VARIANTS' of various types. THAT is *all* Islam can assert that it possesses and recites!

Further, even if one belongs to the group which believes that the '7 Ahruf' were in fact the content of the Companion Codices, the very fact that the '7 readings' are NOT the '7 Ahruf' *still* means that one can be ensured of using nothing more than 'VARIANTS' as 'readings' of the Qur'an! NOTHING more specific is 'known' for certain!

Of course, this means that there is a tremendous discrepancy between what the followers of Islam assert as 'the exact words and not one letter or syllable has changed' and the truth of the matter - ONLY VARIANTS. Thus someone like **Hamidullah** knowingly asserts that it was NOT Muhammad's purpose to have a 'perfect preserved text'(!) but instead, he thinks (his 'opinion'), it was 'only the meaning that counted'!!!!

It seems that the perspective on this has changed considerably from the early days, for **Tabari** recorded:

"He found the Qur'ans many and left one; he tore up the Book" (Tabari, I, 2952, 10; II, 516, 5; cited from *The Qur'an and the Bible...*, Campbell, p. 118)

Today that person (I think it was a Companion) would be even more aghast, for even the "one Qur'an" which he thought was "left" is lost

[Back To Top](#)

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

forever in a great swirl of 'variants'. At no time in its history has Islam moved any closer to a knowledge of the '7 Ahruf'. Neither will it ever for it must be satisfied with 'VARIANTS' ONLY since it has no 'Proof' by which it can establish anything greater.

What a ridiculous position for those in modern Islam to find themselves in while they argue for the Qur'an's 'Purity' and 'Divine Protection', and the 'Preservation' of 'every letter and syllable'.

Where Is 'The One Reading' For This Last 'Form'?

It must be acknowledged that because it is asserted that the Qur'an was reduced to '1 Form' by Caliph 'Uthman, and that each 'Form' consisted of a specific text (graphic form) and vocalisation 'reading', we *should* find that Islam only possesses one

'vocalisation' of the 'Uthmanic texts. This is stated by **Maududi** ¹when he said:

"Hadrat 'Uthman not only sent an authenticated copy of the Qur'an to the different centres of Islam, but also sent a Qari² along with it in order to preserve that correct reading which was taught by the Holy Prophet himself.... From the above historical facts, it must become clear that the reading of the Qur'an (with a few minor variations) is the same as practised and taught by the Holy Prophet. All the scholars and Qurra of the Qur'an have been unanimous in asserting that **only that reading will be authentic which (a) conforms to the script of the copy circulated by Hadrat Uthman and (b) complies with the lexicon of Arabic, its usages, idioms and grammar, and above all, (c) is traceable by genuine and continuous links to the Holy Prophet himself.**" (*The Meaning of Qur'an*, Maududi, as in Introduction, p.xxxvi, *The Holy Qur'an*, Islamic Foundation U.K., 1975; emphasis added)³

By claiming that the 'correct reading' (singular) of Muhammad was sent out to all the centres where the 'Uthmanic 'copy' had gone, the existence of ONE READING (and one text) is being asserted - and its preservation is being alluded to.

Indeed, except for the places of the corruptions of the 'Uthmanic 'copies' of this last remaining 'Form', this one reading should 'fit' the 'Uthmanic graphic forms perfectly! And this **Maududi** states as:

"Moreover, if one gets a copy of the Qur'an from a bookseller, say, of Algeria in Africa in the West and compares it with a copy obtained from a bookseller, say, of Java in the East, one will find both copies to be identical with each other and also with the copies of the Qur'an made during the time of Hadrat 'Uthman. If even then anyone has any doubt left in his mind, he is advised to take any copy of the Qur'an from anywhere in the world and ask anyone, out the millions who know the Qur'an by heart, to recite it word for word from

[Back To Top](#)

the beginning to the end. He will find that the recitation conforms word for word to the written text. This is a clear and irrefutable proof of the fact that the Qur'an which is in use today is the same Qur'an which was presented to the world by Muhammad (Allah's peace be upon him)." (Maududi, *ibid.*, p.xxxv)

And, this 'one reading' is what Allamah Rizvi has to be claiming when he asserts that:

"Letters and Vowels (sic) counted: How much care has been devoted by Muslims to safeguard the Qur'an from any possible alteration may be seen from the fact that they counted not only the Ayats and Ruku, but every single letter of the alphabet; and every single sign of vowel (sic) has been meticulously counted and recorded. For example, we know that there are 48872 **الف** [alif] and 11428 **ب** [ba] and so on. Also we know that the Qur'an has 53243 Fatha (**َ**) and 1258 Tashdid (**ّ**) [i.e. shadda]." (*Qur'an and Hadith*, Seyyid Saeed Akhtar Rizvi, p. 37f; emphasis added).⁴

Yet, this is not what we have found! Instead Islam somehow possesses a large number of complete 'reading systems' and these it has overlaid upon 'Uthman's texts'⁵, the '1 Harf' in its corrupted forms. Today it accepts all this although they contain differing words giving differing meanings! Where did they come from?! And, what of the "few minor variations" which **Maududi** said existed?

If the Islamic scholars admit that they have '35 sayings' about what the '7 Forms' were, and that the few examples Islam has are only good for Tafsir, not text, surely this declares that it has no 'Proof', and cannot with any "certain knowledge" declare that it knows the content of any 'reading' of the '7 Forms'! This means that neither can it have 'Proof' for the content of the one reading of the '1 Form' of 'Uthman which it should be able to overlay 'par excellence' upon the existing texts.

And this is only made more confusing by the fact that although **Von Denffer** admits that one of the "35 sayings" about the '7 Forms' was synonyms, **ibn al-Jazari** declares such to be a deception when he proclaimed:

"Whoever alleges that any of the Companions thought it legitimate to transmit the Qur'an according to the sense alone is a liar!" (*Itqan*, as-Suyuti, pt. 1, p77)

Yet, most of the "35 sayings" seem to be exactly of this type [see Chapter IV, section *Does Islam 'Know' Exactly What The '7 Forms' Contained?*, for more information]. In complete contrast to this many in modern Islam like to argue, as we will see **Maududi** does, that the different readings only make the meaning more clear'!

[Back To Top](#)

Because of the attestations to the early acceptance of the content of the Companion texts, by now stating that **"all the scholars... have been unanimous in asserting that only that reading will be authentic which a) conforms to the script of the copy circulated by Hadrat Uthman"**, Islam, as we have seen, admits to leaving behind all that is pre-'Uthmanic, both the previously accepted graphic forms and the readings - supposedly six of them.

However, by needing to provide 'boundaries' to define which of the post-'Uthmanic 'readings' was 'allowable' is even more telling. For, as we noted earlier from **ibn al-Jazari**, the 'allowable' readings are stated in terms of what is **"in accordance with Arabic (grammar), even if (only) in some way, and in accordance with the masahif of 'Uthman, even if only probable"**, and the people were 'obliged' to accept them as if they WERE the '7 Ahruf'! We repeat that citation here:

"Every reading in accordance with Arabic (grammar), even if (only) in some way, and in accordance with one of the masahif of Uthman, even if only probable , and with sound chain of transmission, is a correct (sahih) reading which must not be rejected, and may not be denied, but it belongs to the seven modes (ahruf) according to which the Qur'an was revealed, and the people are obliged to accept it..." (Suyuti, *Itqan*, I, p.75, citing ibn al-Jazari).

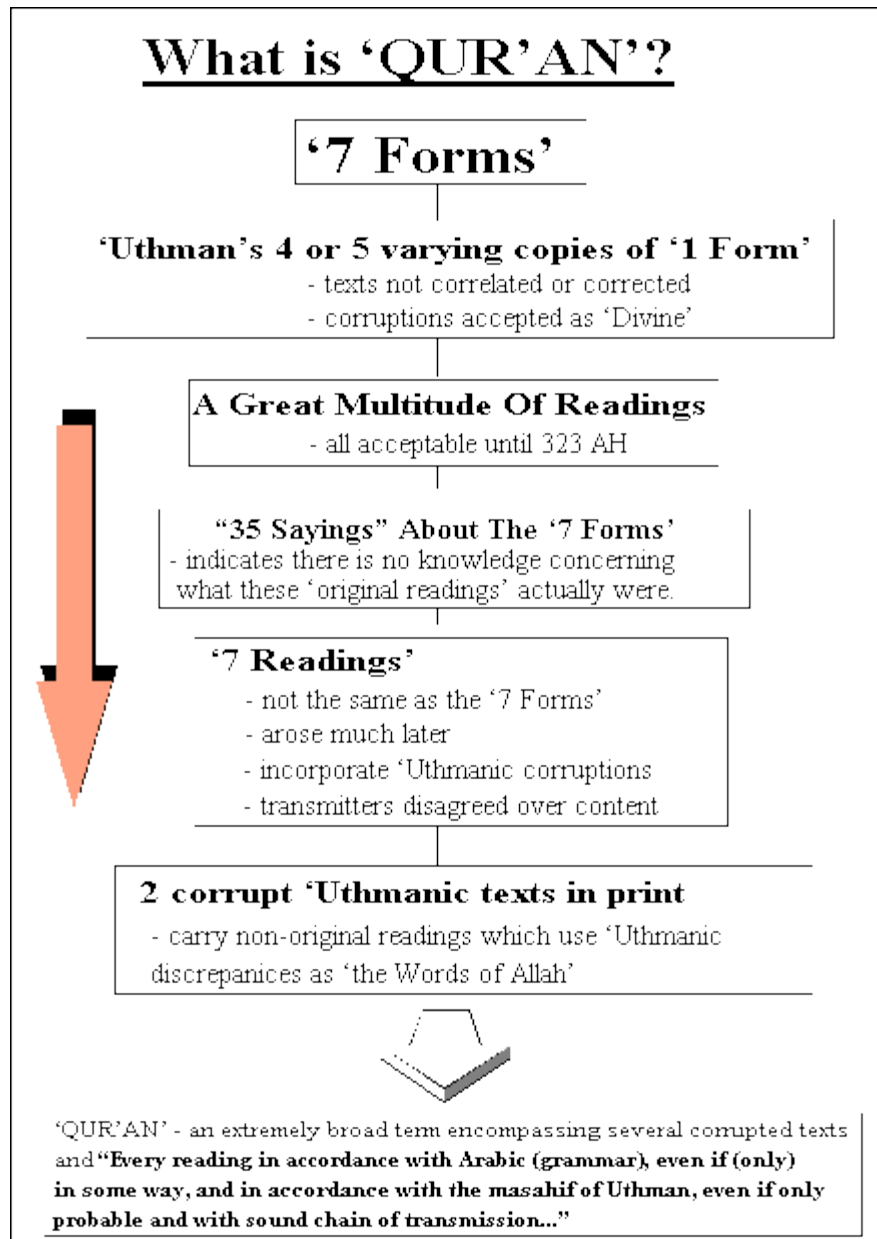
Islam thus acknowledges that it does not truly possess a divinely 'perfect' transmission of what are supposed to be "the exact Words of Allah" - graphic form and reading - exactly what it rejects others for.

'The Qur'an' Or 'Qur'an'

It is because of such a confused 'heritage' that the Islamic hierarchy has found it *necessary* to redefine just what Islam claims to possess. It has found it necessary to accept so much varied material that it could not use the terms 'the Qur'an' any longer but instead required the much broader term 'Qur'an'. Only in such a way could the people be sold such a mass of confusion as a 'Perfect and Protected Book'.

DIAGRAM 3 - WHAT IS 'QUR'AN' DIAGRAM 3 - WHAT IS 'QUR'AN'?

[Back To Chapter 10 Text](#)



Above: Diagram noting that what was once considered 'the Qur'an' has undergone an ever-expanding process until it is not able to be defined as 'the Qur'an' any longer. Now what is 'Qur'an' involves much that was not 'revealed'.

The Readings Today - Their Origins And Consequences

Islam now upholds '7 non-original Readings', these being what it asserts are the "best transmitted and most reliable" readings. There are also those known as the 'Ten' and the 'Fourteen'. These are listed below according to their city, and hence presumably, according to the 'Uthmanic manuscript they used - none fully agrees with the text.

As was mentioned earlier, the '7' are: from *Medinah* (**Nafi**, d. 169 A.H.); from *Meccah* (**ibn Kathir**, d.120 A.H.); from *Damascus* (**ibn**

[Back To Top](#)

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

'Amir, d. 118 A.H.); from *Basrah* (Abu 'Amr, d. 148 A.H.); from *Kufah* ('Asim, d.127 A.H. ; Hamza, d. 156 A.H. ; al-Kisai, d. 189 A.H.).

Three other 'readers' are accepted as filling this out to 'the Ten': from *Medinah* (Abu Ja'far, d. 130 A.H.); from *Basrah* (Ya'qub al-Hadrami, d.205 A.H.); from *Kufah* (Khalaf, d. 229 A.H.).

Others accept four more as constituting 'the Fourteen': from *Basrah* (Hasan al-Basri, d. 110 A.H.; Yahya al-Yazidi, d.202 A.H.), from *Meccah* (ibn Muhaisin, d. 123 A.H.); from *Kufah* (al-'Amash, d. 148 A.H.).

(All these are listed by Von Denffer, see *Ulum*, p.119f.)

[a/The True Origins Of The Readings](#)

It is very important to understand that although the names of specific individuals are attached to the '7 reading systems' as presently known, Islam is divided as to exactly how these readings arose.

Ibn Khaldun maintains:

"Eventually, seven specific ways of reading the Qur'an became established....They came to be ascribed to certain men from among a large number of persons who had become famous as their transmitters." (*The Muqaddima*, p. 440; emphasis added)

Yet, for those who believe that such 'transmissions' have their origin with Muhammad, the word "eventually" is difficult to accept since it means that they 'solidified later' and not in Muhammad's time. Of course the difference is quite evident and is more clearly stated by another Islamic scholar as:

"Each of the [ten] Readings in question is associated with the name of a famous Koran-reader by whom the reading in question was transmitted at that point in Islamic history when the Readings began to emerge as distinct systems." (*The Recited Qur'an*, al-Said, Princeton; emphasis added)⁶

Thus there is a distinct understanding that nothing had come 'from the beginning' in the form of complete reading systems, but that many 'readings' existed which *later coalesced into systems*!

Not surprisingly we also find that certain persons among the '7' who are said to have transmitted the reading of a specific individual before them, did not always do so:

"That Hafs and Wars did not always adopt the readings of 'Asim and Nafi suggests again that the transmissions although called for convenience by the names "Hafs 'an 'Asim" and "Wars 'an Nafi", are really

[Back To Top](#)

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

transmissions of the Muslims in general. ...There is no question that Hafs or Wars themselves selected the readings which they alone read." (*Studies in two transmissions of the Qur'an*, Ph.D., Brockett, p.122)

Ibn Khaldun also wrote:

"The seven Qur'an readings became the basis for reading the Qur'an. Later on, other readings were occasionally added to the seven." (*The Muqaddima*, p.440; emphasis added).

Von Denffer expresses it more clearly saying:

"Later on other views emerged, making ten or fourteen well-known readings." (*Ulum*, p. 119)

The declaration that others "later emerged" can only mean that they "came into being later", *not* that they were only later accepted. **There couldn't possibly have existed '10' or '14' readings that came 'from the beginning' if there were only 7 (i.e the '7 Forms') to start with!** And, of the present '7', Von Denffer is specific to mention that they are not 'the original 7':

"The 'seven ahraf' are however, *not identical* with the well-known 'seven readings'. These came about in a later age. Although much of what the 'seven readings' contain is also found in the seven ahraf, there are some differences..." (*Ulum*, p. 117)

On the other hand, **Al-Nadim** seems to hold the view that some of the present '7' came from the beginning, and some came about later:

"**Asim learned from Abu 'Abd al-Rahman al-Sulami; al-Sulami learned from Ali, for whom be peace; and Ali learned from the Prophet, for whom be peace.**" (*Fihrist*, p.73; emphasis added).

However, of al-Kisai, another of the '7', he declared:

"**Al-Kisai was one of the [Qur'anic] readers of the City of Peace [Baghdad]. At first he recited to the people with the reading of Hamza, but later he chose his own reading** with which he read to the people during the caliphate of Harun." (*Fihrist*, p. 67; emphasis added).

Thus, he specifically states of **al-Kisai** (d. 189 A.H.), one of the '7', that he had first used someone else's reading and only later "**chose his own reading**" NOT 'something from the beginning'. And though **al-Kisai** was not a Companion, or even a Tabi'i, and his reading "came about in later age", we are told that **ibn Mujahid** forced the people of Basra who had been using another reading, to drop it and accept **al-Kisai's** instead. On this we read:

"At the beginning of the second century A.H. the people of Basra used the recitation of Abu 'Amr and Ya'qub and in Kufa the recitations of Hamzah and 'Asim. In Sham they used that of Ibn 'Amir and in Mecca that of Ibn Kathir. In Medina that of Nafi' was used. This situation remained unchanged until the beginning of the third century A.H. when Ibn Mujahid removed the name of Ya'qub and put the name of al-Kisa'i in his place. The reason why scholars paid so much attention to the seven reciters, de-

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

spite there being many others of equal or better standing, was that the number of recitations had multiplied so quickly (sic) that they lost interest in learning and recording all the traditions about recitation. Thus they decided to choose several of the recitations which complied with the orthography of the Qur'an and which were easier to learn and record.s

Thus for the five copies of the Qur'an which 'Uthman had sent to the towns of Mecca, Medina, Kufa, Basra and Sham, five reciters were chosen from the five areas and their recitations were then used. Ibn Jubayr writes about these five recitations from the five forms. Ibn Mujahid records a tradition which asserts that 'Uthman sent two other copies to Yemen and Bahrain, that the number of 'Uthman copies thus numbered seven and that they chose seven narrators.

Since precise information about this tradition (which states that copies were sent to Yemen and Bahrain) was not available, they added two of the reciters of Kufa, to make up the number they had previously chosen, to seven. This number, which corresponds with the above-mentioned saying and affirmed that the Qur'an was revealed in seven recitations, was then used by others who had no knowledge of the matter. They mistakenly supposed that what was meant by the seven harf which the Prophet spoke of, was the seven recitations. The only trustworthy recitations are those whose text is sound and whose meaning corresponds to what is written in the Qur'an.

(*The Qur'an in Islam Its Impact and Influence on the Life of Muslims*, Sayyid Muhammad Husayn Tabataba'i, Published by: Zahra Publications P.O. Box 730, Blanco, Tx. 78606, U.S.A: cited from <http://www.al-islam.org/quraninislam/index.htm>)

Ibn Mujahid decided upon '7' as the number of readings simply because he had a (poorly attested) Hadith that 7 texts had been sent out by 'Uthman!! One can certainly understand why the people feel no need to adhere to one 'reading' above another, or to only '7' , '10', or even '14'!! Nothing is 'the original 7 Ahruf' so what does it matter?!

Von Denffer, despite all his (and other) admissions, likes to make things appear 'clear cut':

"The readings are divided as follows:

- The *mutawatir*⁷ (transmitted by many; **they include the seven well-known readings**).
- The *ahad* (transmitted by one; they number three, **going back to the *sahaba*** and together with the seven make up the ten).
- The *shadh* (exceptional; **they go back to the *tabi'un* only**). " (p.120; emphasis added)

This gives the impression that the '7 readings' are well attested as 'from the beginning' when in fact they cannot be. It also shows that Yaq'ub's reading was well loved by the people of Basra though it admittedly was not traceable to Muhammad! *That* (i.e. 'traceability' to Muhammad) didn't really matter to the people!

[Back To Top](#)

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

Also not surprisingly we find that **al-Nadim** records the existence of many different 'readings', revealing the actual origins of some of the '7 Readings':

"The Names of the readers with Odd systems and the Relationships of the Readers

The People of al-Madinah

'Abd Allah 'Ayyash ibn Abi Rabi'ah al-Makhsumi belonged to the first generation of the followers [of the prophet's time] at al-Madinah and had his own reading. Abu Sa'id Aban 'Uthman ibn 'Affan also belonged to the first generation of followers, with his reading. Muslim ibn Habib al-Nahdi was one of the followers, who also had his reading. Shaybah ibn Nidah ibn Surjus ibn Ya'qub belonged to the second generation [of Islam] at al-Madinah. He was a protege of Umm Salamah, but the only person we know of who quoted Nidah was his son, because he was ahead of his time in his reading, using his own reading.

There was also Abu Ja'far al-Madani, whose name was Yazid ibn Qa'qa, a protege of 'Abd Allah ibn 'Ayyash ibn Abi Rabi'ah 'Ataqah, who quoted from Abu Hurayrah, Ibn 'Umar ['Abd Allah] and other authorities, but had his own reading. He died during the Caliphate of Harun [al-Rashid]."

The People of Makkah

Ibn Abi 'Umarah was quoted by Abu 'Amr ibn al-Ala and had his own reading; Muhays, who had his own reading; Dirbas, also with his reading; Humayd ibn Qays al-A'raj, who had his reading.

The People of al-Basrah

'Abd Allah ibn Abi Ishaq al-Hadrami had his reading; 'Asim al-Jahdari with his reading; Isa ibn 'Umar al-Thaqafi also had his reading; Ya'qub al-Hadrami also had his reading; Abu al-Mundhir Sallam had his reading.

The People of al-Kufa

Talhah ibn Musarrif al-Ayyami of Hamadhan was surnamed Abu 'Abd Allah and was one of the inhabitants of al-Kufah. When he saw the people coming over to him in large numbers, he walked over to al-A'mash to study with him. Then the people [students] transferred to al-A'mash leaving Talhah, who died in the year one hundred and twelve [A. D. 730/31]. He had his reading.

Yahya ibn Waththab of al-Kufah from the [tribe of] Banu Asad ibn Khuzaymah was a protege of the Banu Kahil Tribe. He died at al-Kufah during the year one hundred and three [A.D. 721/22]. He had his own reading.

'Isa ibn 'Umar al-Hamadhani, not the grammarian, had his reading. Al-A'mash also had his reading. Later on we shall give detailed information about them. Ibn Abi Layla had his reading, but mention of him is also postponed until later.

[Back To Top](#)

The People of al-Sham

Abu al-Barhusam, whose name was 'Imran ibn 'Uthman al-Zubaydi, had his reading. Yazid al-Barbari had his reading. Khalid ibn Ma'dan also had his reading.

The People of Yaman

Muhammad ibn al-Sumayli originated in al-Yaman but lived at al-Basrah during the later years of his life. He had his own reading.

The People of Baghdad

Muhammad ibn Hisham ibn Tha'lab al-Bazzar was one of the people of Fam al-Silh, but he went to the City of Peace [Baghdad], becoming one of its citizens. He attended the lectures of Sharik, Abu 'Awanah, and Hammad ibn Zayd, also studying with Sulaym, the friend of Hamza [ibn Habib], but he differed with Hamza about certain points. He died during the year two hundred and twenty-nine [A.D. 843]. Among his books there was *The Readings*." (*Fihrist*, p.68, 69; emphasis added)

We find here 22 accepted 'readings'!! Furthermore, in **al-Nadim's** list of those who "had his own reading" we find one of the 'Ten' (**Ya'qub al-Hadrami**) and one of the 'Fourteen' (**al-A'mash**).

The declaration of **al-Nadim** is very obvious. ***Right from the early times, those who were 'ahead of their time' had their "own reading" which was just as legitimate as anything which was later known as mutawatir, and the only reason they did not become one of the '7 Readings' is that they did not become 'mutawatir' enough to gain later acceptance!!***

Thus the entire belief that the '7 Readings' are 'reading systems' which were transmitted from before 'Uthman's corruptions, is a fable!

Brockett notes also that the well-known **abu Da'ud** (d. 275) had managed to make a collection of **32 readings in only an incomplete form** compared to that recorded by his son **ibn Abi Da'ud** (d. 316) who **Von Denffer** cites.

It is obvious that the defining of the 'reading systems' was taking place over time and that they were not something coming 'from the beginning'. And this would fit in with the 2nd century A.H. 'standardising:

"The 'seven readings' were standardised in the second/eighth century. Ibn Mujahid, a ninth-century Muslim scholar, wrote a book entitled The Seven Readings, in which he selected seven of the prevailing modes of recitation as the best transmitted and most reliable. Others were subsequently disfavoured and even opposed, among them the readings of ibn Mas'ud and 'Ubay bin Ka'b."(Ulum, Von Denffer, p.119)

Obviously, this late 'standardising' of the present '7', does not mean

[Back To Top](#)

they were some of the '7 Forms' simply 'revamped' to fit the 'Uthmanic texts, for, again, Islam admits it doesn't know what the '7 Forms' ('up to 35 sayings') were, and that it doesn't have sufficient examples to make a 'reading system' out of them.

So what must have happened was that 'non-original' reading systems were 'standardised' in the 2nd century A.H., and by the time of **ibn Mujahid** (died 324 AH) they had become well defined 'reading systems'. And, it was he who actually chose these 'Seven Readings' out of all the others, as being those which had been "**best transmitted and most reliable**". He restricted the followers of Islam to these '7' alone as 'official Qur'an' for purposes of prayer, in 322 A.H. - despite they were not representing any of the '7 Forms'!

These now formed 'official versions', and **ibn Mujahid** aided by those in authority, forced the followers of Islam to reject the earliest readings, those of ibn Mas'ud, etc., whereas previously they had accepted them openly. The methods of forcing are recorded as beatings, and worse, given to those who did not comply!!

Also attesting to this action of ibn Mujahid, and to the multiplicity of 'readings', **al-Nadim** (d.380 H) recorded a book by al-Farisi called *"Argument That the Seven Readers Were the Imams of the Cities, as Designated by Abu Bakr Ahmad ibn Musa ibn al-Abbas ibn Mujahid, with Whom May Allah Be Well Pleased"* (Fihrist, p. 139).

But, perhaps most important is the fact that he also recorded that **Ibn Mujahid (d. 324 H) himself wrote one book on each of the 'Seven Readings', as well as one called "the reading of the Prophet"** (see *Fihrist*, p. 70)! One can only guess what *that* contained!

How could a reading from Muhammad be preserved in writing back then, yet today Islam admits it doesn't possess enough evidence to compile such a thing? Should we consider this 'Proof' that Islam has been altering itself?

b/ "The Seven [Readers] and Their Defects" - Disagreement Over the Readings

Al-Nadim even records that **there were books written about the disagreements between others who also claimed to propagate 'Asim's 'Reading' and Hafs, who is now accepted as the one whose transmission from 'Asim is "the best transmitted and most reliable"!!** He wrote;

"Abu Tahir [d. 349H]. His name was 'Abd al-Wahid ibn 'Umar ibn Muhammad ibn Abi Hasham al-Bazzaz. He was an inhabitant of Baghdad, and studied under Abu Bakr ibn Mujahid...he excelled in connection with elocution and reading, knowing something useful also about grammar...Among

[Back To Top](#)

his books were:...The Disagreement between Abu 'Amr and al-Kisai;...***The Disagreement between the Adherents of 'Asim and Hafs ibn Sulayman.***" (*Fihrist*, p. 73, emphasis added).

It is clear, then, that although it is Hafs' 'version' of 'Asim's 'reading system' that became accepted as the one which most accurately represented 'Asim, obviously not everyone was transmitting 'Asim's 'reading' in the same manner as Hafs. Von Denffer also admitted this by providing two different 'versions' of 'Asim's reading, the one from Hafs, and the other from Abu Bakra as noted below. Brockett covered this when he stated that Hafs didn't always choose 'Asim's reading.

However, there was even disagreement between members of the 'Seven', as for example **abu 'Amr** and **al-Kisai**, as just noted from the *Fihrist*, "The Disagreement Between Abu 'Amr and al-Kisai". How can Islam claim a perfect transmission of the Qur'anic readings when the seven "best" transmitters were arguing among themselves?

Again, **al-Kisai's** reading not only originated with himself, as we have seen, but also was not without opposition for we read:

"Naming of those who quoted al-Kisai ...The persons who learned from him but disagreed with him about certain letters were: Abu 'Ubayd al-Qasim ibn Sallam; Nusayr ibn Yusuf; Ahmad ibn Jubayr, the mosque reader of Damascus; Abu Tawbah Maymun ibn Hafs; 'Ali ibn al-Mubarak al-Lihyani; Hisham al-Darir, the grammarian; and Abu Dhuhl Ahmad ibn Abi Dhuhl. Salih ibn 'Asim al-Naqit gained a certain amount of knowledge from him, but did not use his reading. Yahya ibn Adam drew upon his reading to a certain extent, but only in a limited way." (*Fihrist*, p.67).

Clearly there was rejection of portions of the 'Reading Systems' which became accepted as 'THE Seven', even by reputable people. They did not accept these parts as mutawatir! There is thus no reason to be confident of the vocalisation of the Arabic text, nor, consequently of the resulting words, and so the translations which must of necessity result when a text is so altered! Obviously, one cannot be certain of any 'original' reading.

In a text which claims to be "the Words of God " (and "not one syllable has changed") this is unacceptable.

Perhaps even more revealing is other information which **al-Nadim** included concerning the writings of ibn Miqsam (d. 332 H) and al-Naqqash (d. 351 H), who lived in the same time and city as ibn Mujahid.

Although ibn Miqsam is recorded as having received 'severe discipline' for continuing to recite the older readings which ibn Mujahid (with others) was forcing Islam to abandon, his action should not disgrace his testimony since Ibn Mujahid obviously redefined what was 'heretical! Thus, ibn

[Back To Top](#)

Miqsam's continuance does not discredit the following work by him which obviously post-dated the implementation of the 'Seven Readings'.

Al-Nadim wrote:

"He was Abu Bakr Muhammad ibn al-Hasan **ibn Miqsam** ibn Ya'qub, one of the readers in the City of Peace [Baghdad], close to our time....Among his books were...[Qur'anic] Manuscripts;...The Seven [Readers] with their defects...". (*Fihrist*, p. 74, emphasis added)

And, he wasn't alone for **al-Nadim** also wrote:

"**Al-Naqqash** Abu Bakr Muhammad ibn al-Hasan al-Ansari. He was a [Qur'anic] reader in the City of Peace [Baghdad], to which he moved and in which he did his reading. Among his books were: ...the Seven [Readers] and Their Defects..." (*Fihrist*, p.74)!

We see that not only had there been opposition between the 'Seven Readers', and between the groups which claimed to be passing on the same transmission of 'Asim, one of the 'Seven', but, that noteworthy men knew there were defects in all of the 'Seven'. This is not 'perfection'.

Are the defects still evident?

c/ Rationalising The Acceptance of Differences In The Readings

1/ Different Transmitters Of The Same Reading Disagreed

Von Denffer also notes this resulting problem. He too admits that there were disagreements between the transmitters of the same reading which result in differences of meaning. He lists 'variants' of these readings under the title 'Examples':

"Mawdudi has very convincingly explained the proper understanding of some accepted differences in reading. He wrote that in al-fatihah (1:3):

maliki } both describe one of the attributes of Allah, and there
} is absolutely no contradiction between 'sovereign' and

māliki } 'master' of the day of judgement, but 'these two readings
} make the meaning of the verse all the more clear'.

Similarly 5:8 *arjulakum*⁵³ and *arjulikum*⁵⁴ carry two meanings:

-wash }
-wipe } your feet." (*Ulum*, p. 118)

However, what is most telling is that in footnotes #53, and #54 are given the lists of those readers who transmitted these different versions of the same 'reading'. **Von Denffer** lists both for 'Asim's reading:

"53 Reading of Nafi, Hafs an 'Asim, Kisai.

54 Reading of Ibn Kathir, Abu Amr, Abu Bakra an 'Asim, Hamza."
(*Ulum*, p.118, emphasis added)

It was because of these very types of discrepancies in the transmissions, that

Islam's scholars were forced to accept not just one rendition (version/riwaya) for each of the 'Seven Readers', but two. Thus, for

[Back To Top](#)

[Back To Part 2 Index](#)

instance, the 'reading' of 'Asim was accepted as transmitted from both Hafs (d. 190 H) and Shuba (Abu Bakra) (d. 194 H), and the 'reading' of Nafi was recorded as transmitted from both Warsh (d. 197 H) and Kalun (d. 220 H). Obviously, these two 'versions' of each 'reading system' were not exactly alike either, or they wouldn't have been recorded. In fact, we have just seen the consequences of Islam having accepted 2 versions as representing what 'Asim is declared to have transmitted from Muhammad.

But, we are also told that 'Asim learned 2 'versions', one from Zirr ibn Hubays, and another from al-Sulami! Some evidence might seem to uphold this. It is that 'Asim is claimed to have been the "pupil of Kufan Successors al-Sulami, and Zirr ibn Hubays" as Brockett noted.

However, we also read that, "[Asim is said to have said to Hafs, "the reading I teach you was taught me from al-Sulami from 'Ali, Dirr \(sic\) ibn Hubays from ibn Masud."](#) (Irsad, Yaqut, Vol. 4, p118.8f)⁸.

This, indicates that 'Asim was taught THE SAME READING by **both al-Sulami and Zirr** . Two versions should not exist! Despite this, we see how different the two versions 'Asim is said to have transmitted from Muhammad are.

Not only so, but when we consider that the sources for these two versions are said to be Ali and ibn Mas'ud, the latter possessing a consonantal text *very* different from 'Uthman's, then we must acknowledge that his 'reading' would have had to undergo considerable alterations in order to match the 'Uthmanic graphic form!

It becomes obvious also that troubles did exist within Islam over there being two 'versions' from 'Asim for **ibn Hazm** (d. 456 A.H.) declared:

["Only the reading of 'Asim from Zirr is authentic..."](#) (*Al-Itqan*, Suyuti, p. 187)⁹

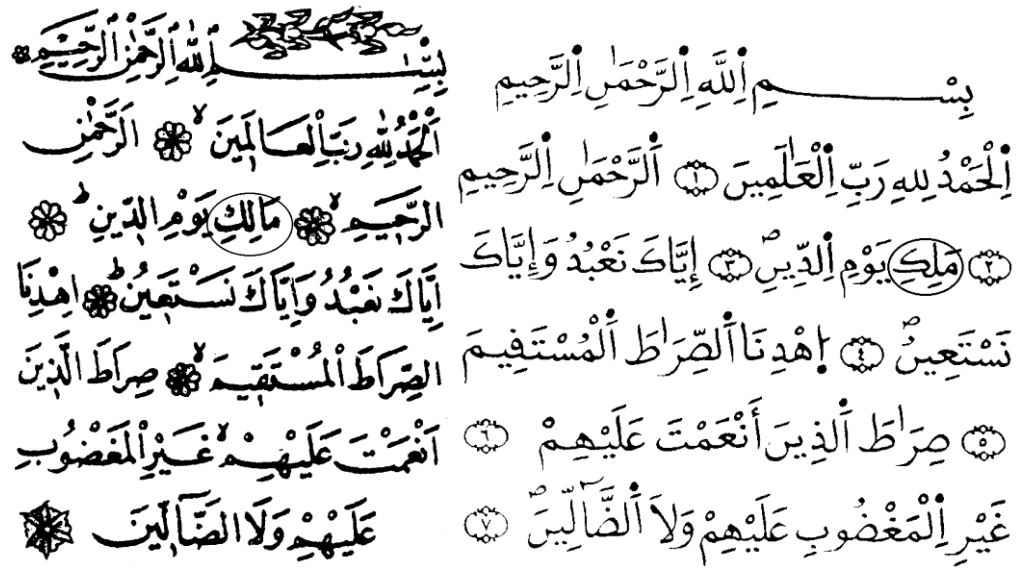
This is obviously why later Islamic scholars take to rationalising the existence of the differing meanings when there should only be one! Some acknowledge the change in belief it makes:

"English translations have generally adopted *King* as the translation of the word *MAlik*, which is not correct. *Malik* and *malik* are two different words from the same root, the former signifying *master* and the latter *king*. According to the rule of forming derivations in Arabic, an additional letter (as the *alif* in *MAlik*) gives the meaning a greater intensity (AH), and hence a master is more than a king. The adoption of the word *mAlik* or *master* is to show that Allah is not guilty of injustice if He forgives his servants, because He is not a mere king or a mere judge, but more properly a Master." (*Holy Qur'an*, M. Ali, p. 4, ft. #7.)

[Back To Top](#)

2/The Need To Go Beyond 'Uthman's Graphic Forms

We note also that it is not a matter of varying readings 'existing' from among which Islam choose 'the one'. Rather the two words **are both in print** [see circled below]. They two are the readings of Warsh and Hafz.



Which of these is supposed to be the 'true' reading which 'originally' belonged with 'Uthman's '1 Form' and upholds the 'revelation'? Or, if there was 'one text' (not 7) to begin with, which of these readings did it have?¹⁰

The need to know this is because one of them upholds the teaching that forgiveness can be given on the Day of Judgement - but the other does not! While we have seen Maududi claiming that these readings provide 'differing aspects of a truth', what rationale is this when one upholds an 'easy' Day of Judgement, and according to Islamic theology one of them wasn't 'revealed'?! The only 'rationale' we have seen is 'it has been transmitted to us', something which obviously requires 'blind following'.

Not only so, but they are not both simply 'vocalisations' based on adding fatha,

kasra or damma. The Hafz reading *māliki* (مَالِكِ) has been achieved by adding an alif which is not in the 'original' graphic form of 'Uthman for Kufah [this we will understand more clearly in Chapter XIII]. Yet, it is an alif which, as we just saw, the Turks, among others, have added to their 'version' of that graphic form!

3/ The Need To Believe There Is "More Than One Revelation"?

However, we do find **Von Denffer** is again hiding things when he cites

[Back To Top](#)

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

a paragraph from the orientalist John Burton's book *The Collection of the Qur'an* as being 'Proof' that all the readings represent 'one text':

"However, even non-Muslim orientalist concede that 'no major differences of doctrines can be constructed on the basis of the parallel readings based on the 'Uthmanic consonantal outline, yet attributed to mushafs other than his. All the rival readings unquestionably represent 'one text'. They are substantially agreed in what they transmit.'" (*Ulum*, p. 171)

Yet, what does Burton mean by 'non-major'? First, he had noted in the same book that **Jalalaldin as-Suyuti** wrote:

"The differences in the readings indicate the difference in the legal rulings."
This means that there is sufficient difference in 'substance' to obtain different rulings from what Burton stated were "substantially agreed in what they transmit".

But, Burton goes even further and gives an example which shows that sometimes the accepted readings of the Qur'an give completely opposite 'doctrines':

"Two opposing doctrines - the invalidation of the ritual purity (wudu) and the contrary doctrine - could both be referred to the Qur'an, according as the contending fuqahA read *Lamastum/ LAmastu*; or the permissibility of sexual intercourse with the menstruating woman at the expiry of her period but before she has cleaned herself, and the contrary doctrine, according as they read either *yathurna* or *yattahirna*." (p. 36)

This, is what Burton meant by "substantially agreed in what they transmit", and "no major differences of doctrines". Perhaps he is a follower of Islam!

Although Islam enjoys accusing Christians of 'always changing the Bible' when they see the use of 'literary license' by a translator when he chooses a slightly differing English wording to more clearly express the meaning of a text, such 'license' is not what we see here.

Rather this 'no'/'yes' problem is because the 'Oral Tradition' has transmitted two readings, the one contradicting the other!

But, the existence, and acceptance, of such differences is surely the reason that Von Denffer decided to write about nothing more than simple things like Maududi's "proper understanding of some accepted differences in reading". He was obviously applying another 'outwitting' to hide the differences in the readings which cause the Qur'an to give contradictory 'guidance' - in the same passage!

However, **Von Denffer's** source of 'Proof' (Burton) goes even further and cites the conflicting Islamic reasoning ('logic'?) as to why these are all

[Back To Top](#)

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

valid:

"There is an interesting discussion in verses yielding two-fold readings. Abu al-Laith reported two views: 1. God had uttered them both; 2. God had uttered only one, but permitted the verse to be read in two possible ways. Samarqandi's own view was that if each of the two readings was susceptible of a different interpretation and legal application, God had uttered both. In such instances, the two readings were the equivalent of two distinct revelations." (*Ulum*, p. 36; emphasis added)

The most important word here is "view" which indicates that the Islamic scholars were clutching at straws and trying to rationalise the entire mess! **How could 'God' give two revelations which arise in the same 'Book', from the same text (!) - but they contradict one-another!** Only the ulema of Islam would claim something like this of the Qur'an, and in so doing ignore the text which says:

"Do they not consider the Qur'an with care? Had it been from other than Allah, they would surely have found therein much discrepancy." (Q4:82)

Obviously, this is *not* what **Von Denffer** wants the world to hear, and so he chooses another statement in the same book which is clearly contradicted by the other but which supports his "view". Obviously the orientalist is confused too.

Interestingly, **Von Denffer's** book (*Ulum*) gives credit to the afore mentioned Samaqandi's *tafsir*. Immediately after citing at-Tabari's as perhaps the best, he writes:

"Other well-Known Books of Tafsir
Tafsir al Samarqandi, by Abu al-Laith al-Samarqandi (d. 373/983)..." (*Ulum*, p. 137)

Thus even in the 4th century after Hijra they were speculating about why nothing made sense. Yet, today, men like **Von Denffer** are only willing to cite such writings as 'among the best', while they publicly repudiate what 'the best' had to say, namely that they were uncertain whether or not 'God' sometimes gave two contradictory revelations - in the same text! As Mr. Deedat would say "Truly amazing!"

But, we can see why Islam has had to find ways to rationalise such a problem for it has to maintain its 'Perfect and Preserved' belief system or perish! If it didn't succeed the people would realise that the game was up!

Thus we find it has convinced the people that everything in sight is 'revelation' and that that all that the 'Oral Tradition' has transmitted must be considered sacred even though a specific meaning for the text of the Qur'an is not found amongst it! Again we see why everything it possesses it declares to be 'Qur'an' not 'the Qur'an'.

[Back To Top](#)

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

d/ Readings Based On "A Consonantal Text That Differs"

This should not surprise us, for the Encyclopaedia of Islam documents:

*"The variants found in the "four after the ten" often involve **a consonantal text that differs from that of the majority among the Ten (i.e. the "Uthmanic text")**, and they sometimes have completely different words - see, e.g., the references to the readings of al-Hasan al-Basri and al-Amash in Materials, especially in the listings for Ibn Mas'ud and Ubayy." (p. 409)¹¹.*

But, the acceptance of such 'readings' conflicts strongly with the following:

*"This difference is understandable before the compilation of the Qur'an by Hadrat 'Uthman (Allah be pleased with him), but after this standard compilation one cannot conceive of even the slightest difference or alteration since it was done with the utmost care on the basis of the recitations of numerous Huffaz and authenticated by the whole body of the then living Companions. Noone showed any difference and there was a complete agreement on the genuineness and purity of its text. **This goes to prove that any word or expression which does not correspond fully to the text of Mushaf Uthmani is not authentic and reliable.**" (Sahih Muslim, Vol. 2, p. 394, Footnote # 1103)*

Thus, while Islam is "made to appear" to be clinging strictly to 'Uthman's graphic form(s) - as if they were the only acceptable texts - it is obvious that much "flexibility" had continued long after 'Uthman's action since some of the 'fourteen' are not even 'close' to 'Uthman's consonantal texts, let alone "corresponding fully"!!

Yet, **al-A'mash**, lived in Kufah and should also have been using the 'Uthmanic text of Kufah as did 'Asim if that were the enforced policy, and if Islam actually had the 'history' for the Qur'an which it claims!

Although we have seen that **al-A'mash** (d. 148 A.H.) was one of those who "also had his reading", we must now ask by what authority was he able to apply such 'flexibility' in determining his own reading - one that agrees with the reading (and so the differing consonantal text) of ibn Mas'ud! He was not an 'unknown rebel', and many in Islam continue to accept his differing consonantal symbol text and reading as 'original' and 'valid'.¹²

As for, **al-Hasan al-Basri, Von Denffer** rates him in the following way in the section on Tafsir:

*"The Iraq Group. There were also many mufasssirun among the tabi'un in Iraq. Their principal teacher was Ibn Mas'ud. Their main centres were Basra and Kufa. **The best known among them are; Al-Hasan al-Basri** (d.121/738), Masruq b. al-'Ajda' (d.63/682) and Ibrahim al-Nakha'i (d.65/713)." (p.131)*

Herein lies the irony. Because the very best tafsir specialist¹³ in Kufah

[Back To Top](#)

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

has been responsible for transmitting the readings which agree with what is recorded from ibn Mas'ud, later followers of Islam have decided to label it *shadh* because it does not follow 'Uthman's text closely enough. How could it when it is obvious that 'Uthman changed the basis of reference with respect to the graphic forms?

Thereafter, the only way to make Islam appear 'unchanged' was to seek to eliminate all traces of the 'original' readings and proclaim that only those which were 'close to' the 'Uthmanic framework would be accepted:

"Others were subsequently disfavoured and even opposed, among them the readings of Ibn Mas'ud and 'Ubay bin Ka'b." (Ulum, p.119; emphasis added)

[Why The Acceptance Of The '7', '10' And '14' Readings?](#)

However, not all are willing to cast off the entire past so easily.

This is why there is a rift between those who accept only that narrow group of readings (the new 'Seven') and those who *also* want to retain the broader group like that of al-Hasan and al-'Amash (which reflect the known examples of the 'companion readings').

For the one group, the 'new 7 readings' represented the best Islam had with reference to 'Uthman's texts.

For the other group, the acceptance of some readings which utilised certain aspects of the 'old 7 readings' is the only way they can retain some of the pre-'Uthmanic heritage of the 'original 7 Forms' - without actually telling everyone "this is what the Qur'an used to look like".

Only by maintaining this broad array could anyone in Islam seek to provide some later reference to the '7 Forms' without admitting too much!

Ibn al-Jazari's statement would allow such breadth to be accepted. As he stated:

"Every reading in accordance with Arabic (grammar), even if (only) in some way, and in accordance with one of the masahif of Uthman, even if only probable , and with sound chain of transmission, is a correct (sahih) reading which must not be rejected, and may not be denied, but

[Back To Top](#)

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

it belongs to the seven modes (ahruf) according to which the Qur'an was revealed, and the people are obliged to accept it, no matter whether it is from the seven Imams, or the ten, or from other accepted Imams, but when one of these three conditions is not fulfilled, it is to be rejected as weak (da'if) or exceptional (shadh) or void (batil), no matter whether it is from the seven or from one who is older than them." (Suyuti, Itqan, I, p.75, citing ibn al-Jazari)

The 'New 7 Readings' Conflict In Many Ways With The Manuscripts

a/Deliberately Going Beyond 'Uthman's Graphic Forms.

As we have seen to some degree, the Arabic texts representing the readings of Hafs and Warsh not only contain different words from one another, but most importantly of all, these differing words have been obtained by means other than simply by varying the acknowledged Arabic vowelling and consonant indications (i.e. kasra, fatha, damma, and dots on the consonants). Rather these have involved '**overriding**', '**extending**', '**adding to**', and '**ignoring**' of the 'Uthmanic consonantal symbol content.

This disagrees incredibly with Islam's public projection:

"So well has it been preserved, both in memory and in writing, that the Arabic text we have today is identical to the text as it was revealed to the Prophet. Not even a single letter has yielded to corruption during the passage of centuries. And so it will remain forever, by the consent of Allah." (THE HOLY QUR'AN English Translation of the meanings and Commentary, King Fahd Holy Qur'an Printing Complex, Medina 1410 H., Preface, p. v)

As with all the other comments, this is obviously written to convey the impression that 'the oral tradition' confirms not only the graphic form in the written texts, but that even the vocalisation of the text has been perfectly protected as Maududi alluded. Many in Islam believe this to be the case since this is what they have been told. As we will see, it is not the case.

This should not be surprising for we have to consider the long trail through which 'readings' seem to have passed.

As we proceed we need to be mindful that any disagreement between the 'Uthmanic consonantal texts and the '7 new readings' must, for the most part, be seen as 'Proof' of Islam's inability to find among its "**best transmitted and most reliable**" readings something which perfectly fitted the 'Uthmanic texts.

b/ Since "The Men Around Muhammad...Were Not Able To Write Well"

However, the disparity between the 'readings' and the graphic form can

[Back To Top](#)

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

be for other reasons also. For Islam also finds it necessary to tamper with the text because, it claims, Muhammad's scribes were not able to write well. And so the readings do not agree with the graphic form on this ground also, and the texts in such places require 'tampering'.

In regard to the inability to write well, even **Von Denffer** mentions briefly that writing was not widespread nor well known:

"Writing down the Revelation

While writing was not widespread among the people in Arabia at the time of the Prophet there were persons of whom it is reported that they did write. It is said for example of Waraqa, Khadija's¹⁴ cousin, that he had been converted to Christianity in the pre-Islamic period¹⁵ 'and used to write Arabic and write of the Gospel in Arabic as much as Allah wished him to write'.¹⁶

The Prophet himself did much to encourage the Muslims to learn to write. It is related that some of the Quraish, who were taken prisoners at the battle of Badr, regained their freedom after they had taught some of the Muslims¹⁷ the art of writing."¹⁸ (*Ulum*, p. 36f)

It is not surprising then, to find that **ibn Khaldun** mentioned:

"The Mudar [Muhammad's tribe] were more firmly rooted in desert life and more remote from sedentary areas than the inhabitants of the Yemen, the Iraq, Syria, and Egypt. Arabic writing at the beginning of Islam was, therefore, not of the best quality nor of the greatest accuracy and excellence. It was not (even) of medium quality, because the Arabs possessed the savage desert attitude and were not familiar with crafts.

One may compare what happened to the orthography of the Qur'an on account of this situation. The men around Muhammad wrote the Qur'an in their own script, which was not of a firmly established, good quality. Most of the letters were in contradiction to the orthography required by persons versed in the craft of writing. The Qur'anic script of (the men around Muhammad) was then imitated by the men of the second generation, because of the blessing inherent in the use of the orthography that had been used by the men around Muhammad, who were the best of human beings after (Muhammad himself) ... Consequently, (the orthography of the men around Muhammad) was followed and became established, and the scholars acquainted with it have called attention to passages where (this is noticeable).

No attention should be paid in this connection with those incompetent (scholars) that (the men around Muhammad) knew well the art of writing and that the alleged discrepancies between their writing and the principles of orthography are not discrepancies, as has been alleged, but have a reason. For instance, they explain the addition of the alif in la 'adhbannahU "I shall indeed slaughter him" as indication that the slaughtering did not take place (la 'adhbannahU). The addition of the ya in bi-ayydin "with hands (power)," they explain as an indication that the divine power is perfect. There are similar things

[Back To Top](#)

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

based on nothing but purely arbitrary assumptions. The only reason that caused them to (assume such things) is their belief that (their explanations) would free the men around Muhammad from the suspicion of deficiency, in the sense that they were not able to write well. They think that good writing is perfection. Thus, they do not admit the fact that the men around Muhammad were deficient in writing.

Later, royal authority came to the Arabs. They conquered cities and took possession of provinces. They settled in al-Basrah and al-Kufah, and the dynasty needed the art of writing. At that time they (began) writing [Al-kitAb]. They sought to practice and study it, and it came into common use. As a result, a high degree of efficiency in (writing) was achieved. (Writing) became firmly established." (*The Muqaddima*, ibn Khaldun, p. 383f)

While we have already seen disagreement not only between the Kufan and Medinan 'copies', but between the Samarqand Ms. and the 1924 Egyptian Edition, now all remaining hope of claiming 'perfect' manuscripts is gone. Islam has plainly had much difficulty from the beginning!

But something else is gone also, for Islam likes to create the image that it is assured of possessing truth because it has, not only 'perfect' manuscripts but an 'Oral Tradition' which upholds their content! In this way it has sought to ward off any thoughts of deviation having set in!

Indeed it does possess "two pieces of evidence" manuscript and oral - but they are **1/** uncertain manuscripts and **2/** a disagreeing 'Oral Tradition'.

What 'certain knowledge', then, can anyone in Islam have that what they now possess is 'original'? Absolutely none. How can they be certain without 'certain knowledge' that what they possess does not represent an altered message? None. And this is what Islam accuses others of.

Such uncertainty is upheld in that the scholars of Islam not only disagreed amongst themselves as to what it 'should' say, but those that got the upper hand declare that the manuscript content has too many *alifs* - thus giving the 'undesirable' translation of 'NO' instead of 'YES' ¹⁹. **They have had to tamper with the text, and admit that Allah failed to protect it!**

We can see how other scholars might find it necessary to openly admit the need for tampering with the meanings, although this we will deal with later:

*"The scholars of the Ahl as-Sunnah took the nass (Qur'an and Sunnah) with their outward meanings. That is, they gave the ayats and Hadiths their outward meanings, and **did not explain away (ta'wil) the nass or change these meanings unless there was a darura (necessity) to do so.**"(Al-Albani Unveiled, p. 124).²⁰*

To tamper with the letters *is* one way of 'changing the meaning'! In this case, what a 'darura' (necessity) - to have 'YES' instead of 'NO'!

[Back To Top](#)

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

We also noted that **M. Hamidullah** also admits other cases of 'corruption' to the Qur'an, which he blames on the scribes of Muhammad and the 'trend of the day' toward poor grammar, not Allah, nor later scribes. **Hamidullah** notes:

"In pre-Islamic days there was no uniformity in employing this superfluous letter at the end of certain plural forms, and its traces are found in the Qur'an, where it is sometimes added to the singular also where it was not necessary, and omitted in the plural where it was necessary according to the rule in vogue. But, as said, a "sign of silence" is marked wherever it occurs in the Qur'an, and the absence in case of necessity has no bearing on the subject we are treating, viz., how to read correctly." (p. 77)

More 'correcting' of the Qur'an's imperfections by silencing consonantal symbols!? This is not simply an admission of the inconsistent application of the rules of grammar "according to the rule in vogue" by Muhammad's scribes, but this also declares the grammatical imperfection of the 'original' Arabic Qur'ans, copies of which are those 'still in print today', according to Islam!!

But, Mr. Deedat in ignorance challenged:

*"The Book'? Yes, the "BOOK" itself, carries its own evidence proving its Divine Authorship. Study the Book from any angle. Scrutinize it. Why not take up the Author's challenge if your doubts are genuine?" (Ahmed Deedat, *Al-Qur'an The Miracle of Miracles*, p. 11; emphasis added)*

Our doubts are genuine.

Yet, according to the Hizb-ut-Tahrir, the 'Proof' for the Divine authorship of the Qur'an is its "high standard of the Arabic language":

"So we need to consider the authorship of the Qur'an. The Qur'an can only be the work of one of the following:

- (i) Non-Arab*
- (ii) Arab*
- (iii) Muhammad, peace be upon him (pubh)*
- (iv) The Creator, Allah (swt)*

Firstly it is important to point out that the Qur'an was revealed in Arabic. Because of the high standard of the Arabic used by the Qur'an, indeed its very excellence and mastery of the language, it is not from a non-Arab...

People which disbelieved the divine authenticity were sent revelation challenging them...

"And if ye are in doubt as to what we have revealed from time to time to our servant...

(Hud:13)" (The Islamic Belief Part 2)

In fact the Hizb-ut-Tahrir claimed **'the imperfection of Allah'** was 'revealed' if they were wrong:

"Any text claiming to be divine must not contain contradictions, discrepancies or adulterations since this would question the perfection of God and the validity of the text." (The Islamic Belief, Hizb ut-Tahrir lit-

[Back To Top](#)

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

erature, Al Khalifah Publications, London, 1996; emphasis added).

Surely it would be better for Islam to admit having rejected the text, or attribute the 'problems' to later scribes, than to admit the "imperfection of Allah". In summary, we begin to see just how wide a variety of influences are at work on the Qur'anic text.

Still, all this is only the beginning!

What we have yet to see is that Islam has 'dealt' with these in such a fashion that the 'unlearned reader' continues to uphold Islam's claim of a 'perfect' Qur'an, even though he has been forced to 'read' around the actual graphic form! And all the while such a person is made to believe that the Qur'an has always said what Islam has made it say!

One can readily perceive that Islam's accusations against others indeed fit itself, for from the evidence one could easily accuse it of altering its text and abandoning the 'original' teachings contained in it!

Our'anic Arabic - 'Correcting', 'Overriding', "Adding To" And 'Ignoring' the 'Uthmanic Texts

As we begin to examine just what the consequences of putting together all this confusion into 'a text of the Qur'an' has been, we need to acknowledge that while early on Caliph 'Uthman's charge was simply to **"let the desert Arabs correct them** [the manuscript errors] **with their tongues"**, in later years, far more than that has been required.

For 'Uthman's need was simply to have them 'doctor' the written text through the oral recitation and his purpose was fulfilled. Later, though, as the written language reached a more complete form the need became to *transcribe* that 'mental doctoring' onto the written form.

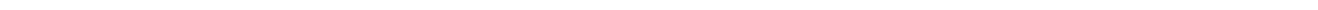
In terms of what we are examining, this refers to the transcribing of the content of the '7 new readings' onto the written 'Uthmanic texts.

It is because this writing of the parts of the Qur'an together did not represent a simple assembling of an accurate transmission of a text and the same of a reading, that it cannot be evaluated linguistically as if that is all that was required to be considered in an examination.

Therefore, it is not like examining any simple classical piece of Arabic but rather represents a complex intermingling of factors and influences, for what is found here in terms of discrepancies does not represent merely an 'evolution' of the Arabic.

In truth it is a matter of examining the transmission of what is asserted

[Back To Top](#)



Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

to be a religious document claiming to be the 'final revelation', claiming to be 'perfect and protected', yet breaking every rule it sets for itself - all of which also happens to include the presence of things which are found in everyday transmissions of the 'non protected' variety.

A person who was ignorant of Islam's claims in what is purported for the Qur'an may be excused for treating it otherwise. However, anyone with the knowledge we have cannot be forgiven for ignoring the true import of all that 'Qur'anic Arabic' embodies.

In seeking to make use of the very best of what it has, Islam had to devise ways to manipulate the consonantal symbol content of the manuscripts. The methods of this tampering with the texts have become blended in with all other matters dealing with the ancient Arabic and are now part of what is known as 'Qur'anic Arabic'. That this is not 'original Qur'anic Arabic' is all too obvious.

[Seeing The Arabic Of The Qur'an In Its 'Original' Context](#)

Thus, after all is said and done, 'Qur'anic Arabic' is not a mere means to aid the uninitiated to overcome the difference between an 'old form of Arabic' and a 'modern form of Arabic' - it is *much* more.

Overall one could say that a form of "let them fix it with their pens" has been invented which has included various forms of 'doctoring' the consonantal symbols.

And yet today we find that the term 'Qur'anic Arabic' is bandied about as if it *is*, or at least *unravels*, 'an ancient form of Arabic', something not clearly understood any longer. Its true import will become clear as you read.

However, through the use of the term 'Qur'anic Arabic' today, everyone thinks that they have a 'perfect' text despite the fact that many times when they see certain 'indications' that tell them to manipulate the text, **it actually represents another instance that the manuscript has had to be 'doctored' because the content of "the best transmitted and most reliable" 'new readings' disagreed with it!**

It is natural that the leadership of Islam would find this difficult to explain to a modern follower and so it is not surprising that those of modern Islam do not like to speak of such problems in an open fashion as men like **ibn Khaldun** did.

[Back To Top](#)

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

The very need to hide all these things behind the label 'Qur'anic Arabic' is an open denial of the sufficiency and perfection of the 'Uthmanic texts, to say nothing of an open admission of the inability to display any purported 'original reading' as Islam asserts was intended to fit the sole remaining 'Form'. It is also evidence of the extensive disagreement between the manuscript content and the 'new readings'.

It is most importantly a denial of the aya, "Today We have perfected your religion for you."

Footnotes

1/ Maududi seems to be from the group which doesn't mention the '7 Forms', but which believes there was one 'original' text, and one 'original' reading of that text.

2/ A footnote reads, "one well versed in the correct reading of the Qur'an".

3/ Of course, there are as usual in Islam, more than one 'view' (speculation) as to what the 'facts' of its history actually are. For example, late into the 1990's one could find in the *Sunan* of Abu Daud [footnote 3365, p. 1113] the declaration that in the 2nd century AH Qarra were sent out from Medinah to the various Islamic centres, each bearing one of the '7 Readings'. All the more in such circumstances one would expect all the more that a 'perfect fit' would be found with the 'Uthmanic texts.

4/ This is a strong Shi'a conviction and M. Ali employs the same claim by another Shi'ah scholar:

"To this I would add a few words from a Shi'ah commentator of the Holy Qur'an, Mulla Muhsin, who says in his *Tafsir Safi*: Certain men from among us and the Hashwiyah masses have reported that the Qur'an has suffered loss and alteration. But the true belief of our friends is against this, and such is the belief of the vast majority. For the Qur'an is miracle of the Holy Prophet and the source of all knowledge relating to law and all religious injunctions, and the learned Muslims have taken the utmost pains for its protection, so that there is nothing relating to its vowel-points, its recital, its letters and its verses, which they do not know. With such strong measures of protection and such faithful preservation of the Holy Book (by the Muslims) it cannot be supposed that any alteration or loss could take place. (P. 14)" (*Holy Qur'an*, p. xlix)

5/ Despite Maududi's claim that "That is why there are only a few variations in reading and those are not contradictory in their meanings but enlarge their scope and make them more comprehensible.", as we will see, in fact there are not only many such readings, but they became part of the basis for the differences in what are today known as 'the madhabs of deeds' bearing disagreement with one-another.

6/ Cited from *Studies in two transmissions of the Qur'an*, Ph.D., Brockett, p. 94.

7/ Yet, his statement really only says that the '7' were among those readings which were mutawatir, not that they alone were mutawatir. Further, we recall the assertion that they actually only have chains of transmission of one single person to another

[Back To Top](#)

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

single person

8/ Cited from *Studies in two transmissions of the Qur'an*, Ph.D., Brockett, p. 84.

9/ Cited from *Jam' Al-Qur'an*, Gilchrist, p. 68.

10/ Maududi showed the fact that he has no clear stand on these problems of the Qur'an when he asserted 'one text' and 'one reading', then asserted that only a small number of variant readings existed, but that all 'obviously' came from Muhammad. It is only 'obvious' to someone who wants to cling to Islam at all costs.

11/*Materials For the History of the text of the Qur'an*, A. Jeffery - a book from which Von Denffer cites often. [See *Ulum*, ft. 26, p. 41]

12/ This is obviously why some in Islam would assert that there are only '7' readings, those that kept "close to the `Uthmanic graphic form".

13/ Not all would want to agree because he was a Sufi.

14/ Khadija was Muhammad's first wife.

15/ The Hadith relate that Waraqa was a Christian who spent time learning the Scriptures of the People of Learning, and so would likely have learned the art of writing from them as he learned the Scriptures.

16/ The footnote reads, "Bukhari, VI, No. 478".

17/ It would seem to indicate that the uneducated gathered around Muhammad since the Qura`ish, being Muhammad's tribe, constituted most of those who were in Mecca, they were not a people-group who lived where writing was well-known.

18/ It is for this reason that certain Islamic scholars try to propagate the opinion that even the vowelling marks and consonant dots were instituted as early as, say, 50-80 AH. Yet this is not the belief of most Islamic scholars who would agree that the manuscripts of even the 2nd century are without such indications. This means that the 'Oral Tradition' had to be **the only vehicle** for the transmitting of the 'readings', for a very long period.

19/ The footnote reads, "Tabaqat Ibn Sa`d, II (2), p. 19".

20/ The word *nass* refers to **the text** of the Qur'an and Sunnah (Hadith)!

[Back To Part 2 Index](#)

[Back To Top](#)

Part 2: The True State Of The Qur'an

[Back To Main Index](#)
[Back To Part 2 Index](#)

CHAPTER XI: TAMPERING WITH "ALLAH'S WORDS"!

Did "Allah" Say 'No' Or 'Yes'? - Scholars Differ - So Do The Texts

Perhaps the most demoralising yet openly admitted of all of the Qur'an's problems is what the scholars confess are cases where the text sometimes translates 'NO' when it should say 'YES'. The knowledge of this evoked the terse statement "That's ridiculous!" from a follower of Islam. In Islamic theology it is far worse than that!

Hamidullah even claims that the reverse can also be found:

"Lastly I must bring into relief the case of the word la (لا), which in four or five cases is

only I (ا) without the final alif. The word la means no, and the word I means certainly. It is horrible to think when it is meant "the believers certainly shall assemble unto God" and "the unbelievers certainly shall assemble in the hell", and the unfortunate ignorant reader unintentionally says "not" instead of "certainly". We will point out these passages in our **second list**" (*Orthographical Peculiarities In The Text Of The Qur'an*, M. Hamidullah, Islamic Order (Karachi), Vol. 3, no. 4, 1981, p.78; article received from Islamic Foundation UK; article noted in Ulum, Von Denffer, p.60; emphasis added). [See pages opposite]

Although we will note later **Hamidullah's** 'outwitting' in this statement, it is indeed the "horrible" state of the Qur'an. While it is traditional for Islam to defend itself with simply the statement "this does not represent the 'ijm (consensus)", it will be apparent to anyone who examines Islam's own evidence, that Islamic scholars have long admitted these matters. As we will also see, they are not rebels but realists.

M. Ali in defining the problem, gave a list of its occurrences in his Introduction. [The text of this can be seen on the previous opposite.]

First, we note that in the first paragraph he declares his willingness to admit to "some peculiarities in the writing", but he is unwilling to admit they are 'mistakes of Muhammad's scribes' as others have. He, as **Von Denffer** and others, advocates that "the transcription of the Holy Qur'an as it was written by the scribes in the Prophet's time has in fact been preserved intact". However, his list of problem texts is largely the same as that among the other scholars and **Q27:21** is the example which **ibn Khaldun** declared was 'Proof' that Muhammad's scribes were deficient in writing.

Second, we note that whereas he declares the problem is one for "novices", **ibn Khaldun** admitted that it was one for the scholars! As we have seen, he stated:

"No attention should be paid in this connection with those incompetent (scholars) that (the men around Muhammad) knew well the art of writing

PLATE: M. ALI NOTES ON 'NO' / 'YES' PROBLEM

PLATE - M. ALI NOTES ON 'NO' / 'YES' PROBLEM

[Back To Main Text](#)

There are some peculiarities in the writing of the Holy Qur'an which every reader of the Holy Book should bear in mind. The transcription of the Holy Qur'an as it was written by the scribes in the Prophet's time has in fact been preserved intact, and both the writing and the recitation are the same throughout the Muslim world. For instance, the word *qāla* is generally and on hundreds of occasions written with an *alif* following *qaf* as *قَالَ* but in four places it is written with an *alif* over the *qaf* as *قُلْ* (21: 4, 112; 23: 112, 114). Similarly the word *bāraka*

and *bāraknā*, etc., are always written with an *alif* over *bā* as *بَرَكْ* and *بَرَكْنَا*. It was this transcription which led Dr. Mingana to mistread *bāraknā* as *baraknā* with quite a different meaning, as he has done in his *Leaves From Three Ancient Qur'āns*. It is some such peculiarities of transcription which I want to bring to the reciter's notice.

1. An extra *alif* is sometimes written where *lām* as indicating *certainly* is followed by an *alif* which is a part of the next word. In such cases a novice may read *la* (meaning *certainly*) as *lā*, meaning *not*. The following examples should be noted: *

(a) In 3:157 occur the words *لَا إِلَهَ إِلَّا اللَّهُ* (*la il-Allāh*) where the extra *alif* connected with *lām* is not read. Thus the phrase is read as *la il-Allāh*, meaning *certainly to Allāh*, not as *lā il-Allāh*, which would mean *not to Allāh*.

(b) 3:158 is a similar case. The words are written as *لَا أَنْفَضُوا* where the *lām* is connected with the *nūn* which has a *jazm* over it, and the word is read as *la-nfaḍḍū*, which means *they would certainly have dispersed*. But in this case there is no likelihood of a mistake being made as the *lām* would naturally be connected to the *nūn* of the next word bearing a *jazm*.

(c) In 3:166 occur the words *لَا تَتَّبِعْتُمْ*, the *lām* indicating *certainly* is connected with the *tā* (bearing *tashdīd*) and the two *alifs* are not read as in (b).

(d) In 9:47 occur the words *لَا أَوْضَعُوا* which are read as *la-awḍa'ū*, the *alif* connected with *lām* is read as it bears a *fatḥah* while the other *alif* forming part of *awḍa'ū* is written but is not read as it bears no vowel-point.

(e) In 27:21 occur the words *لَا أَذْهَبُهُ* meaning *surely I will slay him*, and the case is similar to the last-mentioned.

(f) In 37:68 occur the words *لَا إِلَهَ إِلَّا الْجَحِيمُ* which mean *surely to hell*, the *alif* connected with *lām* bearing a *kasrah* beneath it, while an extra *alif* is written being part of *ilā* but is not read. Thus the words *لَا إِلَهَ إِلَّا الْجَحِيمُ* are read, as *lā ila-l-Jahīm*, not as *lā ila-l-Jahīm*.

(g) In 59:13 occur the words *لَا أَنْتُمْ* which should be read as *la-antum*, meaning *certainly you*, the *alif* connected with *lām* is read as it bears a *fatḥah*, but the *alif* forming part of *antum* is not pronounced in reading as it bears no vowel-point.

source - <https://www.bible.ca/islam/library/perfect-koran/PlateMAli-index.html>



Part 2: The True State Of The Qur'an

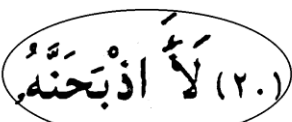
[Back To Part 2 Index](#)

and that the alleged discrepancies between their writing and the principles of orthography are not discrepancies, as has been alleged, but have a reason. For instance, they explain the addition of the alif in la 'adhbahannahU "I shall indeed slaughter him" as indication that the slaughtering did not take place (la 'adhbahannahU). The addition of the ya in bi-ayyidin "with hands (power)," they explain as an indication that the divine power is perfect. There are similar things based on nothing but purely arbitrary assumptions. The only reason that caused them to (assume such things) is their belief that (their explanations) would free the men around Muhammad from the suspicion of deficiency, in the sense that they were not able to write well. They think that good writing is perfection. Thus, they do not admit the fact that the men around Muhammad were deficient in writing." (*Muqqadimah*, ibn Khaldun, vol. 2, p.383f).

The avoidance of such matters by the knowledgeable is well illustrated by Ibrahim Surty of Central Mosque, Birmingham, UK, in that although he also lists some of our problem texts, he only comments:

"(iii) The consonant **ا** (Alif) is written in examples nos. 16-23." (p. 76; emphasis added)

It becomes obvious that this is a way to avoid saying "they shouldn't have been written but they were", for the following are the examples which he presents with this text:


(laa dhbahannahu)

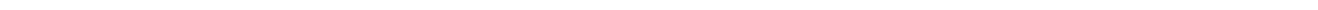
(21) لا الى الله (la'ilallāhi) (22) لا الى الجحيم (lailaljahīm) (23) لا امتعنكم (laumatti'annakum)

We note that Surty's example #20 (see encircled text above) is **ibn Khaldun's** (and M. Ali's) example of one too many alifs in the graphic form in **Q27:21** which is something which **ibn Khaldun** admitted divided the scholars of Islam. [His #21 is **Q3:158**, #22 is **Q37:68** and #23 is **Q3:166**.]

As he said, certain Islamic scholars [obviously they believed the text of the Qur'an 'as it existed' constituted Islam's 'eternal revelation' (strangely they are called 'incompetent!'), a perfect copy of a 'Heavenly Tablet'] wanted to translate "I shall NOT slaughter him" (la 'adhbahnnahU) which meant they concluded the presence of the single *alif* meant that two words were present, as we recall M. Ali noted when he wrote:

"An extra alif is sometimes written where lam as indicating certainty is fol

[Back To Top](#)



Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

lowed by an alif which is part of the next word."

Thus he, as they, asserts that two words are present in the graphic form, the first

being لا (la = NO) and the second being اذبحنه.

If the graphic form had been written with the intended meaning of "I will certainly slaughter him" (or, "Yes I will slaughter him"), then the text would not contain the extra alif, for there would be only the one word la'adhbahnnahU. This is what the

Iranians have in their text لاَذْبَحْنَهُ which shows that some are not averse to correcting the mistakes in the Qur'an and so it is "made to appear" to be 'perfect'.

Yet they are not alone, for this means that all scholars who declared the uncorrected text should say "I shall indeed slaughter him" in fact need to 'doctor' the text to make it say something that it obviously shouldn't. Indeed, what exists in most modern

printed texts (لا اذبحنه) this is from the 1924 Egyptian Edition), is then a manipulation of the text to say 'certainly'. The single unwanted alif is 'silenced' [note the 'otiose' "sign of silence" above the unwanted alif in the 1924 Egyptian

Edition لا], and the two words are "made to appear" as one!

In this one act they acknowledged the inadequacy of Muhammad's scribes, the impurity of the 'Uthmanic texts, and the lack of 'Divine Perfection' of the Qur'an! Either that or the lack of 'Divine Protection'.

But, let us consider something else. We cannot conceive that the early scholars sat down with one of those "best transmitted and most reliable" readings and came to such differences in their evaluation of the 'intended' meaning for Q27:21! This means that there was no 'set meaning' transmitted in the 'Oral Tradition' for this text, and that later the ulema (theologians) decided that the text should say 'YES' and not 'NO'!

Hamidullah¹ provides four examples which fit this type. Scans of his original text's in his **List B** are as follows:

3:158 لا اى الله (this should ordinarily write لاى الله , la'ilallaahi).

- 9:47 لا اودعوا (la'aooda'oo; normal spelling being لا اودعوا).
- 27:21 لا اذبحه (la'adhbahannahu; normal spelling is لا اذبحه , *alif* being superfluous).
- 37:68 لا الى الجحيم (la'ilal-jaheem; *alif* is superfluous, the normal spelling being لا الى).

We note that after the first of the four examples in Hamidullah's **LIST B**, he wrote "[this should ordinarily write...](#)" - AND OF COURSE HE HAS REMOVED THE OFFENDING ALIF!! In another case, having taken the same course of action, he writes, "[normal spelling being...](#)"; in

[Back To Top](#)

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

another, "normal spelling is...alif being superfluous"; and finally "alif is superfluous, the normal spelling is...!"

Of course, if he is correct and these say 'No' instead of 'YES', then it is not a matter of "normal spelling" [i.e. a 'spelling mistake'] at all!! It is obviously far worse than "not normal" to have "NO" when you should have "YES" (or ANY spelling mistake!!) in a 'Divinely Guarded' text!

It seems that Surty and **Hamidullah** have thus also listed some of the many 'Proofs' against the 'perfection' of the Qur'an which M. Ali included in his list. We match them together as:

Hamidullah Q3:158 (Surty #21);

Hamidullah Q9:47;

Hamidullah Q27:21 (Surty #20);

Hamidullah Q37:68 (Surty #22);

M. Ali, as we have seen, also lists other instances of the same problem:

Q3:158 (**Q3:159** in our other texts)

Q3:166 (**Q3:167** in our other texts) (Surty #23)

Q59:13

However, what steals our attention immediately is the contrast between what M. Ali presented in more than 50 pages of Introduction - a goodly amount of which was purporting that the Qur'ans were all the same world-wide - and the truth of the matter on these alifs!

For, amazingly, when we search for these alifs in the various Qur'an printings, we find the texts do not agree! Most of the alifs seem to have 'disappeared', except in texts like the Pakistani and Indian texts!

For example, the 1924 Egyptian has **Q3:158**

لَا أُضْعِفُوا لَإِلَهِ إِلَّا اللَّهُ تَحْشَرُونَ ١٥٨ , Q9:47

لَإِلَهِ إِلَّا الْجَحِيمُ ٦٨ , Q37:68 , while extra alifs remain in the Pakistani Taj #23 which has **Q3:158**

لَإِلَهِ إِلَّا اللَّهُ تَحْشَرُونَ ١٥٨ , Q9:47

لَا أَوْضَعُوا , Q37:68

لَا إِلَهَ إِلَّا الْحَبِيبُ ﴿٩٨﴾ . The excess *alif* is easily noted in these latter cases.

In Taj Text #119A, Q3:158 has been altered

لَا إِلَهَ إِلَّا اللَّهُ تَحْشَرُونَ ﴿١٥٨﴾ - the extra *alif* has been to removed. The same can be seen in Q37:68 where we find

لَا إِلَهَ إِلَّا الْحَبِيبُ ﴿٩٨﴾

Our conclusion from the positioning of these is that Hamidullah must have been referring to the number of such errors in the Pakistani Taj #23 text since that is the only one we noted with only his specific examples. But which 'version' of the Arabic text is Surty using?

Concerning the inconsistency in manipulating the extra alifs in various texts of the Qur'an, M. Ali noted:

[Back To Top](#)

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

* Sometimes the *alif* connected with *lām* bears the vowel-point, sometimes other *alif* — the former is preferable as there is no chance of misreading in case.

Elsewhere, in the Indian text, we find in Q3:158 that one *alif* is

'silenced' لَا إِلَهَ إِلَّا اللَّهُ تَحْشَرُونَ ⑤

in Q9:47 one *alif* is 'silenced' لَا أَوْضَعُوا ⑤ ; in Q27:21

لَا أَدْبَحْتَهُ ⑤ ; and in Q37:68 لَا إِلَهَ إِلَّا الْبَاقِي ⑤ again with one *alif* 'silenced'.

But, what of the extra examples which M. Ali provided? Are they also in all the texts? No. Only the Arabic text with the Swahili and that with one printing of M. Pickthall are as M. Ali's.

We find that the Saudis [who are used to removing errors from 'original' texts - we refer you to the false 'Mushaf al-Madinah'], when asked by one of the Saudi publishers about the "extra alif" in Q59:13 in the Hafs text they were about to print declared openly that it is 'just another' place that needs tampering, and admit that ibn Khaldun was correct about the 'original content of the Qur'an - and even cite his examples:

"A later impression of the later Taj text purchasable in London is also of interest... The interesting feature is that it has a certificate from the Saudi Deputy Mufti Ibrahim ibn M. Al al-Sayx, dated 19/11/1389 (28/1/1970). The reason for the certificate was that a formal question had been addressed from the head of Al-Mahkama al-Kubra in Jedda to Dar al-Ifta concerning the copy's spelling la'aontum (59:13) for the usual la'antum. The certificate is in the form of a reply - "We hereby inform you that although this [Taj] impression appears to be the only one with this extra alif, this does not bar it from being allowed to be distributed. This is because the extra alif is to be taken as one of those present in the graphic form but not to be pronounced. Similar instances are found, for instance, in lao'awdau and awlao'adbahannahu, which are written [according to a report from Malik cited from al-Dani] in the original way." (*Studies...*, Ph.D., Brockett, p. 22) [NOTE: The 'ao' as seen a number of times in the Arabic transliterations in the above paragraph is a reference to an alif existing in the graphic form, but which is 'silenced', the small 'o' being "the sign of silence".]

Though the Saudis declare ibn Khaldun's two examples (Q27:21; and 9:47 which was noted in a quotation in Chapter 3) as "written in the original way" - the extra graphic alif in Q9:47 is not in the Qur'ans they normally publish! But the unwary

must be careful not to misinterpret their words concerning spelling 'in the original way' as implying 'spelling which changed over time'. NO! In fact, they are admitting these are 'original mistakes' which have been corrected.

However, concerning Q59:13, the Taj #23 has لَا أَنْتُمْ with an obvious space where the Saudis admitted 'originally' an alif existed, as did M. Ali in his version of

the Taj text لَا أَنْتُمْ .

[Back To Top](#)

115

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

Returning to M. Ali's list, we look among the other texts for his examples of Q3:159 (3:158 in other texts) and Q3:166. The Indian text with transliteration which we are using contains alif in only Q3:166. However, in Taj #23 a notable space exists

in Q3:166 لَا تَبْعُنْكُمْ where alif used to be, as in لَا اتَّبِعْنَكُمْ .

Strangely the Iranian Embassy does not hand out an Iranian text!!² They too seem content with many 'versions' of the Arabic text.

Truly 'NO's Are Changed Into 'YES's! - Changes In Meaning

We have seen that M. Ali has, in his Introduction, addressed the all-important issue of the vast difference in meaning which this brings to the passages in question.

This, of course, is ultimately the reason purported by the followers of Islam for the need for 'Protection' of the Qur'an, to 'Preserved' the meaning. To highlight this we have chosen four of the aforementioned texts

Assessing both **ibn Khaldun's** and M. Ali's statements as well as that of the translations in the existing printed texts, we see:

- **Q3:158** "not unto Allah" has been altered into "certainly unto Allah".
- **Q3:166** "we would not have followed you" has been altered to say "we would certainly have followed you".
- **Q27:21** "I [Allah] would not slay" has been altered into "I [Allah] will certainly slay".
- **Q37:68** "their return is not unto Hell" has been altered into "their return is certainly unto Hell"

[NOTE: **Hamidullah** even gave this meaning difference in his article].

THIS is the consequence of ignoring these alifs in terms of the meaning of the Qur'an.

All this means that, despite all its declarations to outsiders that "they will all be found to be identical" because of 'Divine Protection', Islam continues to accept and publish these further graphic differences as its 'best' remaining heritage. Thus, inside Islam 'perfection', uniformity, even tampering do not seem to matter. We also see why some (like IPCI) cry "It's only the sound that matters!", since Islam simply juggles the errors [as the Saudis admit - the 'original' content!] to obtain the 'desired' sound - and words!!

[NOTE: One observer has noted that the *alifs* found in **Q3:159**, **Q9:47**, and **Q59:13** are alifs which do not create 'no' instead of 'yes'. However, they are *alifs* which are out of place, and are scribal errors.]

[Back To Top](#)

116

Part 2: The True State Of The Qur'an

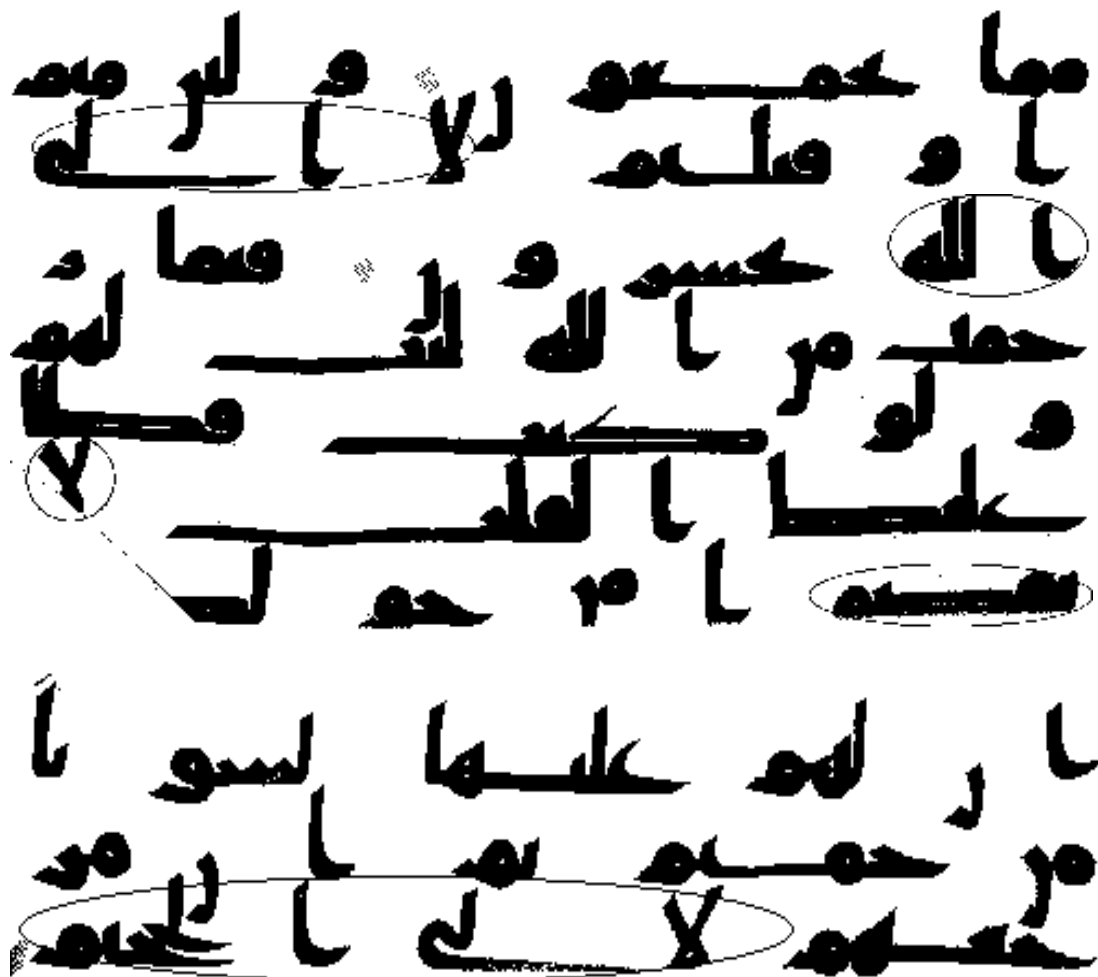
[Back To Part 2 Index](#)

And What Of The 'Original' Samarqand Manuscript?

The Samarqand MSS content will also be of interest to some.

The upper text shows **Page #137**, lines 7-12. The uppermost pair of circled texts is from **Q3:158** which clearly is a 'NO' since it contains the *alif*. The second pair of texts circled is **Q3:159** which omits the *alif*.

The lower text is **Page #648**, lines 10-12, with **Q37:68** written without alif (see circled text) and so giving 'YES'.



In Conclusion

We have read M. Ali's declaration, one of the diverse but 'accepted' positions of Islam, namely that the Qur'an has been faithfully copied until today - 'exactly as Muhammad certified it':

"The transcription of the Holy Qur'an as it was written by the scribes in the Prophet's time has in fact been preserved intact..." (Introd., p. lv)

Elsewhere he writes:

"The circumstances attending the collection of the Holy Qur'an in the time of Abu Bakr also show that every verse of the revelation had been written down in the presence of the Holy Prophet." (Introd., p. xxviii)

If this were so, then everyone has admittedly been copying mistakes which Muhammad sanctioned! One cannot ignore the presence of such textual problems in a 'Divinely Preserved' text, especially when it is admitted that at least some come from Muhammad as copied by his scribes and the theology says that the prophet's oversight on the scribes 'guarantees' the perfection of the revelation!

We can understand why others would rather blame the errors on 'Uthman's scribes than on Muhammad's scribes and his oversight!

Further, as to the general presence of these textual problems in the existing texts, we note the

variation in their numbers in the printed texts which are purported to be Hafs (Kufan based) texts: Iranian - 1; 1924 Egyptian & Turkish - 13 (different from Iranian 1) ;Taj #119 - 2; Pakistani

[Back To Top](#)

117

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

Taj (as **Hamidullah**) - 4; Surty's text - other 4; Deedat (IPCI) - (Old versions - 5) / (New versions - 1); M. Ali [Taj?] as in the Swahili and M. Pickthall, Indian - 6; M. Ali as in Notes - 7!! [See chart depicting all this.]. This indicates that the regional manuscript traditions of the Qur'an vary considerably in the number of 'problems' they contain.

But which of these number represents the truth as to how many of these extra *alifs* (and in the appropriate places, the 'NO's) the Qur'an is purported to have contained 'originally', let alone the purported Kufan Quran? Was it the one with "4 or 5" as **Hamidullah** stated it, or the one with 7 which M. Ali has been referring to [or the one with 6 that he published]? And, finally, we note that the texts with the same number of 'extras' do not place them all in the same spots! Which is 'original'!

And too, which of these Qur'ans did **ibn Khaldun** accept as representing the 'original'? It certainly had more 'problems' than the Egyptian EDITION for it had the problem in **Q9:47** also.

Speaking of the Egyptian EDITION, it is necessary to consider it as an adulteration on other grounds also, not just in the matter of **Q9:47** which the Saudis admit was transmitted by ad-Dani. This is because Otto Pretzl noted that the Egyptians had ignored four alifs which ad-Dani had documented in the 'Oral Tradition' (*Studies...*, Ph.D., Brockett, p. 10). Perhaps they represent several of the 'NO' / 'YES's.

Naturally, Islam must maintain a general silence on such varying numbers of errors, for the admission that Muhammad's scribes made errors in his presence or while copying what he authorised is to negate the religion. To admit that later scribes made errors is to admit bad bid'ah (innovation), 'post-revelational' corruption! And in those circumstances also, no-one could be certain that much else has not also happened to the text!

Of course, if we thought the Qur'an was a true revelation, then we would have to examine the distinct possibility that Islam, which is constantly accusing others of abandoning their 'original' teachings as purported to have been 'in their Books', did this very thing and thus had to falsify the Arabic text as it is doing.

It is in order to avoid all such suspicions that Islam claims it possesses 'originals' - something else it doesn't have. In this case the illusion of an 'original' cannot calm anyone's mind for to possess one would only tell people exactly how many problems of this type there were to start with!

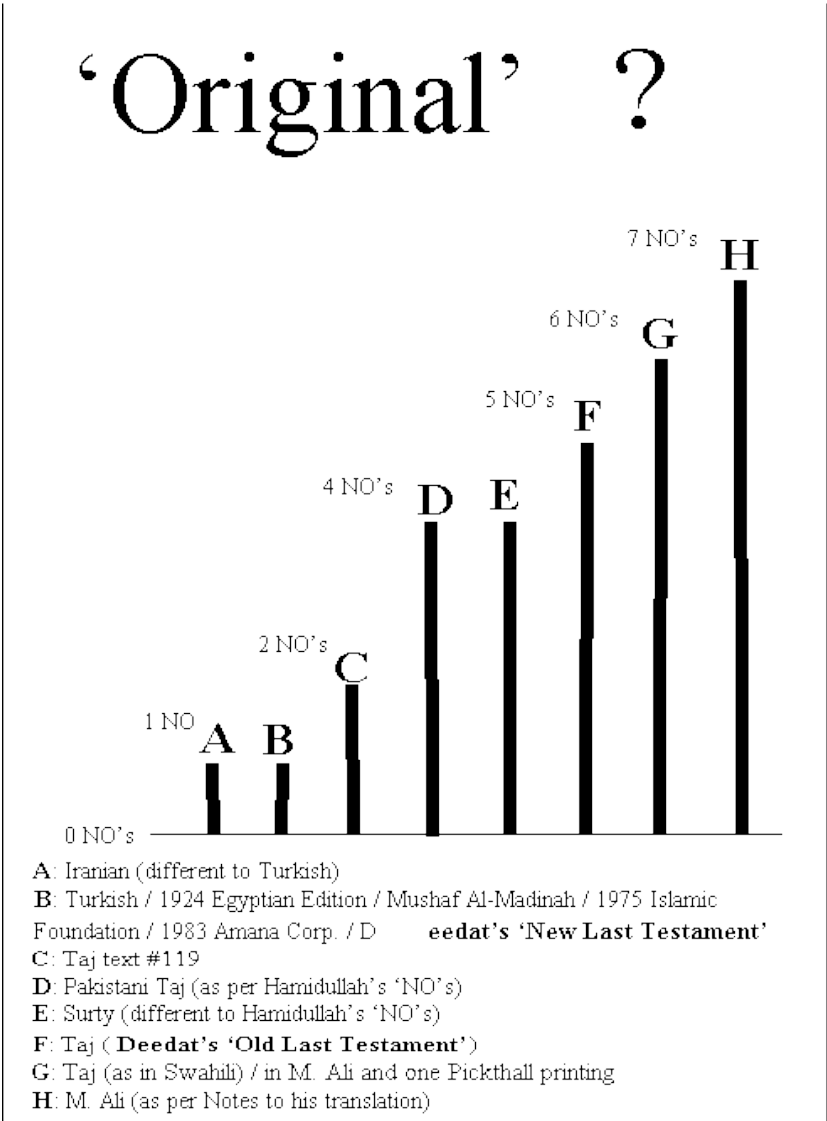
If the Gospel records were like this Islam would cry that this was 'Proof' of a need to

reject them. In Islam's case the need is plain - "Allah" failed.

[Back To Part 2 Index](#)
[Back To Top](#)

DIAGRAM 4: THE 'ORIGINAL' NUMBER OF 'YES'/'NO'S
DIAGRAM 4 - NOTING THE DIFFERENCE IN 'YES' / 'NO'
DISCREPANICES

[Back To Chapter 11 Text](#)



Above: Depiction of the number of ‘NO’/ ‘YES’ discrepancies in the varying printed Qur’an’s and attestations.

CHAPTER XI (CONT'D)

Footnotes

1/ **Hamidullah's** article was published in Pakistan and is mainly a reflection of the condition of the Hafs texts of Pakistan and India. It also makes reference to the Egyptian Edition and certain features found there.

Yet, upon examination of the entire article, and the "second list" [**LIST B**] just mentioned, one is unable to find a single case of where the Qur'an says 'yes' when it should say 'no', let alone "four or five" of them! However, one does find, among many other things, four cases which are of the same type as Q27:21, where the Qur'an says "no" when it should say "yes"! Of course it is understandable that **Hamidullah** would want to hide things like this!

The fact that he mentioned "four or five cases" is not indicative that he doesn't know.

2/ The text received (see text of card at right),

With the Compliments of

The Embassy of The Islamic Republic of Iran

differs from our other Iranian one, and in fact is an Indian text.

Their texts compare as follows - the Iranian text is shown first:

Q3:158(7) لَا إِلَهَ إِلَّا اللَّهُ لَا إِلَهَ إِلَّا اللَّهُ

Q3:159(8) لَا تَقْضُوا وَلَا تَقْضُوا

Q3:166 لَا تَتَّبِعُوا وَلَا تَتَّبِعُوا

Q9:47 لَا أَوْضَعُوا وَلَا أَوْضَعُوا

Q27:21 لَا ذِبْحَنَةٌ لَا ذِبْحَنَةٌ

لَا إِلَىٰ الْحَيِّمِ لَا إِلَىٰ الْحَيِّمِ
Q37:68

THESE TEXTS DISAGREE IN 3 OUT OF 4 INSTANCES OVER THE ISSUE OF WHETHER "ALLAH" SAID 'NO' OR 'YES'!!

They both decided to 'correct' Q27:21 from 'NO' to 'YES'. They also disagree in several places where the scribes made mistakes.

3/ Since the Turkish text has only a very light graphic alif in Q27:21, it seems obvious that it was a last minute insertion, as Brockett noted in one such case. As there is no evidence of any of the other 'NO' / 'YES' problem texts and since the Iranian text overall is extremely close to the Turkish text and has omitted 5 out of the 6 alifs, this is an indication that only at the last minute did they decide not to eliminate all of them in the Turkish text too.

4/ In point of fact all of Islam is doing this 'outwitting' with the Yusuf Ali translation. The latest production is with the so-called Mushaf Al-Madinah in which the translation agrees more than the Arabic text.

* * *

LATE ADDITION:

- Grammar Book Proof For One 'YES'/'NO' Occurrence - Q3:158

In W.Wright's A Grammar of the Arabic Language (Vol. II, Sec. 20, pg. 41) under the heading **19.** The *Energetic* of the imperfect (see § 14) is used :—

we find the presentation of Q3:158 in a "Rem." (see at

(c) In the apodosis of correlative conditional clauses, in which

case **لَ** is prefixed to the protasis as well as to the apodosis; as

D وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولَنَّ اللَّهُ

and if thou askest them, Who created the heavens and the earth, and obliged sun and moon to serve Him? verily they will say, God;

وَلَئِنْ لَّمْ يَنْتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ verily, if he does not desist, we shall seize and drag (him) by the forelock.

[REM. If **لَ** does not immediately precede the verb of the

apodosis, the indicative is used, as وَلَئِنْ مِتُّمْ أَوْ قُتِلْتُمْ لَإِلَى اللَّهِ

right).

وَلَيَحْشُرَنَّ and certainly, if ye die or are slain, to God shall ye be gathered.]

This grammatical construction leaves no alternative but that Q3:158 with the extra alif be translated "and certainly if you die or are slain, to God you shall **NOT** be gathered".

Thus we find in an accepted book of Arabic grammar, 'Proof' in this 'YES'/'No' area.

Part 2: The True State Of The Qur'an

[Back To Chapter 11 Text](#)

[Back To Part 2 Index](#)

CHAPTER XI (cont'd):

"ONCE UPON A TIME" - Mr. Deedat Exchanges 'Old Last Testament' For 'New Last Testament' And Some 'NO's For 'YES's.

While Mr. Deedat writes stories about the Gospel translations saying they have a 'Once Upon a Time' introduction and there is no 'autographed copy' of each Gospel, we wonder who 'signed' [Allah he claims] each of the 'copies' of the Qur'an which Mr. Deedat is busy selling for they differ drastically over what they contain on this crucial 'NO' / 'YES' issue!!

In his IPCI (Islamic Vision) bookshop in Smallheath, Birmingham, UK, he sells all the varying Arabic texts which we have been examining [the Turkish and Iranian excepted]. And, until approximately 1994, he sold a slightly adjusted version of the Indian Arabic text as contained in the Qur'an published under the name Islamic Propagation Centre International. That text seemed to have lost its appeal to Mr. Deedat who in 1994 began selling instead the quite polluted version of the 1924 Egyptian Arabic EDITION as printed in the 1975 Islamic Foundation UK text. Of course Mr. Deedat, as mentioned earlier in CHAPTER VII under the heading "The Final Outwitting' A New Medinan Text or "Now You See Them Now You Don't", also faithfully sells the false Mushaf al-Madinah.

What is most amazing, even by Mr. Deedat's standards, is that each one of them is printed alongside the A. Yusuf Ali English Translation and Notes!! Even the text and footnote layout are exactly the same page for page in some of these! What an 'outwitting'4! Since we have already shown scans of the content of the other texts we will content ourselves with comparing scans of the IPCI and 1975 Islamic Foundation texts only - "TAKE YOUR OWN QUR'AN AND COMPARE!!"

Q3:158, 159:

Mr. Deedat's old IPCI text [the upper scan at right] differs in Q3:158 from his later text, the 1975 Islamic Foundation 'corrected' text in that the discarded IPCI text has an extra alif exactly where we found a 'NO'/'YES' problem! The text of Q3:159 in Mr. Deedat's IPCI version shows a space in which it "Once upon a time" may have had the extra alif which other Pakistani texts possess.

ye die, or are slain,
is unto God
re are brought together.

s part of the Mercy
d that thou dost deal
/ with them.⁴⁷¹
thou severe
sh-hearted,
would have broken away
about thee : so pass over
faults), and ask

ye die, or are slain,
is unto God
re are brought together.

s part of the Mercy
d that thou dost deal
y with them.⁴⁷¹
thou severe
rsh-hearted,
would have broken away

١٥٨- وَلَئِنْ قُتِلْتُمْ أَوْ قُتِلْتُمْ

لَا إِلَى اللَّهِ تَحْشَرُونَ ○

١٥٩- فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لَنْتَ لَهُمْ

وَلَوْ كُنْتَ فَظًا غَلِيظَ الْقَلْبِ

لَا نَفِضُوا مِنْ حَوْلِكَ

فَاعْفُ عَنْهُمْ

١٥٨) وَلَئِنْ مَتَّ أَوْ قُتِلْتُمْ لَإِلَى اللَّهِ تَحْشَرُونَ

١٥٩) فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لَنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًا

غَلِيظَ الْقَلْبِ لَا نَفِضُوا مِنْ حَوْلِكَ فَاعْفُ

عَنْهُمْ

[Back To Top](#)

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

Q3:166:

As with M. Ali's Arabic version, Mr. Deedat's old text has the extra alif in Q3:166 giving 'NO' instead of 'YES'. If we could see 'AN ORIGINAL' we might tell whether Mr. Deedat's 'Old Last Testament' or his 'New Last Testament' was his 'truth'!

Hypocrites also.⁴⁷⁵
ere told : " Come,
the way of God,
ast) drive
from your city)."
d : " Had we known
fight, we should
y have followed you."

١٦٤- وَلِيَعْلَمَ الَّذِينَ نَافَقُوا وَقِيلَ لَهُمْ

تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللَّهِ

أَوْ ادْفَعُوا

قَالُوا لَوْ نَعْلَمُ قِتَالًا لَا اتَّبَعْنَاكُمْ

Hypocrites also.⁴⁷⁶
 ere told: "Come,
 the way of God,
 ast) drive
 from your city)."
 id: "Had we known
 fight, we should
 y have followed you."

﴿٦٧﴾ وَلَيَعْلَمَنَّ الَّذِينَ نَافَقُوا وَقِيلَ لَهُمْ تَعَالَوْا
 قَاتِلُوا فِي سَبِيلِ اللَّهِ أَوْ ادْفَعُوا
 قَالُوا لَوْ نَعْلَمُ قِتَالًا لَاتَّبَعْنَاكُمْ

Q9:47:

Again the extra alif is present in Mr Deedat's old text in complete agreement with ibn Khaldun, but in complete disagreement with his modern 'version' of the Qur'an which omits it.

added to your (strength)
 nly (made for) disorder,
 ing to and fro in your
 midst¹³¹⁰
 owing sedition among you,
 here would have been
 among you
 would have listened to them.
 od knoweth well
 : who do wrong.

زَادُوكُمْ إِلَّا خَبَالًا
 وَلَا أَوْضَعُوا خِلَالَكُمْ
 يَبْغُونَكُمْ الْفِتْنَةَ
 وَفِيكُمْ سَمْعُونَ لَهُمْ
 وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ○

added to your (strength)
 nly (made for) disorder,
 ing to and fro in your
 midst¹³¹⁰
 owing sedition among you,
 here would have been
 among you

زَادُوكُمْ إِلَّا خَبَالًا وَلَا أَوْضَعُوا خِلَالَكُمْ
 يَبْغُونَكُمْ الْفِتْنَةَ وَفِيكُمْ سَمْعُونَ لَهُمُ وَاللَّهُ
 عَلَيْهِمُ بِالظَّالِمِينَ

Q27:21:

Here is the text which **ibn Khaldun** admitted the scholars couldn't agree on whether to translate 'NO' or 'YES'. The 'NO' is retained.

I will certainly punish him
 with a severe penalty,
 or execute him, unless he
 bring me a clear reason

٢١- لَا أُعَذِّبُهُ عَذَابًا شَدِيدًا
 أَوْ لَا أَذْبَحَنَّهُ أَوْ لِيَأْتِنِي سُلْطَانٌ مُبِينٌ

I will certainly punish him
 with a severe penalty,
 or execute him, unless he
 bring me a clear reason
 (or absence)."

﴿٢١﴾ لَا أُعَذِّبُهُ عَذَابًا شَدِيدًا أَوْ لَا أَذْبَحَنَّهُ
 أَوْ لِيَأْتِنِي سُلْطَانٌ مُبِينٌ

Q37:68:

Mr Deedat's 'Old Last Testament' contained 'NO', his 'New Last Testament' contains 'YES'.

Then shall their return⁴⁰⁷⁵
Be to the (Blazing) Fire.

٢٨- ثُمَّ إِنَّ مَرْجِعَهُمْ لَا إِلَى الْجَحِيمِ

Then shall their return⁴⁰⁷⁵
Be to the (Blazing) Fire.

⑤ ثُمَّ إِنَّ مَرْجِعَهُمْ لَا إِلَى الْجَحِيمِ

Q59:13:

Mr. Deedat's 'Old Last Testament' shows a gap where the alif might have been erased. M. Ali Indian text [second scan] and our other Indian text [lower scan] both show the extra alif.

truth ye are
ger (than they)
use of the terror^{53b9}
eir hearts,
) by God.
is because they are

١٣- لَا أَنْتُمْ أَشَدُّ
رَهْبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ
ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ

fear in their hearts is
er than Allāh's. That is
are a people who under-

لَا أَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ
مِّنَ اللَّهِ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ⑬

13. La - 'aṇtum 'a sh a d d u
rahbatañ-fi şuduurihim-mi-
nallaah. Zaalika bi-'annahum
qawmul-laa yafqahuun.

لَا أَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ
اللَّهُ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ⑬

[Back To Part 2 Index](#)
[Back To Chapter 11 Text](#)
[Back To Top](#)

NOTE: 1998 finds IPCI UK selling only the Pakistani & Indian texts as well as the varying Mushaf Al-Madinah's.

Part 2: The True State Of The Qur'an

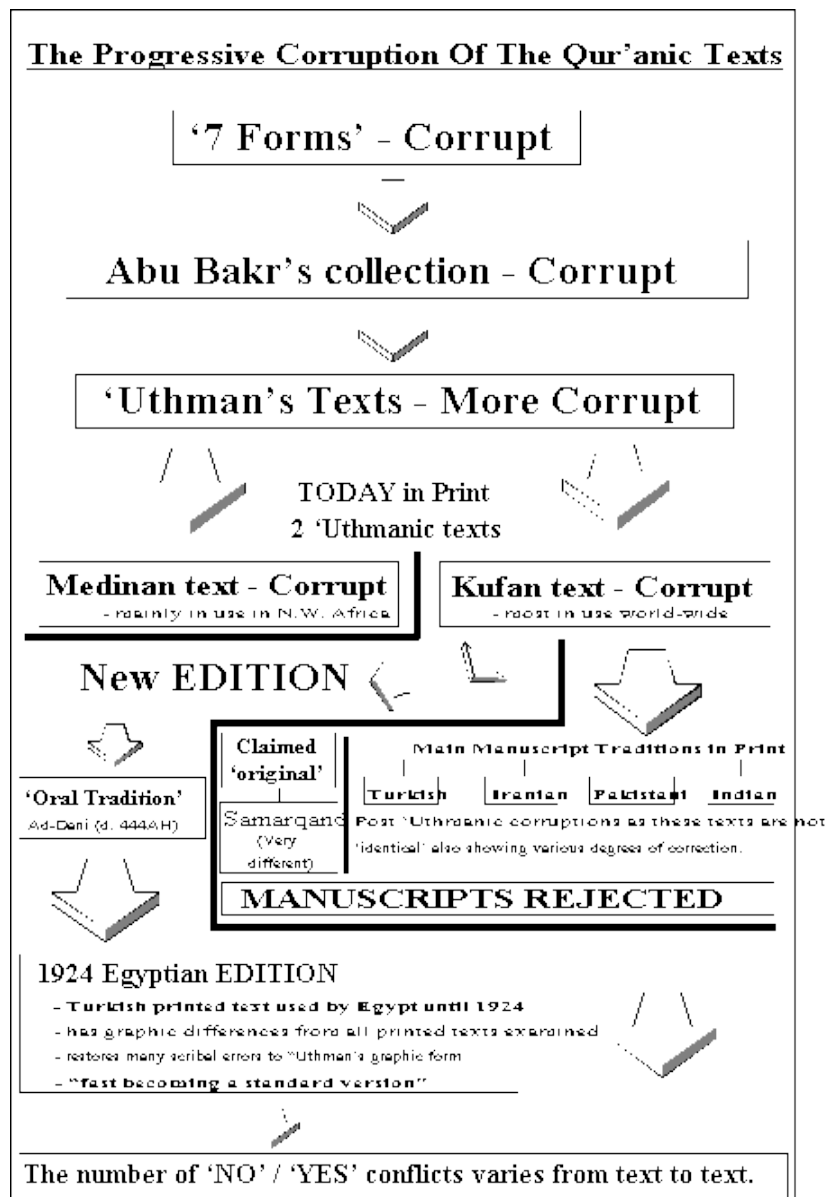
[Back To Main Index](#)
[Back To Part 2 Index](#)

CHAPTER XII: "DO YOU ATTRIBUTE THESE ERRORS TO GOD?"

DIAGRAM 5 - PROGRESSIVE CORRUPTION

DIAGRAM 5 - PROGRESSIVE CORRUPTION OF QUR'ANIC TEXTS

[Back To Chapter 12 Text](#)



Above: Diagram tracing the Qur'anic texts beginning with the obvious consequences of the inability to write well of those around Muhammad, showing also 1924 Edition and the inconsistency concerning the 'no' / 'yes' problem.

Before we examine what can only be described as some thousands of other tamperings to 'Uthman's texts, we recall that Islam does not at all claim to have an 'ordinary Book', something which may be compared to what 'the People of the Gospel' possess.

What Islam openly boasts for the Qur'an can only be met with one answer if it fails to be so - Allah failed. The need for tampering because of many problems, let alone the need to acknowledge that the 'NO'/'YES' problem just examined is considered 'original' can mean only one thing in Islam - a need for rejecting the Qur'an.

Consequently, the true situation for Islam is best exemplified in a conversation Mr. Deedat tells us he had with a member of the non-Christian Jehovah's Witness cult. He relates how he handed the young man a Jehovah's Witness publication entitled *Awake!* in which was an article titled "50,000 Errors in The Bible?". The young man's interchange with Mr. Deedat is given as:

"He began, "The article says that "most of these errors have been eliminated." I asked "If MOST are

eliminated, how many remain out of 50 000? 5 000? 5 00? 50? Even if 50 remain, do you attribute those errors to God?" He was speechless." (Is the Bible God's Word?, Ahmed Deedat, p. 14; underlining added)

Of course, it is Islam which must be "speechless", for there are two (2) major differences here. First, as the complete text of the article (available from IPCI) tells us, the reference to 'error' was to the early English translations being inaccurate because of insufficient knowledge of the 'original' language at the time when these translations were made - almost 400 years ago.

Secondly, the obvious problem for the followers of Islam though, is not whether even one 'error' is in either the early English translations, or even in the 'originals' of the Bible, but that there *are* errors in the 'perfect protected Qur'an' - placed in the 'originals' by men who did not only know how to write well but were responsible for writing down "the exact Words of Allah"!

Thus it admits such errors [perhaps it was the intended text?] are in the 'original Arabic' not mere translations, and that Islam not only keeps publishing them, but keeps tampering with them to make them appear not to exist - even when it has also to change the translations from 'NO' to 'YES'. Please - tell us no more stories about 'perfection'.

[Back To Top](#)

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

Further, as we have just seen again, Islam has varying numbers of such 'problems' from text to text.

In the end, it is to the followers of Islam that Mr. Deedat's question must be addressed:

"If MOST are eliminated, how many remain out of 50 000? 5 000? 5 00? 50? Even if 50 remain, do you attribute those errors to God?"

If you do *not* believe these errors are from "Allah", then you attribute them to man, and another of Mr. Deedat's assertions must be applied to you:

"If words have any meaning, do we need to add another word of comment to prove our case? No! But the professional propagandists, after letting the cat out of the bag, still have the face to try and make their readers believe that they have proved beyond the shadow of any doubt that the [Qur'an] is the "irrefragable Word of God." Their semantic gymnastics - equivocating, and playing with words - is amazing!

Both these Doctors of Religion are telling us in the clearest language humanly possible that the [Qur'an] is the handiwork of man, all the while pretending that they were proving to the contrary." (Is the Bible God's Word?, Ahmed Deedat, p. 2)

[The word irrefragable is footnoted by Mr. Deedat as meaning indisputable]

According to all that Islam has claimed, these statements fully apply to those in Islam. Islam has been playing verbal games, in one breath claiming the Qur'an is "the Words of Allah", both 'Perfect' and 'Protected', and in the next admitting that the multitude of errors in them are because of men - even because of Muhammad. In the Islamic theology about the Qur'an, these two cannot coexist! If they are

"the Words of Allah" and 'Preserved' then they **cannot** contain errors or Allah is charged with imperfection!

The cries of "perfect Qur'an" and "50 000 errors in the Bible" can only be seen as an 'outwitting' meant to make it easier for Islam to hide the massive number of errors from those who are ignorant of the truth.

By centring its argument on the claim of a "perfect Qur'an" with only "the Words of Allah", it sought to create in the mind of its followers the illusion that it was better than everyone else. By claiming 'Perfection' and 'Protection' it hoped to ensure that its people would believe its railing accusations against the content of the Scripture of the People of the Gospel.

This means that the early scholars who in spite of all this accepted the Qur'an as "the Words of Allah" had to busy themselves with trying to piece together a text which they could display as 'the revealed one'. At the same time they also admitted having incorporated 'original errors' from the 'Uthmanic copies as part of their 'Divine revelation', and proceeded to alter 'NO' to 'YES'!

Surely this state of the Qur'an should not only strike terror in the heart

[Back To Top](#)

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

of the followers of Islam, but it should also open everyone's eyes to the fact that there never was any such thing as a 'sent down Book' with 'only the Words of God' which was kept in a 'perfect and preserved' state.

The Qur'an provides much 'Proof' against itself in this matter as we are about to see. However, before we do so let us look again at a couple of the public claims we noted earlier:

"The Qur'an, which is now in use all over the world, is the exact copy of the Qur'an which was compiled by the order of Hadrat Abu Bakr and copies of which were officially sent by Hadrat `Uthman to different places. Even today many very old copies are found in the big libraries in different parts of the world and if anyone has any doubt as to whether the Qur'an has remained absolutely safe and secure against every kind of change and alteration, he can compare any copy of the Qur'an with any of these copies and reassure himself. Moreover, if one gets a copy of the Qur'an from a bookseller, say, of Algeria in Africa in the West and compares it with a copy obtained from a bookseller, say, of Java in the East, one will find both copies to be identical with each other and also with the copies of the Qur'an made during the time of Hadrat `Uthman. ... This is a clear and irrefutable proof of the fact that the Qur'an which is in use today is the same Qur'an which was presented to the world by Muhammad (Allah's peace be upon him). A sceptic might entertain a doubt about its revelation from Allah, but none can have any doubt whatsoever regarding its authenticity and immunity and purity from any and every kind of addition or omission or alteration, for there is nothing so authentic in the whole human history as this fact about the Qur'an that it is the same Qur'an that was presented by the Holy Prophet to the world." (*The Meaning of Qur'an*, Maududi, as in the Introduction, The Holy Qur'an, p.xxxv, Islamic Foundation U.K., 1975)

We have already seen that the 'old copies' are not as the modern ones. However, this assertion further claims a perfect adherence to the 'Uthmanic graphic form world-wide - something that has already been disproven in the 'NO' / 'YES' section. But, there is more to view on the topic of graphic differences.

Also there are even more extreme claims made:

"Letters and Vowels (sic) counted: How much care has been devoted by Muslims to safeguard the Qur'an from any possible alteration may be seen from the fact that they counted not only the Ayats and Ruku, but every single letter of the alphabet; and every single sign of vowel (sic) has been meticulously counted and recorded. For example, we

know that there are 48872  [alif] and 11428  [ba] and so on. Also

we know that the Qur'an has 53243 Fatha () and 1258 Tashdid () [i.e. shadda]." (*Qur'an and Hadith*, Seyyid Saeed Akhtar Rizvi, p. 37f; emphasis added).

Can we simply accept such proclamations without examining

[Back To Top](#)

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

them? The reader must judge the evidence as to how true such statements are.

He must also judge how much of what he is seeing belongs in the category of what Ibn Khaldun described as:

"One may compare what happened to the orthography of the Qur'an on account of this situation. The men around Muhammad wrote the Qur'an in their own script which, was not of a firmly established, good quality. Most of the letters were in contradiction to the orthography required by persons versed in the craft of writing...

No attention should be paid in this connection with those incompetent (scholars) that (the men around Muhammad) knew well the art of writing and that the alleged discrepancies between their writing and the principles of orthography are not discrepancies, as has been alleged, but have a reason." (*Muqqadimah*, ibn Khaldun, vol. 2, p.382, emphasis added).

It must be admitted that this last statement about "most of the letters were in contradiction to the orthography required by persons versed in the craft of writing" leaves us with the image that Muhammad's scribes were like a group of bush men who have encountered people who write, and then made some sort of attempt at duplicating the sounds they made with similar symbols onto "bones, flat stones, palm leaves".

Anyone who has seen a semiliterate person attempt to write will know what we are talking about. How well would we expect such persons to do with the simplest of words, let alone a complex sentence? How well, then, do we expect the men around Muhammad do with the complex text of the Arabic Qur'an?

It is only by viewing the existing texts of the Qur'an with this historical mindset that we can get a glimpse from ibn Khaldun's perspective and grasp the answer to the question of how well they did. It is then that we will see the fallacy of the many 'outwittings' which tell us how the Qur'an's Arabic shows only 'the Hand of Allah' and not that of man.

The section which follows combines all the above subjects - the correlation between the texts world-wide; the truth about whether there is an 'exact' number of *alifs* and *shaddas*; the examination of some admitted errors of Muhammad's scribes.

It is a broad examination of broad claims and admissions.

[NOTE: We apologise for the thick appearance of some of the scans of the Muhammad Hamidullah article. This is due to the quality of the copy received.]

[Back To Part 2 Index](#)
[Back To Top](#)

125

Part 2: The True State Of The Qur'an

[NOTE: there are 7 interlinked parts to this Chapter, the last one being the Footnotes. If you use the active 'Footnotes' designation to go to the Footnotes, then you must use the 'Back' button on your browser to return to the section which you were viewing beforehand.]

[Back To Main Index](#)
[Back To Part 2 Index](#)
[FOOTNOTES](#)

CHAPTER XIII: ERRORS, OMISSIONS, ADDITIONS - EDITING

a/ Should It Be Spelled With 'ت' (ta' tawila) or 'ة' (ta' marbuta)?

As we read earlier, **Ibn Khaldun** spoke openly about the imperfect writing of Muhammad's scribes. One of the reasons mentioned was:

"Then, there are the t's that are written in the Qur'an with the letter t, while they should be written with the h with two dots over it, and other things." (Muqqadimah, p. 442)

These occur consistently in the graphic forms of the Medinan and Kufan printings:

"On the graphic side, the correspondences between the two transmissions are overwhelmingly more numerous than differences, often even with oddities like ayna ma and aynama being consistently preserved in both transmissions (e.g., Q. 2/148, 3/112 and Q. 4/78, 16/76), and la'nat Allahi spelt both with ta' tawila and ta' marbuta in the same places in both transmissions (Q. 3/61 and 3/87)." (Value..., Brockett, p. 34; emphasis added)

Indeed in the 1924 Egyptian we find la'nat Allahi spelled with *ta' tawila* in **Q3:61**

لَعَنَتَ اللَّهُ

and spelled with *ta' marbuta* in Q3:87 . As Brockett mentions, this occurs also in the Warsh text where we

لَعْنَةُ اللَّهِ

find Q3:61 with *ta' tawila* لَعَنَتَ اللَّهُ and Q3:87 with *ta' marbuta* لَعْنَةُ اللَّهِ . The Taj, and all our other texts include this consistently transmitted spelling mistake.

The Flugel concordance of which **Von Denffer** notes "In 1858, the German orientalist Fluegel produced ... a very useful concordance..." (*Ulm*, p. 65) lists

لَعْنَةُ

both Q3:54, 81 and Q24:7 (p. 173, as seen at right 3, 54. 81. 24, 7. - his number system is somewhat different) in the corrected form with *ta'*

لَعْنَةُ اللَّهِ

marbuta

We note, however, that in the existing printed texts Q24:7 also contains the

wrong spelling لَعَنَتَ اللَّهُ

In fact, the only place where the word occurs with a *ta' tawila* is in Q7:38 where

it is required because of the context. There we find لَعَنَتَ and the translation "It curses", being a verb form. On the other hand, what we have just been

examining, the spelling لَعْنَةُ اللَّهِ translates as "the curse of Allah", being a noun form (as signified by the *sukun* above the second letter, instead of a *fatha* which would signify the verb form).

To have translated Q24:7 as "invoke the curse of" is a deception. Not only is the

noun form لَعَنَتَ present, but the verb "invoke" is not in the Arabic text but the verb "to be" needs to be supplied. Then, the only possible translation could be "God curses them if they tell a lie"!!

It is thus truly ironic, or, as those outside Islam would see it, a case of Divine

[Back To Top](#)

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)
[FOOTNOTES](#)


intervention, that the translation they chose for Q24:7 reads:


"...that they solemnly invoke the curse of Allah on themselves if they tell a lie".

b/ 'Dagger-Alifs'

1/ 'Originals' Or Non-'Uthmanic 'Additions'?

There is, however, one major difference which is immediately noticeable between the new 1924 Egyptian Edition and the old Turkish one. That is that beginning with al-Fatihah (Surah 1), and all the way to the end of Sura 114, there are an incredibly large number of alifs which are consonantal symbols (part of the graphic form) in the Turkish text, but which appear only as short vertical 'strokes' in the Egyptian text.¹

One can plainly see the 'short stroke' in  in aya (verse) 7 of the following reproduction

of Q1 from the Egyptian text, and the graphic alif in  in the same place in the Turkish text. This type of thing is obvious in several other places in these versions of Q1. [\[See page following\]](#)

In fact, in a complete comparison of these two texts we find some 5300 'short strokes' in the 1924 Egyptian text, in places where the Turkish text has consonantal symbol alifs. Yet, there are about the same number of places again where both texts contain short 'strokes', and they apparently agree on these. Thus the 1924 has over 9,000 such 'strokes' altogether!

By comparison, between the Taj (as in the Swahili) text from Karachi and the 1975 Islamic Foundation ('83 Amana) text, itself bearing the Egyptian 'Uthmanic graphic form'², there are only about 1600 such places where the Taj text contains graphic alifs and the Egyptian text contains short 'strokes'.³

But, how did these discrepancies enter the Arabic texts of Pakistan and Turkey, and what does Islam have to say about these 'short strokes'?

First, **Hamidullah** tells us about the 'short strokes' and what they represent:

"For printing the Qur'an they have invented a new sign, a small alif, which is marked just above the letter which this alif is to follow, and the difficulty is removed." (*Orthographical...*, p. 78; emphasis added)

Since printing the Qur'an has only been around for a couple of hundred years, we can see how 'new' this 'small alif' is when compared to the 'original'!

Secondly, **Hamidullah** tells us how the massive tampering came about:

"...several attempts have been made, particularly during Ottoman times, to "reform" the script of the Qur'an." (*Orthographical...*, p. 79; emphasis added).⁴

HAMIDULLAH ARTICLE FULL PAGE SCANS

PLATE (1 of 4): HAMIDULLAH ARTICLE

[NOTE: this involves four interlinked pages.]

The below reproduced article was received from the Islamic Foundation UK upon request for it based on Von Denffer's footnote #6, p. 60, *Ulum* - VON DENFFER KNOWS ALL OF THIS!!

[Back To Chapter 3 Text](#)
[Back to Chapter 13 Text](#)

ORTHOGRAPHICAL PECULIARITIES IN THE TEXT OF THE QUR'AN

A GUIDE ON HOW TO READ IT CORRECTLY

Dr. Muhammad Hamidullah

It is not peculiar to Arabic that there is a marked difference between pronouncing phrase in ordinary conversation

and doing the same thing while reciting a written text. Even in recitation, a lay text is not the same thing as a sacred text,

recited solely for purposes of spiritual satisfaction. This is an art, a branch of music in its wider sense.

All this is more marked in Arabic; and the Muslims have developed the art into a veritable science, while applying it

to the recitation of the Qur'an, their holy book. The reasons are various. These were perhaps inherent in the very nature

of the Arabic language. To mention one, I may recall, for a near analogy, the French language, where final consonants

are mute, and practically never pronounced; the city of Paris is pronounced "pari" without the final s. Almost all Arabic

words end in what one may call vowels (a, i, u, an, in, un), and in general they are never pronounced although in a

solemn recital they are not neglected. Even here there are exceptions. For instance, the ending word of a sentence. I

have reason to believe that this was in use in Arabia before Islam, and that the Prophet has himself enjoined it upon his

disciples, not that it should have been invented in later times. Occasions of solemn recital of prose pieces were not

wanting in pre-Islamic days, such as awards of arbitration and the like,

couched in rhymed phrases, etc.

To master this art of recital requires study and exercise. I am, however, not particularly concerned with it here now,

although it is fitting to remark that the beauty of the recital of the Qur'an, the very words of which bring one to ecstasy,

depends in a large measure upon the knowledge, not only of the correct pronunciation of each letter of the alphabet, but

also of its differing phonetic values according to various combinations. To give one sole example the word "Allah" is

pronounced in two different ways]

* * *

ABOVE: M. Hamidullah article (Page 72)

HAMIDULLAH
ARTICLE
(CONT'D)

PLATE (2of 4): HAMIDULLAH ARTICLE

[Back To Chapter 3 Text](#)
[Back to Chapter 13 Text](#)
[Back To Plate 1](#)

ORTHOGRAPHICAL PECULIARITIES

77

master the Arabic language is at a loss to know whether the provisional vowel is a, i, or u. (They have invented a sign

which resembles very much the mark denoting the short vowel u, and even In de luxe printing it is deceptive. This was

apparently the reason why my Egyptian classmate in Germany pronounced uhdina instead of the correct ihdina.) I am

therefore persuaded to prepare a list of the passages of the Qur'an where a new phrase, that is a new verse, begins with

a word where the first letter of its spelling is a provisional vowel; and that will constitute the "List A" in this article. I do

this because the Egyptian editions of the Qur'an are more and more in common use. However, I humbly request

Egyptian authorities to remedy this defect in their invention.

Some other difficulties in Arabic script

With the adoption of dotted letters and accents of vocalization all the difficulties were not resolved. The Arabs call the

vowels "sick letters", and not without reason.

We have just seen how the provisional vowel (always written alike, i.e., alif, although pronounced differently : a, i, u)

is troublesome to the reader. The same alif has other difficulties. For instance, it is added at the end of masculine plurals

in the past tense, present tense, future tense and imperative mood, although it is never pronounced, as if it were a mere

sign of plural; and in the Qur'anic orthography it is added even to certain nouns besides the above-mentioned verbs, to

اولوا ، لا تفعلوا ، افعلوا ، لتفعلوا ،

wit (

ملوا ، فعلوا ، ملا ، قواريرا ، الشفعوا ، ثودا ، اللما ، بلوا ،

). As a

special "sign of silence" is marked on such a letter there is now no difficulty in reading correctly the passages of the

Qur'an where it occurs, and it occurs hundreds of times. In pre-Islamic days there was no uniformity in employing this

superfluous letter at the end of certain plural forms, and its traces are found in the Qur'an, where it is sometimes added to

the singular also where it is not necessary, and omitted in the plural where it was necessary according to the rule in

vogue. But, as said, a "sign of silence" is marked wherever it occurs in the Qur'an,

and the absence of it in case of

necessity has no bearing on the subject which we are treating, viz., how to read correctly. This is not all with the letter

alif. In certain words it has special significance. For instance, in the word ana (أنا) the final alif is always silent; in the

word idhan (إذا) it is always n, and as such always marked with the sign of "nunation". Again, in thousands of cases

it is not written, although it is fully pronounced (for

instance لكن، ذلك، هذا، سموات، رحمن، الله ملكة، هؤلاء،

ought to

HAMIDULLAH ARTICLE (CONT'D)

PLATE (3 of 4): HAMIDULLAH ARTICLE

[Back To Chapter 3 Text](#)

[Back to Chapter 13 Text](#)

[Back To Plate 2](#)

78

ISLAMIC ORDER

have been written

(سموات، رحمان، الله ملكة هؤلاء، لكن، ذالك، هاذاء).

For printing the Qur'an, they have invented a new sign, a small *alif*, which is marked just above the letter which

this *alif* is to follow, and the difficulty is removed. I shall not deal particularly with the words ibn and ibnat (

ابنت ابن) in the Qur'an, which begin simply with a provisional vowel; as there is no sentence in the Qur'an

beginning with these words, they occur in the middle of phrases, their provisional vowel is marked with the

neutral, sign, referred to above. Finally, the same letter *alif* is written, I do not know, why in certain words of the

Qur'an, and is absolutely unnecessary and is completely silent in pronunciation. I refer to

مائين، لىاى' ملائهم، مائة، جاى'، ملانء،

which ought to have been written

ملائهم، مائة، جاى'، ملانء، مائين، لىاى' . Lastly I must particularly bring into relief the case of

the word *la* (لا), which in four or five cases is only *l* (ل) without the final *alif*. The word *la* means no, and

the word *l* means certainly. It is horrible to think when it is meant "the believers certainly shall journey unto God"

and ("he unbelievers certainly shall assemble in the hell" and the unfortunate ignorant reader unintentionally says

"not" instead of "certainly". We shall point out all these passages in our second list.

The "sick letter" (و = English oo) is written in certain words but never pronounced, particularly 204 times in

اولوا (instead of الى), 17 times in اولى (instead of الى), 26 times in اولئك (instead of اولئك)

الانكم and الات (instead of اولئكم and اولات), and twice in each of الوا (instead of الوا)

"sign of silence" is marked over such cases and consequently with a little attend on the pitfall is avoided. Again, in

certain cases the letter is lacking, although in logic it ought to have been written. For instance, the words

تمتوا and يستوون require to be written تستوا and يستون. In modern editions of the

Qur'an, a very small (و) is added just after the first one, in order to distinguish it from the text, as if the second

letter were a sign of vocalization and not a letter of the alphabet. Lastly, in certain words it is written yet with a

different pronunciation, namely *aa* and not *oo*. (So 32 times in the word **زكاة** which could be written

زكاة. Again 67 times in the word **صلوة** and twice in **صلوتك** which could be written **صلاة** and

صلانك. It is curious that the same word is written with alif and not with waw 24 times

in **صلاته**, 17 times in **صلاتك**, and 6 times in **صلاتهم**). Similar is the case of regular (

باسم) which is more often merely (**بسم**).

Lastly, the third "sick letter" *ee* (**ي**). It is not written in the [case of] **يستعي، نستعي، نعي، احي، تعي، يحيى النبى، ولي** which occurs altogether 69 times

HAMIDULLAH ARTICLE (CONT'D)

PLATE (4 of 4): HAMIDULLAH ARTICLE

[Back To Chapter 3 Text](#)
[Back to Chapter 13 Text](#)
[Back To Plate 3](#)

ORTHOGRAPHICAL PECULIARITIES

79

النبى، ولي، يستعي، نستعي، نعي، احي، تعي، يحيى and could be written
 The case of the word

ايرهم (**ايراهم**) is curious: in the Qur'an it is written sometimes **ايرهم** and at other times even **ايرهم**. In these

cases a small *ee* is supplied as a sign of vocalization for the help of the reader. Again, it is sometimes pronounced *aa* instead of *ee* (as

in **لقى، رانى، عيسى، موسى** etc.). A small alif is marked over it to denote that it is to be pronounced *aa*. Further, there is one case in which one

writes **مجرىها**, but one pronounces majraihaa - ai as

in English air - and not majraahaa. This is also marked with a particular sign in copies of the Qur'an to invite attention.

Finally, it is written in one case and is not pronounced, in **بايد**, instead of the logical **بايد**.

In consonants also there is a case, but just the contrary one: the Qur'anic orthography is **نجدى** for what one would

expect **نجدى**; and the want is supplied by an additional but small (ن) as a vocalization sign.

Is a change in the orthography of the Qur'an advisable?

Before I speak of another difficulty, I shall answer one question which arises at this juncture: why not change the

orthography of the Qur'an and write it as one reads? In fact, this is an old question, and several attempts have even been

made, particularly in the Ottoman Turkey to "reform" the script of the Qur'an. My own humble opinion is against the

change, and I shall presently say why. As is known, the present orthography of the holy text comes from the time of its

first official publication' in the time of the Caliph (Uthman, and as such it is one of the oldest monuments of the Arabic

orthography, and the only really authentic one. To preserve antiquities in their original form is not only a pious duty, but

has in fact its own practical utilities. I shall refer to one from personal experience. In 1863, the German Oriental magazine

ZDMG published an original letter of the Prophet Muhammad, discovered in Damascus. The editor, Professor Fleischer, declared it a forgery on the ground, among others, that in the text the

word **خير** was written with a double ya instead

of the correct single ya (**حَسِر**), and that the scribe of the Prophet could not commit such a gross stake. The case

just referred to of the word of the Qur'an **بَايِد**, which is to be written **بَايِد**, proves conclusively that this was

not a mistake but a characteristic of the spelling of those days. Without having preserved the very spelling of the Qur'an,

as established by the Caliph Uthman, we would have lost this so very precious proof which will certainly come to the

help of yet others on other occasions. It is more desirable to preserve intact this monument, and very much easier to

master its peculiarities of spelling for purposes of correct reading.

[Back To Top](#)

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)
[FOOTNOTES](#)

[Back To Text](#)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ② الرَّحْمَنِ الرَّحِيمِ ③
 مَلِكِ يَوْمِ الدِّينِ ④ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ ⑤
 نَسْتَعِينُ ⑥ أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ⑦
 صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ ⑧
 عَلَيْهِمْ وَلَا الضَّالِّينَ ⑨

Above: Surah 1 - Turkish text (printed in Egypt 1909)

Right: Surah 1 - 1924 Egyptian Edition

[Back To Part 2 Index](#)

[Back To Top](#)

128

CHAPTER 13 (CONT'D)

Part 2: The True State Of The Qur'an

CHAPTER XIII (Cont'd.)

[Back To Main Index](#)

[Back To Part 2 Index](#)

FOOTNOTES

It is apparent that the Turks have been doing some major "reforming" over the years.⁵ They had tampered with the graphic form in a multitude of places⁶, and the Egyptians felt it necessary to 'restore' the text to its original form in these **5300 places**.

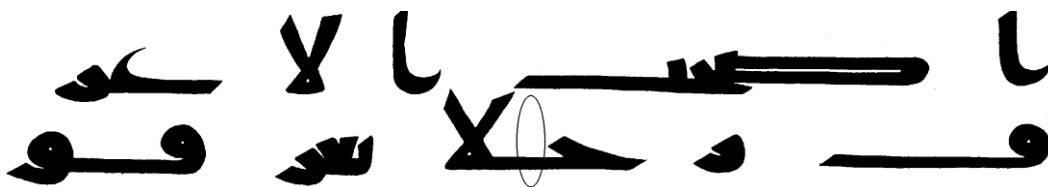
But what is most telling about this type of tampering, and is indicative as to why in 1924 the Egyptians weren't able to just copy any manuscript (or printed text) let alone an early manuscript, is that even in what are considered to be Islam's earliest manuscripts the graphic form has been corrected like this.

We note this in the photocopy of **BLOr 2165**⁷, which Von Denffer has provided at the rear of his *Ulam al-Qur'an*, where he states that it is **Sura 24:32-36** [right hand page] and 37-44 [left hand page]. We propose to examine ayas 32-34 only [\[see comparison with 1924 Egyptian graphic form on page following\]](#).

Notice that E and F show alifs in the graphic form of **BLOr. 2165**, which many consider to be the "most ancient manuscript", but which are omitted from the graphic form of the 1924 Edition.

In A, B, C and D we find the 1924 Egyptian with graphic *alifs*, but the 'most ancient manuscript' with none.

In our earlier Samarqand 'original' vs. 1924 Edition comparison this type of thing was also evident. For example in **Page #356** [as shown again here] we



وَنَادَىٰ أَصْحَابُ الْأَعْرَافِ رَجُلًا لَا يَعْرِفُونَهُمْ بِسِيمَاهُمْ
 قَالُوا مَا أَغْنَىٰ عَنْكُمْ جَمْعُكُمْ وَمَا كُنْتُمْ تَسْتَكْبِرُونَ ﴿٤٨﴾

find the 1924 Egyptian has a graphic alif which was not in the Samarqand 'original'.

Some, seeking to mislead, declare that in A, B, C and D these alifs were intended to be part of the 'vocal form' of **BLOr. 2165**. If this were so, and the same reading were intended, we would find what we do in both G and H where the 1924 Egyptian Edition ('oral tradition') has the 'small alifs' which could have been intended to be in the 'vocal form' of **BLOr. 2165**.

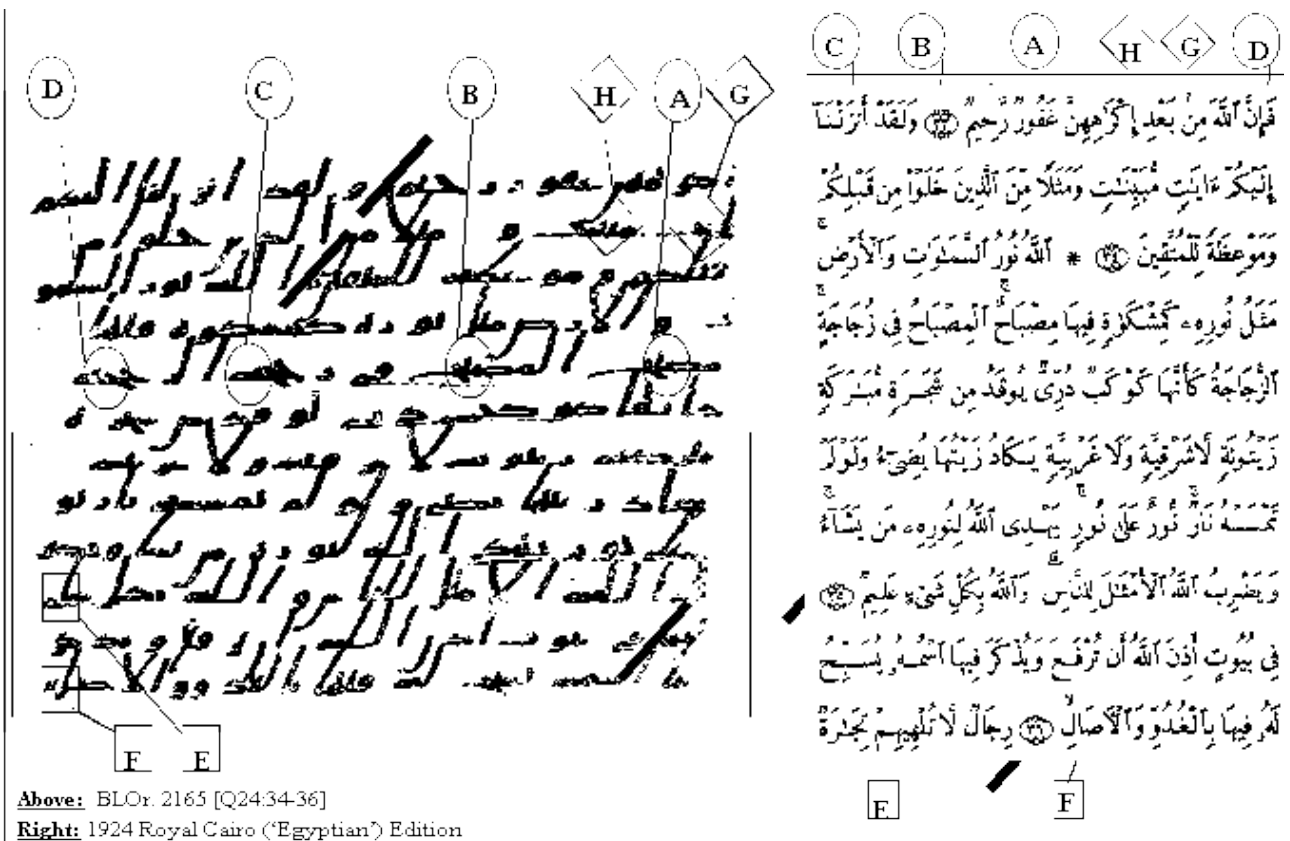
2/ For Replacing Thousands Of Missing Alifs

We begin to see the truth in **Hamidullah's** declaration that a 'difficulty' has been 'removed' by the invention of this "small alif". The context of **Hamidullah's** statement defines it clearly:

[Back To Top](#)

[FOOTNOTES](#)

[Back To Text](#)



[Back To Part 2 Index](#)

[Back To Top](#)

Part 2: The True State Of The Qur'an

CHAPTER XIII (Cont'd.)

[Back To Main Index](#)

[Back To Part 2 Index](#)

FOOTNOTES

"Again, in thousands of cases it [alif] is not written, although it is fully pronounced (for

instance **لكن، ذلك، هذا، سموات، رحمن، الله ملئكة، هؤلاء،**

ought to have been written

سموات، رحمان، الاء ملائكة هؤلاء، لكن، ذلك، هذا،). For printing the Qur'an they have invented a new sign, a small alif, which is marked just above the letter which this alif is to follow, and the difficulty is removed." (*Orthographical*, p. 78; emphasis added)⁸

Thus, this new sign is used to 'mimic' consonantal symbol *alifs* in order to make up for thousands of missing ones which "ought to have been written" and weren't, as is evident in the inconsistent spelling mistakes we will note. This method does not 'replace' the *alifs* into the graphic form, but in a manner which is mistaken by some as 'original Qur'anic Arabic'.⁹

The following Note IX from p. xxxi of the 1938 Hyderabad printing of M. Pickthall's translation and an Indian-ised 1924 Royal Cairo Edition confirms this. The *dagger alifs* (small *alifs*) are marked with arrows:

IX. The small letters indicate the fact that there ought to be big ones which are left out in the copies of the Qur'ân compiled and authorized by the Khalifa 'Uthmân and the pronunciation of which is obligatory, viz.

ذَٰلِكَ الْكِتَابُ - دَاوُدَ - يَلُودَنَّ السِّنَّتَهُم - يُحْيِي وَيُمِيتُ -
أَنْتَ وَلِيٌّ فِي الدُّنْيَا - إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا - وَكَذَٰلِكَ نُجَيِّ
الْمُؤْمِنِينَ -

Although the *dagger alif* is also utilised in some cases in modern Arabic it is not part of 'original' Qur'anic script. Islam has happily used it these so-called 'small alifs' to 'correct' various types of shortfalls in the 'original' - the true Qur'anic Arabic.

صَرَاطٌ صَرَاطٌ

It is important to note, then, that while *صَرَاطٌ* and *صَرَاطٌ* 'the same sound' and the same meaning, the one is a corrected graphic form and the other has been 'fixed' with the 'new' invention. Something was absent from 'the original'. The reasons for such 'absence', we will see, is varied.

Bilal Philips introduces some spelling mistakes which require this type of 'correcting'. He also attributes them to the work of 'Uthman's scribes:

"The Qur'an is essentially an oral revelation¹⁰ written down according to the Arabic script known to the Prophet's (PBUH) companions. Even the peculiarities of the scribes responsible for transcribing copies of the Qur'an made during Caliph Uthman's reign (644-56 C.E.) have been preserved to this day since Muslim scholars down through the ages have unanimously agreed to follow the basic structure of the "Uthmanic" transcription when making new

[Back To Top](#)

Part 2: The True State Of The Qur'an

[Back To Main Index](#)

FOOTNOTES




copies of the Qur'an. Consequently, among the peculiarities of the Qur'anic script

existing to this day are Alifs (ا), Yas (ي) and Waws (و) written but not read as well as some that are read but not written. For example, the pronounced Alif in the word "Kitaab" is sometimes written

كتاب

كتب

(ا) and at other times not (ي). Similarly, the unpronounced Alif in the phrase "Bismi" is written in some cases


 () and not in others ()." (*The Qur'an's Numerical Miracle*, B. Philips, '19' HOAX AND HERESY, p. 10).

Here **Philips** acknowledges the "sometimes written, sometimes not" peculiarities as being in the original "Qur'anic script" in 'Uthman's texts. While the Arabic language does have instances where letters are 'silent', what we are examining are 'original' imperfections in a 'perfect' text.




In his footnotes he cites examples of the problems listed in his text:


- alif is omitted in the word 'kitaab' ('book') in Q 20:52 and in Q41:3, while elsewhere the word is spelled with alif, for example in Q13:38 and Q18:27.
- alif is omitted in the word 'bismi' as in Q11:41 and in Q27:30, but has been included in other places, for example in Q56:96, Q69:52, and Q96:1.




Thus, we must understand the missing alifs as spelling mistakes.¹¹

We may therefore conclude that **Philips** has informed us that the Bismillah, the short sentence which introduces every Surah except for Surah 9, has in fact got 3 spelling mistakes in it. These include the alifs omitted from the words Bismullah, Allah and Rahman. In **Philips'** words:

"Similarly, the unpronounced Alif in the phrase "Bismi" is written in some cases


 () and not in others (). Thus in the opening statement of the


 Bismillaahir-Rahmaanir-Raheem
 (In the name of Allah, The Beneficent, The Merciful), there are 3 deleted Alifs, one of

which is unpronounced () and the other two pronounced, () and (), which make the total number of letters 22 and not 19." ('19', Bilal Philips, p. 10f)

Thus **Philips** concedes that 3 consonantal symbols are omitted (deleted?) from the very first line of the Qur'an, and when he counts the letters, he includes them among those that should be present. In light of the other admissions about the scribes of Muhammad, we can understand how they were 'deleted'.

Of course, it must be too embarrassing to admit spelling mistakes in the very first sentence of a 'perfect' copy of a perfect Divine Qur'an, but surely the word "deleted" is an ineffective way to gloss it over.


Yet in doing so, Islam admits that in this short sentence alone, which occurs **113** times at the beginning of all but one Surah, the 'perfect' text of the Qur'an is missing **339** alifs.

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)
[FOOTNOTES](#)

3/ For Correcting 'THE Divine Name'?

Now, if we examine more closely the examples of missing alifs just cited above


from **Hamidullah** (p. 78), we find in the first group the name  ['Allah'], and,


in the second group, its corrected form  ['Allaah'].

Thus **Hamidullah** too admits that the word Allah is misspelled in the Qur'an.




Is it not absurd to believe that the Qur'an is 'an exact copy' of a 'Tablet' when this means that the name Allah wasn't spelled correctly there, or, that Muhammad and the scribes didn't actually know how to spell the name Allah? Surely this is evidence that those who were responsible for recording this 'exact copy' were not of sufficient knowledge to spell the word for 'God' correctly?

In fact, Islam seems confused since the spelling of the word Allah can vary in the same Qur'an. For, while the Taj (as in the Swahili) text admits to the 'deleted alif'

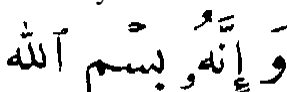

and uses a *dagger alif* as a 'replacement' (), others, like the Egyptians, still unsure they want to reveal this, or simply unsure how to spell what they believe is

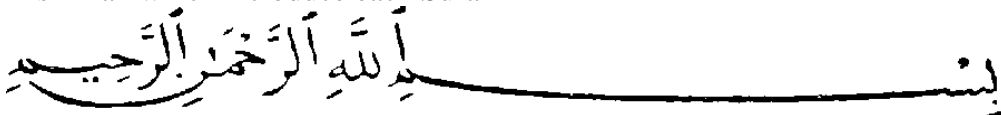
the Divine Name, use a fatha (short a) (). Perhaps it is in hope that the number of errors won't appear so great, or that one of them is correct!! Of course it is not desirable that there are **2,700** times¹² in which the Qur'an has spelled the word 'God' WRONG! Lest we forget, this accounts for **2700** of the very large number of *alifs* missing from the 'original' Qur'an.

Even in the 1938 printing of the 1924 Egyptian text they acknowledged in the Notes that they chose to spell the word Allah their own way, with a *dagger alif*:

5. The word *Allah* () in the original has been spelt with fath () while it is printed with shortened *alif* i.e. () in this edition.

This they followed in the text, for example in the Bismillah as in **Q27:30**

 (). However, they didn't follow this spelling in each Bismillah which introduce each Surah



and so they have 2 spellings for Allah in the Bismillah, let alone in the same Qur'an. [Brockett notes this type of occurrence.]

This also means that the 1924 Egyptian Edition has **2700** fewer *dagger alifs* than the non-Egyptian graphic forms examined here.

And Ahmed Deedat, despite his booklet 'What is His Name?' which admits these very spelling mistakes by using the *dagger alif* spelling for 'Allah', seems caught between the two spellings for not only was he selling this 1938 Hyderabad text, but he sells Qur'ans with all spellings.

Yet he assures us that this IS "THE NAME" for the true God.

[Back To Top](#)

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)
[FOOTNOTES](#)

Despite his own indecision as to which version of the Bismillah is the 'true one', Mr. Deedat declares that the Christians are "stealing" it and placing it at the beginning of their 'Qur'anic style' Gospel because it is "inimitable". But which spelling is "inimitable"? He writes:

"The Arab Christians who boast a population of 15 million today, not to be outdone, have produced the Christian gospels in Qur'anic style. They have plagiarised the Holy Qur'an by stealing words and phrases and even the style, not even forgetting the Bismillah. Every chapter of their modern invention begins with the first verse of the Qur'anic Revelation. You have to see it to believe it. Here is a photostat of the new man-made "revelation"....Here is another proof, if proof was needed that the Qur'an is inimitable. Try as you might. The challenge still stands." (Al-Qur'an The Miracle of Miracles, p.71f)

One would normally be at a loss (i.e. bewildered) finding Mr. Deedat admitting that something which contains spelling mistakes, like the Bismillah, is part of Islam's 'inimitable revelation'. However, since he has, and has also accepted 'the new man-made "revelation"' called the Mushaf al-Madinah as 'Qur'an', one cannot justify his 'outwitting' wherein he accuses the Christians of having a 'new man-made revelation', when all they have done, is copy the 'Qur'anic style'. The truth is, as we are beginning to see, that it is the 'Qur'anic Style' which shows the touch of man. This particular Gospel has only been "made to appear" so.

4/ Not part Of 'Qur'anic Script'

Another example of spelling mistakes given by **Philips** concerns the word 'man' (*insan*) in **Q96**, and it is evdefinition of "Qur'anic script" for even in his examples where a *dagger alif* has been added as a 'restorative' measure, **Philips** still admits that the word is written "without alif" because of its absence in the 'original' texts, the only place where one finds true "Qur'anic script". He states:

الإنسان

"The first part of the statement is correct; the word Insan is written

الإنسن

as , without the Alif, in the oldest manuscripts of the Qur'an and also in Qur'ans printed in the Arab world, while the Qur'ans printed in India and Pakistan include this particular Alif based on their old manuscripts." ('19', p. 22).

One need only examine this example in the Indian/Pakistani group of Qur'ans (Arabic) to notice that **Philips** is correct, and they have made a full 'correction' by actually inserting a consonant alif into the graphic forms of their Qur'ans. Obviously this is like the Ottoman Turk attempt, but we

[Back To Top](#)

134

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

FOOTNOTES

find that indeed Pakistan's 'oldest' manuscripts show evidence of 'correcting' of

spelling mistakes. However, it is inaccurate to present as representing "Qur'ans printed in the Arab world" since most are 'Egyptian-ised',

and contain a *dagger alif* as the 'replacement' .

Yet what we have just seen represent but a few of the 1600 graphic *alifs* in the Pakistani/Indian texts which are *dagger alifs* (i.e. admittedly missing *alifs*) in the 1924 Egyptian text. And these **1600** graphic *alifs* are but few in comparison to the **5300** graphic *alifs* in the Turkish text. We ponder the reason that there is a difference of **3700** 'correcting alifs' between these texts.¹³

But, while **Philips** asserts that such 'missing' *alifs* are "peculiarities of the [original] Qur'anic script", evidence of the 'peculiarities' [spelling mistakes] of 'Uthman's scribes, Ibrahim Surty is reluctant to admit this, and proclaims even the *dagger alifs* as part of the "Qur'anic script". And so he defines them under "Long Vowels":

"For such a long vowel in the Qur'anic script both alif [] as well as a short [] (This short Alif is also known as dagger Alif.) are placed on the consonant which carries fathah." (*Qur'anic Arabic*, Surty, p. 60; emphasis added)

So he supplies a different definition of "Qur'anic script", one which suddenly includes the 'new sign' of the *dagger alif*, something that is used to 'replace' graphic *alifs* that were missing from the original 'script'.

Even **Von Denffer** tries to present the 'dagger alifs' as part of the 'original'

Qur'anic script. He writes:

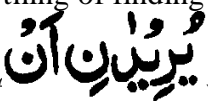
"Numerous copies of the Qur'an were made after the time of the Prophet Muhammad and the Rightly-Guided Caliphs, and the writers of these manuscripts strictly observed the autography of the 'Uthmanic Qur'an. There are, compared to the usual Arabic spelling, some peculiarities. Here are a few of them, only concerning the letters alif, ya, waw, by way of examples.¹⁴

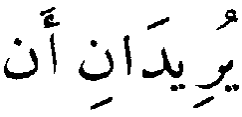
- The letter alif is often written on top of a letter instead of after it, e.g.

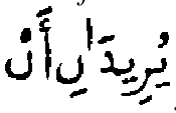
رَبُّ الْعَالَمِينَ
." (Ulum, p. 60; emphasis added).

Perhaps he would like to show us the 'original' text which contains this *dagger alif*?

It is this type of dishonest representation that makes the Qur'an look perfect even when there are obvious imperfections. And, after accepting such a teaching, who would think anything of finding that in Q20:63 the Indian (and Taj) text has

only *dagger alif*  while in another Hafs text, namely the 1924

Egyptian, there is a graphic *alif*  . Since the Medinan (Warsh)

text also has dagger alif  , we again find evidence that the Indian and Pakistani Taj (as in the Swahili) texts bear

[Back To Top](#)

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

[FOOTNOTES](#)

the graphic form of the Medinan (Warsh) text. How did this corruption happen?

We conclude that certain groups within Islam would like the presence of the dagger alif to pass uneventfully, and it matters not to them if some happen to think that it is part of the 'original Qur'anic script', part of the orthography of the 'Uthmanic texts. In fact, that would be beneficial to the illusion. Although it is "made to appear" original, the dagger alif was never 'written on top of a word' in the 'original' Qur'anic script. Now there are something like **10,000** of them!

It is no wonder that a Malaysian lady looked incredulous when she was told of Hamidullah's admission that the dagger alif is not original. She had thought it was - and that the Qur'an was complete and perfect.

5/ Numbers And Placement Differ In The Hafs And Warsh Texts

We are not finished, though, for if one examines more extensively the Warsh (Medinan) and Hafs (Kufan) texts one finds that they do not always contain 'dagger alifs' in the same places, indicating that they serve other purposes than merely correcting spelling mistakes.

This is evident with Yusuf Ali's example of two readings for **Q47:4** of which he states:

"There are two alternative readings, (1) *qātalū*, "those who fight", and (2) *qutilū*, "those who are slain". The meaning of the first reading is wider, and includes that under the second. I have translated on the basis of the second reading, which is in accordance with the text of the Royal Egyptian edition." (*The Holy Qur'an*, King Fahd, 1410, Footnote #4824)¹⁵

But, we note that the reading *qutilū* (قُتِلُوا), that of Hafs, sticks to the

text of 'Uthman, while *qātalū* (قَاتَلُوا), that of Warsh, has been obtained by adding a dagger alif, and thus 'extending' (adding to) the text of 'Uthman one *alif*.

Furthermore, in spite of Yusuf Ali's plea that "The meaning of the first reading is wider, and includes that under the second.", the fact is that the one declares the reward for martyrs, while the other declares the reward for all who fight, a much broader group. In Islamic theology this is 'making a statement which Allah didn't make'.

Another example is from **Q2:9** as given by **Von Denffer**. He writes:

"Read the two versions of Sura 2:9 given on plates 7 and 8. Disregard the difference in style of writing. The first example is from a Qur'an from North Africa, the second from a Qur'an from Jordan. In the North African version, the word 'yukhādi'ūna' (they deceive) is used twice, while in the Jordan version, the word occurs as 'yukhda'ūna' in the second instant. Both

[Back To Top](#)

there is no objection from the viewpoint of grammar or correct language and the writing without vowel signs can carry both readings." (*Ulum*, p. 113; emphasis added)

Of course, the first 'objection' is that we have seen just how uncertain has been the way these 'accepted' readings "have been transmitting to us" and that Islam has no 'certain knowledge' concerning them, let alone concerning those readings it asserts belonged to the 'original 7 Forms'.

The next 'objection' is that the assertion that "the writing without vowel signs can carry both readings" is a misdirecting of the mind away from the purpose of a *dagger alif*, which is to 'extend' the existing consonantal symbol text. In this way it is implied to be nothing more than 'another vocalisation' when it is not. All this is a deceitful 'outwitting'.

Finally, we must raise the importance of why it is necessary to state "there is no objection from the viewpoint of grammar and correct language" when it is asserted that the Qur'an is an exact replica of "Allah's Words"! Surely God has no problems with His Arabic?!

The truth is that here in **Von Denffer's** own words we find a repetition of the rationale which we found in **as-Suyuti's** citation from **ibn al-Jazari**. It is the 'anything remotely close to Arabic grammar', and 'remotely close to an 'Uthmanic text' although "even if only in some way" or "even if only probable" which makes 'anything transmitted to us' acceptable, even though the text is being altered and contorted to fit it. But, admits **Von Denffer**, this is why the 'Uthmanic text of **Q2:9** is 'acceptable' in an altered form.

But **ibn al-Jazari** went further stating:

"...but when one of these three conditions is not fulfilled, it is to be rejected as weak (da'if) or exceptional (shadh) or void (batil), no matter whether it is from the seven or from one who is older than them." (*Itqan*, Suyuti, I, p.75, as cited by Von Denffer, *Ulum*, p. 120f; emphasis added).

It stretches one's credulity to the utmost to believe that a Qur'an is 'perfect' which has been assembled from an assortment of materials which is of such low quality that it has to be far worse than "remotely close to Arabic grammar", ETC, before it is rejected! Surely this is not the 'perfection' we are told Islam possesses.

So far we have seen some obvious spelling mistakes, 'extensions' to the consonantal symbols of the text to accommodate the 'new readings', and acceptance of things "remotely" like Arabic. But there are other matters.

[Back To Top](#)

In the Arabic language there exists the possibility of treating a *ya* as either a consonant y or as a long 'a', in either case the graphic *ya* remains. It is a 'y' if the two dots are included underneath the *ya*.¹⁶ It is pronounced as a long 'a' if the two dots are omitted, or, in the case of the 'Qur'anic Arabic', if a *dagger alif* is placed above the *ya*. This is referred to as a *ya alif*.¹⁷

However, in 'Qur'anic Arabic' there is a third choice, for the presence of a dagger alif above a *ya* many times indicates to the uninitiated reader that the graphic *ya* is being 'replaced' by an *alif*.¹⁸


In each of the above three cases the meaning of the text varies considerably, and this is the importance of finding that the 'new readings' disagree with the texts as to whether there should be a *ya* of either sort, or an *alif*.

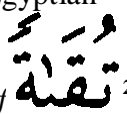
A statement from **ibn al-Jazari** on **Q3:28** makes it clear that the accepted 'oral text' differs from the accepted graphic form of 'Uthman:

"Ya'qub read taqiyyhtan, which tallies with the shape of the graphic form in all the written texts. The other nine read tuqahtan in accordance with the oral text." (*al-Nashr*, Vol. 2, p. 239¹⁹: emphasis added).


The Arabic text of this is:

(واخلفوا) في (تقاة) فقرأ يعقوب (تقية)
بفتح التاء وكسر القاف وتشديد الياء مفتوحة بعدها وعلى هذه الصورة رسمت
في جميع المصاحف . وقرأ الباؤون بضم التاء وألف بعد القاف في اللفظ .

The '9', including Hafs and Warsh, use alif and read tuqahtan  which disagrees with the 'Uthmanic graphic form, although, in the 1924 Egyptian

Edition it is not obvious as it has the same configuration as a *ya alif* ²⁰ - a *dagger alif* above the *ya* stem and no dots. However, only Ya'qub chose to use the content of the 'Uthmanic text and so has a consonant y in his reading.

A different meaning results as the following show.

- Ya'qub's reading, using the *ya* as a y and doubling it, produces the meaning "righteous one".
- The '9' replaced the *ya* with an alif, giving the meaning "righteousness". Such a reading is indicated also by the retaining of the two dots on the ta' marbuta ().
- A true *ya alif* would give the meaning "righteous ones". In this case the two dots would also be missing from the ta' marbuta.

There is no denying the three give considerably different meanings.

[Back To Top](#)

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)
[FOOTNOTES](#)

The reading of the '9' has been obtained at the cost of rejecting the content of the 'Uthmanic graphic form. The acceptance of both readings definitely shows Islam's lack of adherence to the 'Uthmanic texts, or even to one 'original reading', or one original MEANING.

Such a rejection stands out also in cases where a text appears to have a *ya alif*, but in another text we find it has been 'converted' right into the graphic form as an *alif*, thus indicating the true purpose. For example in Q2:98 the Turkish (and

Iranian) text contains an alif in the graphic form



21, whereas the 1924 Egyptian text has only a dagger alif above an unmarked

stem 

Here, then was another reason for the Egyptians to make a new text²² and restore the 'Uthmanic graphic form, even though it would indicate the conflicts between the 'Oral Tradition' and the text. [\[See page opposite for examples where the Samarqand MSS replaced the ya with alif.\]](#)

Here is 'Proof' that even the "most ancient manuscripts" of Islam show signs of 'tampering' by the later scribes. They knew they had to reject the 'Uthmanic Text (graphic form) if they were to accept the "best transmitted and most reliable" readings - things like that of Hafs and Warsh.

Surty also includes examples of 'pseudo' *ya alifs* under 'additional loops'. When writing in this same section on "Qur'anic Orthography" he writes:

"Certain words include an additional loop () in Qur'anic script which stands for the consonant  (ya') in their root(s)." (p. 77, section (I) (II))

Among Surty's examples of 'additional loops' [see at right] we find #9 the word *bi-aydin* [Q51:47] - note the extra 'Uthmanic ya has been ignored - even though **ibn Khaldun** spelled it with two *yas* as *biayyidin*, and classed it as evidence of the lack of knowledge of Muhammad's scribes. **Hamidullah** termed this the 'only' case where one too many consonants was found in the Qur'an.²³

نَرٰكَ (١)	مَوْلٰنَا (٢)	أَدْرٰكُمْ (٣)	هَدٰنَا (٤)
(narāka)	(mawlānā)	(adrākum)	(hadānā)
أَتَقٰكُمْ (٥)	هَوَاہُ (٦)	نَجَوٰهُمْ (٧)	أَتٰهَا (٨)
(atqākum)	(hawāhu)	(hajwāhum)	(atāha)
بِأَيِّدٍ (٩)	مَثْوٰہُ (١٠)	أَرَدٰكُمْ (١١)	إِحْدٰهُمَا (١٢)
(biaydīn)	(mathwāhu)	(ardākum)	(ihdāhumā)
		هٰذٰنِ (١٣)	
		(hadhāni)	

[Back To Top](#)

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

[FOOTNOTES](#)

[Back To text](#)

Below: Samarqand VS 1924 Edition - examples indicating the Samarqands text is a corrected version exchanging some 'over-ridden yas and waws for alifs.

Page #692:

Q41:20

Ya 'overridden' by alif.

لَا إِلٰهَ إِلَّا اللَّهُ
فَلَمَّا رَوٰهُم مَّا جَاؤُوہَا شٰہِدَ عَلَیْہِم سَمْعُہُمْ
يُوزَعُونَ ﴿١٩﴾ حَتّٰی اِذَا مَا جَاؤُوہَا شٰہِدَ عَلَیْہِم سَمْعُہُمْ
وَأَبْصَرُہُمْ وَجُلُودُہُمْ بِمَا كَانُوْا یَعْمَلُونَ ﴿٢٠﴾ وَقَالُوا

Page #518:

Q18:70

Ya 'overridden' by alif.

يَا مَعْشَرَ النَّاسِ لَا تَتَّبِعُوا هَذِهِ السَّالِكِينَ

صَابِرًا وَلَا أَطِيعُوا لَكُمْ أَمْرًا ﴿٦٩﴾ قَالَ فَإِنْ أَتَّبَعْتَنِي فَلَا
تَسْأَلْنِي عَنْ شَيْءٍ حَتَّىٰ أُحْدِثَ لَكَ مِنْهُ ذِكْرًا ﴿٧٠﴾

Page #350:

Q7:38

Ya 'overridden' by alif.

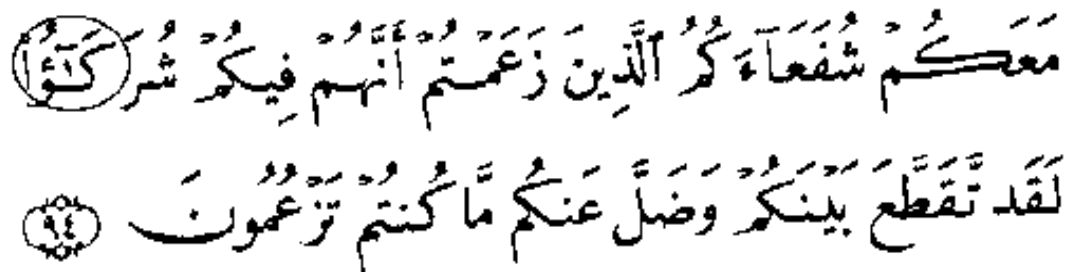
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا هَذِهِ السَّالِكِينَ

مِّنَ الْجِنَّ وَالْإِنسِ فِي النَّارِ كُلَّمَا دَخَلَتْ أُمَّةٌ لَّعَنَتْ أُخْتَهَا
حَتَّىٰ إِذَا آدَرُكُوا فِيهَا جَمِيعًا قَالَتْ أُخْرَاهُمْ لِأُولَئِهِمْ رَبَّنَا

Page #297:

Q6:94

Waw 'overridden' by *alif*.



[Back To text](#)

[Back To Part 2 Index](#)

[FOOTNOTES](#)

[Back To Top](#)

140

[CHAPTER 13 \(CONT'D\)](#)

Part 2: The True State Of The Qur'an

[CHAPTER XIII \(Cont'd.\)](#)

[Back To Main Index](#)

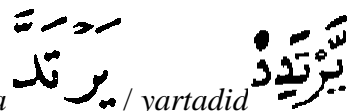
[Back To Part 2 Index](#)

[FOOTNOTES](#)

[c/ More Playing With 'Uthman's Graphic Form - The Shadda \(ّ \)](#)

[\(1\) To Extend The Text](#)

It is noteworthy that, as with the 'dagger-alif', the *shadda* is used massively to 'extend' the consonantal symbol texts.

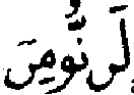


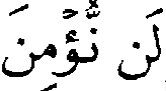
We earlier noted the difference of *yartadda* / *yartadid* (Q5:54), where the Warsh reading *yartadid* used the 2 *dals* in the Medinan graphic form of 'Uthman as they were. The Hafs reading, however, has not simply used the existing single *dal* to obtain *yartadda*, for although no second *dal* has been inserted into the Hafs (Kufan) text's graphic form as a means of making the texts "the same", in real terms a second *dal* has been 'added' because a *shadda* (ّ) has been used as a means of indicating that 'the Oral Tradition says Hafs ignored the single *dal* and read *yartadda*, with two *dals*'.

It must be recognised that the *shadda* is not part of the 'original Qur'anic Arabic', but is a later addition. It tells the reader, 'The Oral Tradition indicates that the reading has 2 *dals*, but the text only has one, so the `Uthmanic consonantal symbol text has been 'extended' in order to use the reading". Clearly its purpose was not to 'make the texts uniform', nor to produce the same reading since this reading could not have been obtained if the graphic form already had 2 *dals*.²⁴

In **Q2:79** alone we find five *shaddas* in the 1924 Egyptian which are not in the 1909 Turkish text. Thus, in this aya alone the Egyptians now have five consonants more than they had been using for years.²⁵

Again, in some cases 'shaddas' have been used on both the Kufan and Medinan texts although both texts contain the same consonantal symbol. As one example out of a mass of such occurrences we note that in **Q2:54/55** the leading stem,

used as a nun, has a *shadda* on it in both the Warsh  and

Hafs  texts. The purpose is obviously not to 'unify' the texts, as they were already in agreement, each having 3 *nuns*. The first 2 are side-by-side in the graphic form. But, an examination of the transliteration of this text shows some 'tampering'. Whereas 4 *nuns* in total are called for (one extra by the *shadda*), the transliteration has only 3 (*lan-nu'mina*) - it is one of the graphic *nuns* which is ignored!

The first *nun* is deliberately ignored because the 'reading' has required 2 *nuns* in a row with no 'short vowel' separating them. The `Uthmanic graphic form as it is cannot achieve this since grammatical rule demands that each consonant be assigned a 'short vowel' or 'quiescence', which, in both our instances would separate the 2 *nuns* thus disallowing the use of the 'new reading'. Therefore, the scholars have used the *shadda* to manipulate the text.

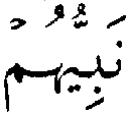
[Back To Top](#)

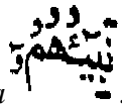
Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)
[FOOTNOTES](#)

Where is the one 'original' reading that 'fits' the text without tampering?

Then we come to the cases like **Q2:247** (Hafs)/**245** (Warsh), where the Hafs

(Kufan) text has a *shadda* doubling the  but the Warsh (Medinan)



text has retained the single *ya*

The *shadda* is obviously used for the purpose of 'extending' the 'original' consonantal symbol texts to allow the 'new readings' to be used.

We also note that the numbers of *shadda* are in no way 'uniform' between the Hafs texts, let alone between the Hafs and Warsh texts, so they can not be 'counted' in the manner that Allamah Rizvi has tried to portray:

"Letters and Vowels (sic) counted: How much care has been devoted by Muslims to safeguard the Qur'an from any possible alteration may be seen from the fact that they counted not only the Ayats and Ruku, but every single letter of the alphabet; and every single sign of vowel (sic) has been meticulously

counted and recorded. For example, we know that there are 48872 الف [i.e. 'alif'] and 11428 ب [i.e. 'ba'] and so on. Also we know that the Qur'an has 53243 Fatha (َ) [i.e. short 'a'] and 1258 Tashdid (ّ) [i.e. 'shadda']." (*Qur'an and Hadith*, Rizvi, p. 37f; emphasis and [] added).

We must assume that the Allamah, who inserts the term 'Seyyid' in his name thus declaring his descent from Muhammad, feels he is free to use the freedom the Shi'ah attribute to him, namely 'Kithman/Taqiyya/Tauriya'.

One must assume this for he lives in Dar es Salaam, Tanzania where one version of the Taj (Hafs) text from Karachi is used in the Swahili/Arabic Qur'an, and in that 'version' one finds some 1660 *shaddas* (*tashdid*) more than is in the 1975 Islamic Foundation (83 Amana) text²⁶, being for the most part the Egyptian (Hafs) text, also freely available in East Africa. Perhaps he should try counting the shaddas (and everything else) in his Qur'an again?

But, with regard to the reasons the Egyptians rejected the Turkish text, the 1924 'pure' Hafs Egyptian Edition contains some 3380+ more shaddas than the Turkish text! 1370+ in Q1-12 alone despite Allamah Rizvi's total.

And, since those in the Turkish text do not always match those in the Taj text, no wonder the Egyptians felt it necessary to publish a new text and reject ALL printed ones.

Since Allamah Rizvi, being Shi'a, obviously follows the reading attributed to Ali, the son-in law of Muhammad, and the isnad in the 1924 Royal Cairo text has explicitly mentioned Ali in the chain of transmitters, perhaps Allamah Rizvi will let us examine the 'version' of the Arabic Qur'an that he uses. Its content is quite different from the Sunni version.

What we have seen is no small matter, since, as already noted, every one

[Back To Top](#)

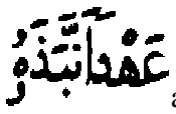


Part 2: The True State Of The Qur'an

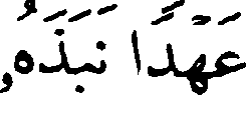
[Back To Part 2 Index](#)

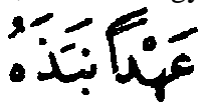
FOOTNOTES


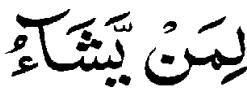

of these *shaddas* means that another consonant has been added to the 'original' number of Caliph `Uthman. **3380+ extra consonants** added to the Turkish to make the Egyptian text, ...ETC..


And, also declared by the presence of all these *shaddas* is the evidence that Islam has been using 'hodge-podge' versions, a mixture of readings. A few out of the multitude of examples follow.

In Q2:100 a *shadda* doubles the nun in the Warsh text  as also found in the Taj  and Indian  texts.

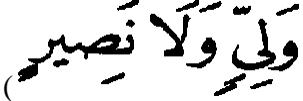
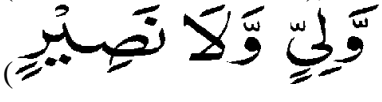
However, the 1924 Egyptian omits it  as does the

Turkish . This indicates a mixture of readings in certain texts purporting to be Hafs texts.

In Q2:261 we find a *shadda* doubles the ya in the Warsh text  as also in the Taj (as in the Swahili)  and the Indian .

However, the Turkish  and the 1924 Egyptian without it. Again, an indication that certain Hafs texts contain a mixture of readings.

Near the end of Q2:107 we find the 1924 Egyptian with 1 *shadda*

, the Pakistani Taj (as in the Swahili) with 3 *shaddas* , and the Warsh with

2 shaddas (وَلِيٍّ وَلَا تَنْصِرُ)!

In fact the 1924 Egyptian Edition contains some **1670+ shaddas** in **Q2** alone. The Turkish having **258** in **Q2** thus has **1667-258= 1419 shaddas** less in **Q2** alone!! The 1924 Edition has some **4660+** in **Q1-5** only. **Since this is close to 20% of the Qur'an's text, there may be some 23,000 shaddas in the 1924 Edition, but only 23,000-3380 = 19,620 in the Turkish text.**

Yet every shadda represents an additional consonant, an instance where the 'new readings' have denied the 'canon' of the consonantal text of `Uthman. Where is the reading which agrees with `Uthman's '1 Form'? **WHY did Allamah Rizvi proclaim "1258 Tashdid (و)"?**

(2) To Alter The Meaning

Perhaps the example which will illustrate just how much the meaning can be altered by the addition of a shadda is that which we just noted from **Von Denffer's** orientalist source, John Burton, the case of *yathurna* or *yattahirna*. Here the reading *yattahirna* has been obtained simply through the use of a i. The result is a completely opposite meaning to the reading *yathurna* which was obtained by using the 'Uthmanic text 'as it is' (the word structure occurs twice in **Q2:222**). Of this difference it was stated:

"Two opposing doctrines: ...the permissibility of sexual intercourse with the menstruating woman at the expiry of her period but before she has cleansed herself, and the contrary doctrine, according as they

[Back To Top](#)

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)
[FOOTNOTES](#)

read either *yathurna* or *yattahirna*." (*Collection...*, p. 36; emphasis added)

Another example of altered meaning what is the consequence of such 'additions' through the use of *shaddas* is the case of **Q3:37** where the only difference is

that the Hafs reading employs a *shadda* on the 'f' in **وَكَفَّلَهَا** and the

Warsh does not وَكَفَّلَهَا

"Finally, the difference wakaffalahA / wakafalahA (Q. 3/37) is a matter of the stem and subject. The second stem reading signifies that God appointed Zakariya to look after the wife of `Imran, whereas the first stem reading signifies simply that Zakariya looked after her." (*Value...*, Brockett, p. 38)

A considerable difference in any theology! The present English translations, all being of the Hafs text, thus denote, "that God appointed Zakariya to look after the wife of `Imran".

But we need to recognise that this Hafs reading represented a new meaning, something which was derived from a reading which was not in total agreement with the `Uthmanic texts like an 'original reading' would have been. How many others throughout the Qur'an have been new meanings also obtained in such a fashion by the acceptance of 'new readings' for `Uthman's '1 Form'?

While Islamic accusations that the Bible is being altered are made simply because the English translations have slightly different wording, we find here masses of actual new meanings. These resulted because no 'original' ARABIC reading that fit the text existed [or was accepted] and so 'new readings' requiring tampering of the `Uthmanic content through the use of shaddas were used.

We note that the Warsh reading didn't 'tamper' with the text, and so perhaps it might be considered 'original'. But, if that is the case, then in terms of Islamic understanding Islam has strayed far by 'attributing to Allah' the appointing of Zakariya, something the 'untampered' text does not attribute. Most use the 'tampered' text.

Although these meaning differences became incorporated into Islamic theology as 'legitimate', they cannot be proven to be 'original'.

(3) For Correcting 'THE Name Of God'

With regard to the name 'Allah', we remember that Bilal Philips admitted:

"Thus in the opening statement of the

Qur'an,  Bismillaahir-Rahmaanir-Raheem (In the name of Allah, The Beneficent, The Merciful), there are 3



deleted Alifs, one of which is unpronounced () and the other two

pronounced, () and (), which make the total number of letters 22 and not 19." ('19', Bilal Philips, p. 10f)

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

FOOTNOTES

And while we also remember that **Hamidullah** was bold enough to also admit that this meant it should have been written  we note that this name has yet another 'addition' to it, namely a *shadda* over the *lam* . This tells us that in fact there are two spelling mistakes in the word Allah, and that three *lams*²⁷ are desired which requires a spelling of 'Alllaah', not 'Allaah' [or Alllah for those who don't want to admit the missing *alif*].

Yet, we search the translations of the Qur'an in vain for even one instance where it is spelled this way. And, even the 'transliterations' fail to reproduce it. How, then, can we assess **Maududi's** claim that:

"In Arabic the word *ilah* means 'one who is worshipped', that is, a being which on account of its greatness and power is considered worthy to be worshipped: to be bowed to in humility and submission. ...The word *Khuda* in Persian, *Deva* in Hindi and *God* in English have similar connotations. Other languages also contain words with similar meaning. The word *Allah*, on the other hand, is the essential personal name of God." (*Towards...*, p. 63; emphasis added)

The truth is that Islam's only 'Proof' is the hypothesis of some that if the Qur'an uses an Arabic name this must reflect 'eternal truth'. Not so.

d/ Silencing The Surplus Waw - And More

Hamza [glottal stop] is a legitimate consonant although if unseated it is said to be 'vocal'. However, there are places where the claimed `Uthmanic graphic forms differ concerning which consonant is in the graphic form:

"...the Warsh transmission in general has far fewer glottal stops [hamzas] than the Hafs transmission. There are nevertheless cases of the Warsh copy having a glottal stop where the Hafs copy has waw or ya." (*Value...*, Brockett, p.33).

But we also find that certain of the original scribal errors are also 'eliminated' by the use of a hamza. The case which **ibn Khaldun** mentioned of an extra 'waw' in **Q5:29** fits into this category:

"There is, for instance, ...the addition of the w in *jaẓā'urw-ẓ-ẓālimîna* 'the sinners' reward'..." (*Muqaddimah*, p. 442)

What happened to this waw? It occurs at the end of **Q5:29** and has been 'silenced'/eliminated by the seating of a *hamza* on it. This occurs in all our texts - the

Warsh جَزَّوْا الظَّالِمِينَ ﴿٢٩﴾ as well as the Hafs texts like the
 Egyptian جَزَّوْا الظَّالِمِينَ ﴿٢٩﴾ the
 Turkish جَزَّوْا الظَّالِمِينَ ﴿٢٩﴾ the Iranian جَزَّوْا الظَّالِمِينَ ﴿٢٩﴾ the
 Taj (as in the Swahili) جَزَّوْا الظَّالِمِينَ ﴿٢٩﴾ the
 Indian جَزَّوْا الظَّالِمِينَ ﴿٢٩﴾ and the Mushaf al-
 Madinahs جَزَّوْا الظَّالِمِينَ

[Back To Part 2 Index](#)

[FOOTNOTES](#)

[Back To Top](#)

CHAPTER 13 (CONT'D)

Part 2: The True State Of The Qur'an

CHAPTER XIII (Cont'd.)

[Back To Main Index](#)

[Back To Part 2 Index](#)

[FOOTNOTES](#)

e/ More 'Silencing'

Hamidullah also notes many other cases where 'unwarranted' consonantal symbols have been 'silenced'. These are quite noticeable in the Egyptian text.

In the case of the *alif* **Hamidullah** notes two reasons for 'silencing' the Qur'an's text, the first of which we cited earlier:

"In pre-Islamic days there was no uniformity in applying this superfluous letter at the end of certain plural forms, and its traces are found in the Qur'an where it is sometimes added to the singular also where it is not necessary according to the rule in vogue. But, as said, a "sign of silence" is marked wherever it occurs in the Qur'an and the absence in case of necessity has no bearing on the subject which we are treating, viz., how to read correctly." (*Orthographical...*, p.77; emphasis added)

Thus **Hamidullah** provides more 'Proof' for the assertion of ibn Khaldun that Muhammad's scribes didn't actually know how to write well. This is also another clear "Proof" against the declaration that the Arabic is of such high quality that it indicates a

Divine origin.

Hamidullah's examples include:

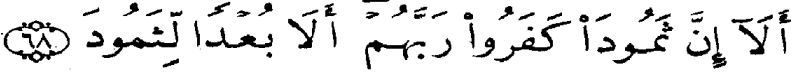
اولوا ، لا تفعلوا ، افعلوا ، لتفعلوا ،
ليفعلوا ، فعلوا ، سلا سلا ، قواريرا ، الشفعوا ، ثودا ، اللوا ، بلوا ،


ثودا

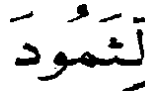
The 7th of these namely ثودا , is given 4 times in Hamidullah's List B where he has

written ثودا (thamooda, *alif* being superfluous.) after
each of Q11:68, 25:38, 29:38 & 53:51.


In the 1924 Egyptian Edition we find the last part


of Q11:68 is  where the word thamUda appears twice. In the first instance, it has an excess *alif* as Hamidullah relates, and the "sign of silence" is plainly present thus


"deleting" the excess *alif* on this singular noun . However, in the second


instance we find the word is spelled correctly as  without the *alif*. In both instances the translation is "the Thamud".

Flugel lists the occurrences of thamUda, as can be seen at the right, on p.40. [again, his


Gen. 7, 71. 11, 64 27,
46. 40, 32. 51, 43.

 11, 71.


9, 71. 14, 9. 41, 12.
85, 18. 89, 8.


Acc. 11, 71. 17, 61.



numbering system is different in some cases]. 23, 40. 29, 37. 53, 52.

However, all are spelled without the *alif* indicating the correct spelling.

Another case for silencing given by Hamidullah is:

"Finally the same letter *alif* is written, I do not know why, in certain words of the Qur'an, and is absolutely unnecessary, and is completely silent in pronunciation. I refer

ماتين، لَشَايْ، ملائهم، مائنة، جَايْ، ملائند،
to

[Back To Top](#)

146

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)
[FOOTNOTES](#)

which ought to have been

ملائهم، مائنة، جَايْ، ملائند، متين، لَشَايْ
written (p. 78, emphasis added).²⁸

No declaration of defense for these either. All are easily visible in the 1924 Royal Cairo as having been 'otiosed' (silenced) by a tiny 'o' above the offending letters, and, although noticeable in other texts, are most clearly seen in those which have followed the Egyptian text displaying their version of `Uthman's graphic form.

As in keeping with his admission that these are excess *alifs*, when we examine 2

of Hamidullah's examples in his 'uncorrected' list, namely ملائهم and ملائند,

and their 'corrected' forms in his 2nd list namely ملائهم and ملائند, we find that an *alif* has been removed by him. This is confirmed also when we examine them in his

'List B', as ملائهم (mala'ihim; *alif* being superfluous), which is listed as being present in Q7:103; Q10:75; Q11:97; Q23:46; Q28:32; Q43:46, and

as ملائهم (mala'ihim, *alif* being superfluous) in Q10:83.

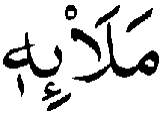
Flugel lists them all only in the corrected form, the *alif* being removed, as can be seen from



وَمَلَّئِهِ
7, 101. 10, 76. 11, 99.

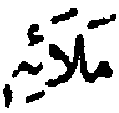
his text [p. 183 which can be seen at the right]. 23, 48. 28, 32. 43, 45.

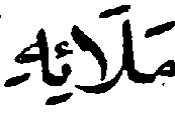
However, when we examine our printed Arabic texts we find no uniformity in the method of 'correcting' these texts, not all admit that the excess *alif* is the problem, some indicate it is the *ya*. Take, for example, Q43:46, for which we list the various printed forms:

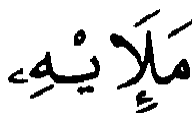
-1924 Egyptian وَمَلَّئِهِ -silencing' the *ya* stem and 'ignoring' the *alif*.

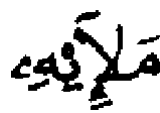
- Taj (as in the Swahili)  -'silencing' the *alif* and 'ignoring' the *ya* stem.

- Indian  - another smaller Indian text (#147) is clearly .

- Turkish  -'ignoring' the *alif* and 'silencing' (with hamza) the *ya* stem.

- Iranian  -as Turkish, 'ignoring' the *alif* and 'silencing' (with *hamza*) the *ya* stem.

- Mushaf al-Madinah  -as the 1924, 'silencing' the *ya* stem and 'ignoring' the *alif*.

- Warsh (Medinan)  -as the 1924, 'silencing' the *ya* stem and 'ignoring' the *alif*.

Thus while some are 'silencing' the *ya* stem and 'ignoring' the "superfluous alif", others are doing the opposite. There seems to be a great deal of guesswork going on behind the scenes.

However, when we consider that it is the Egyptians who are claiming

[Back To Top](#)

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

FOOTNOTES

to resuscitate the Qur'an from the record of the 'Oral Tradition', we wonder why they didn't "silence" the 'superfluous alif'?

Perhaps it is because some **2,200** 'oitted' *alifs* are already present in, for example, the 1990 Mushaf al-Madinah, which is also the number in the 1924 Egyptian text, and the Egyptians were unwilling to admit to many more and thus make it 2,200 +_ +_ ... ?

What more can we add, except that one is again dismayed at Allamah Rizvi and his plea that:

"every single letter has been meticulously recorded. For example we know there

are 48872 الف [alifs]"!

But, does this take into account the approximately **10,000 alifs** which have been 'added' using 'dagger alifs' to 'correct' errors, or those included in the **2,200 alifs** which have been 'silenced' (effectively 'removed'), or the **2700** which everyone is uncertain about in "the essential personal name of God" - Allah / Allah / Allaah / Alllaah?

It must be a 'Heavenly' arithmetic that causes this to add up to 0 (zero), i.e. a perfect text.

Even those who wrote the Samarqand 'original' were busy trying to make it all 'add up' to '0' [zero] since they too omitted certain alifs which the Egyptians 'silenced'. [See **Q2:94** on Page #30, line #5 seen at right].

لَا إِلَهَ إِلَّا اللَّهُ حَلَكَةً مَرْكُورًا
لَا سِرَ صَمُورًا لَمُورًا أَرْكَكُم
لَا فَرْوَلَرُ صَمُورًا أَرْكَكُم

إِيْمَنُكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩٤﴾ قُلْ إِنْ كَانَتْ لَكُمْ أَلْدَارُ
الْآخِرَةِ عِنْدَ اللَّهِ خَالِصَةً مِّنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ

f/ More Symbols Ignored

Yet, we need also to 'subtract' some other letters for while **Hamidullah** writes of bi-aydin (**Q51:47**) in his **List B**

(bi-aydin; rare case, one letter ya is superfluous), not only have we seen many other 'rare cases' where *alifs*, etc, have been "superfluous", but **Hamidullah** also gives an example where an extra graphic consonant *s* is not 'silenced' (otiosed), but is simply ignored.

In his **List B** we find he has listed **Q5:89** and

noted عَقْدْتُمْ ('**aqqattum**: note double -**qq**-). True to his purpose, in fact it is not the 'qq' that he is wanting the people of Islam to notice, for in his transliteration he has omitted the graphic letter *dal*, as also does the Indian transliteration with '**aqqattu-m**! Even the 1924 Egyptian

Edition with every sort of technique in full application has no 'sign of

[Back To Top](#)

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)
[FOOTNOTES](#)

silence' on this *dal* عَقَدْتُمْ .

Ad-Dani also points us to a similar case where the text has an excess letter *lam* in Q6:32.²⁹ He

notes it should be وفي الانعام (س ٣٢ آ ٦) « ولدار الآخرة ، بلام واحدة

indicating a single *lam*. However, the printed texts, including the 1924 Egyptian Edition (which

claims to be founded upon ad-Dani's records), have وَلَلْدَارُ الْآخِرَةُ with 2 *lams*! This 'difficulty' has been overcome by simply ignoring this graphic letter, as we clearly find in the Indian transliteration which has **Walad - Daarul-'Aakhiratu**, only one *lam* is transliterated into **lad**.

Again we see the consequences for Islam of not only having had to accept the corrupt `Uthmanic texts, but also the '7 new Readings' which it admits are only "close to" the corrupt `Uthmanic texts. It has cost the Qur'an's 'perfection' dearly.

g/ A 'Strange Pronunciation'?

Yet another case exists in which a strange pronunciation is not from the graphic form. The Note X to the 1938 Hyderabad text reads:


X. The sign (♦) indicates that there is inclination in pronunciation, viz.

بِسْمِ اللَّهِ مَجْرَاهَا .

This particular example is Q11:41 which happens also to be one example in **Hamidullah's** long 'List B'. There we find **Hamidullah's** transliteration and 'caution':

(majraihaa wa mursaahaa; note the peculiar pronunciation of the first word).

When introducing this "peculiar pronunciation" in his main text **Hamidullah** stated:

Further, there is one case in which one writes , but one pronounces *majraihaa* — *ai* as in English *fair* — and not *majraahaa*. This is also marked with a particular sign in copies of the Qur'an to invite attention.

Indeed a "particular sign" is needed when 'ai' is easily obtainable through the use of the correct letters, that is if the scribes had known how to write properly. As seen in Note X above the sign

is .³⁰

But, is it after all a case of 'a peculiar pronunciation' or a case of a 'new reading' not matching the graphic form?

NOTE: It is also important to understand, in this regard, that the usual Qur'anic texts do not have the 2 dots under the graphic 'ya' which Hamidullah has placed there. What is in the graphic form is NOT identified as a 'ya'.

149

[Back To Part 2 Index](#)

[FOOTNOTES](#)

[Back To Top](#)

[CHAPTER 13 \(CONT'D\)](#)

Part 2: The True State Of The Qur'an

[Back To Main Index](#)

[Back To Part 2 Index](#)

[FOOTNOTES](#)

h/ Other Consonants Missing Or Added - Yas, Waws & Nuns

As we proceed with these topics we begin to see more clearly the purpose of the content of the Note IX of the 1938 Hyderabad text³¹ which we reproduce again here [see to right].

IX. The small letters indicate the fact that there ought to be big ones which are left out in the copies of the Qur'ân compiled and authorized by the Khalifa 'Uthmân and the pronunciation of which is obligatory, viz.

ذَٰلِكَ الْكِتَابُ - دَاوُدَ - يَلُودُنَ السَّنَتَهُم - يُحْيِي - وَيُمِيتُ -
أَنْتَ وَلِيٌّ فِي الدُّنْيَا - إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا - وَكَذَٰلِكَ نُنْجِي
الْمُؤْمِنِينَ -

We begin by noting what **Hamidullah** has written concerning Egypt's contribution to what he calls "the profuse markings of pronunciation (*i'rab*) in the usual copies of the Qur'an". Under the heading "Egypt's share in the development of Arabic script" he notes:

"In recent years, especially in Egypt, some new signs have been added to the list, in order to facilitate the marking of the assimilation of sounds and other subtleties of the Arabic phonetics." (*Orthographical...*, p. 76)

The Notes, then, were necessary since in 1938 Pickthall's text was printed alongside an Arabic text almost identical to³² the 1924 Royal Cairo Edition which contained Egypt's "new features".


The Notes were thus intended to orient people to certain new features, many of which had never been seen in a text in India before³³.

We have already noted the dagger alif which **Hamidullah** listed and which is also included in this Note. It should not surprise us, then, to find that the other examples in this Note are also admitted by M. **Hamidullah** and included in his list of yas, waws and nuns omitted from the 'Uthmanic texts.

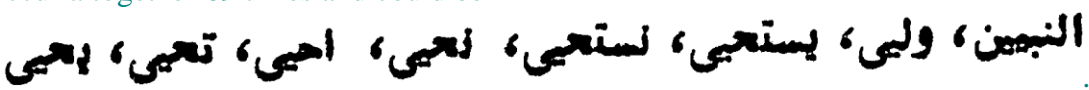
1/ yas omitted

Yet there are also words without yas of which **Hamidullah** says:

"It is not written in the [case

of] 


which occur altogether 69 times and could be

written 

The case of the word () is curious: in the Qur'an it is written

sometimes  and other times even  . In these cases a small ee is supplied as a sign of vocalisation for the help of the reader." (*Orthographical...*, p.78f, emphasis added)³⁴.

Again, it should not be called 'curious' that any word, let alone the name Ibrahim (Abraham), is spelled in two different ways, but NOT EVER in the right way which requires another alif

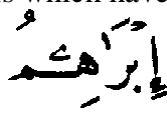
(). And again we can

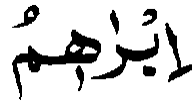
[Back To Top](#)

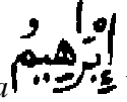
Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)
[FOOTNOTES](#)



recognise these 'corrections' by both the small yas and small alifs which have been

written above the text in, say Q2:126, in the 1924 Egyptian text  whereas

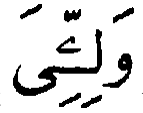
the Pakistani Taj uses the short vertical stroke underneath  to indicate "something is missing here!". The Warsh (Medinan) text was written correctly,

with  but is also without the *alif*.

One other example of a missing *ya* as given by **Hamidullah** is **Q7:196**. In his **List B** he indicates that a 'corrected' version would have an


extra *ya*,  (waleeyiya; ordinary spelling being )


. This is what the Turkish  (and Iranian ) graphic form is like. Yet,


when we look at the Egyptian text it has a small 'ya' above the text  thus indicating another reason why the Egyptians had to reject the Turkish text - to re-instate the errors.

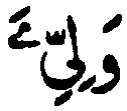
But, we note the 1924 Egyptian has placed the 'shadda' above the small *ya* to indicate that in fact **2 yas were missing** from 'Uthman's graphic form - or is it that 2 yas were added by the 'new reading', or...?

On the other hand, the fact that the Warsh text contains a second *ya* in the graphic

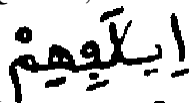
form just after the first () , actually raises our suspicions, for it doesn't match the 'corrected' graphic form of, for example, the Iranian text which joined everything

together  . Perhaps, then, the content of the Warsh graphic form is just another mistake which has been accepted as 'Divine', or is it that the other one is the mistake?

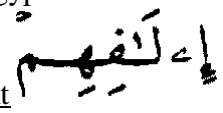
The Pakistani Taj (as in the Swahili) has  as also the

Indian  both showing signs of the Warsh graphic form³⁵, indicating once again that they are a mixture of the Warsh (Medinan) and Hafs (Kufan) graphic forms.

But perhaps the Warsh's *ya* in **Q7:196** is indicative that it has been 'corrected'. We say this because in **Q106:1, 2** noted earlier, one finds the Warsh text with this very *ya* in

the graphic form  despite ad-Dani's declaration that the *ya* in **Q106:2** was missing from all the 'Uthmanic manuscripts'!

However, we noted the 1924 Egyptian Hafs text has 'added' a small *ya* in the same line

as the graphic form, not above it  but which is obviously meant to 'replace' the missing *ya*. However, all the texts have the same word spelled correctly

لا يَلْفِ
in Q106:1

In terms of the 'original' texts, according to the 1924 Egyptian Edition this word was spelled correctly in one *aya* (Q106:1), and incorrectly in the

next لا يَلْفِ قُرَيْشٍ اءَلْفِهِمْ

Yet again, we are confronted with the 'Oral Tradition' declaring that

[Back To Top](#)

152

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)
[FOOTNOTES](#)

only 6 of the '7 Readers' read this with ya:

"According to ibn Mujahid, this reading was read by six out of "the seven" - ibn Katir, Nafi, abu Amr, Hamza, al-Kisai, and Hafs an Asim. (Dayf, p. 698.9)." (*Studies...*, Ph.D., Brockett, p.234)

In other words, this ya is part of the 'vocal form', not because it was a scribal error which was being 'replaced', but because 6 of the '7 Readers' had added it in their 'reading' of the text! Where it is in the graphic form, it is a case of someone "adding to" the 'Uthmanic text. Since many more such small yas exist among the graphic forms of both texts, we must ask how many of them have originated in just such a fashion?!

2/ Waws Missing

But there are also words with waws missing, for **Hamidullah** admits:

"Again, in certain cases the letter is lacking, although in logic it ought to have been

written. For instance the words **لَتَسْتَوُوا** and **يَسْتَوُونَ** require to be

written **لَتَسْتَوُوا** and **يَسْتَوُونَ**³⁶. In modern Qur'ans a very small (و) is added just after the first one in order to distinguish it from the text, as if the second were a sign of vocalization and not a letter of the alphabet." (*Orthographical...*, p.78; emphasis added).

Hamidullah's assertion that the spelling is 'illogical' is an upholding of **ibn Khaldun's** conclusion. As to the 'corrections', the texts differ.

The second example **Hamidullah** records in his **List B** under **Q43:13** where we

find **تَسْتَوُوا** (li-tastawoo; ordinary spelling is **تَسَوُوا**)

The 1924 Egyptian Edition has this small *waw* to replace the missing

consonant **لِتَسْتَوُوا**; as does the Turkish (in red ink) **لِتَسَوُوا**; and the

Warsh **لِتَسَوُوا**. The Taj, however, has its own form of correction **لِتَسْتَوُوا**.

Concerning **Hamidullah's** other example, we find it in his **List B** under **Q17:7**, where he gives a spelling in which the small *waw* is after the other

one **لِيَسُوُوا** (liyasoo'oo, ordinary spelling being **لِيَسُوا**)

Contrary to this, in the 1924 Egyptian Edition we find a small *waw* above the word

in **لِيُسَوُوا** but under the word in the Warsh **لِيُسَوُوا** although also issued by al-

Azhar. The Taj (and Indian) text has **لِيُسَوُوا**.

It would appear that all these recognise that had they followed **Hamidullah's** 'corrected' graphic form they would have to manipulate it to 'give the right sound'.

For some reason, **Hamidullah** has chosen to agree with the graphic form of the

Turkish **لِيَسَوُوا** and Iranian **لِيَسَوُوا** texts.

In **Q70:10** (vs. 13 in the Egyptian) the Turks have a red *waw* **تَعْوِيَهُ** which the

Egyptians have omitted from their Edition **تَعْوِيَهُ**

These are the same type of 'replacement' as the *ya* just mentioned in

[Back To Top](#)

FOOTNOTES

Q106:2. We note that **Hamidullah** emphasises that these are only 'made to appear to be vocal' when he says "as if the second were a sign of vocalisation and not a letter of the alphabet."

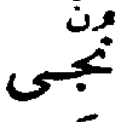
Indeed, as with many other 'signs' in the Qur'an, they are false 'vocalisations', things that are "made to appear" to be vocalisations when they are in fact 'replacement' letters of the alphabet. **Hamidullah** makes an extremely important point here.

But, not all these added 'letters of the alphabet' can be found in both the Medinan (Warsh) and Kufan (Hafs) texts. This again shows that the text 'AS IT IS' was quite acceptable to some who used it in their 'new reading'. Others chose to go beyond the 'Uthmanic text in their 'new readings'.

Since it is the 'Islamic school of thought' concerning the Arabic of the text of the Qur'an which we are examining, and not some other, every such addition indicates the need to do something to make the 'original' text 'perfect'. The theology, on the other hand, teaches that it was already perfect because it had a Divine origin and was 'perfectly' transmitted from Allah to Jibreel to Muhammad - and from Muhammad to others, etc..



3/ Nuns Missing/ 'Added'

(a) Another feature mentioned in the 1938's **Note IX** and also raised by **Hamidullah** is that of a consonant *nun* missing' in **Q21:88**. It is depicted in

the **Note IX** just cited, at the left end of the bottom line, namely  (the word nUnji is formed by 'correcting' through 'false vocalisation').


Hamidullah too writes of this. After writing about the extra consonant ya in biyyadin, he writes of what he terms this "one case" of **a consonant missing in the Qur'an (!)**:

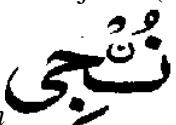
"In consonants also there is a case, but just the contrary one; the Qur'anic




orthography  is for what one would expect ; and the want


is supplied by an additional but small (ن) as a vocalisation sign."
(*Orthographical...*, p. 79; emphasis added)

In the 1924 Egyptian text one finds only a small 'nun' above the graphic

form , while the Taj text (as in the Swahili) from Karachi includes

a *sukun* above the *nun* .³⁷ However, as the following indicate, the

Turkish , Iranian  and Indian  texts ALL correct the error by inserting this *nun* into the graphic form. Here is yet another reason the Egyptians had to reject the Turkish text. We note that the Warsh also

has  indicating that this *nun* was included in the Medinan manuscript.

[Back To Top](#)

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)
[FOOTNOTES](#)



(b) Yet there seem also to be more methods of 'expanding' the text to create another nun, for, concerning **Q12:11** we find that Note XI in the 1938 Hyderabad text reads:

XI. The sign (♦) on the last portion of *ر* and before the hardened *ن* indicates deviation, viz.

مَالِكَ لَا تَأْمَنَّا عَلَى يُوسُفَ -


However, whereas this **Note XI** shows , the actual printing of **Q12:11** in the

main Arabic text agrees with the 1924 Egyptian Edition and is . In







both  and , only one stem is present. However, as we just saw, in the 1924 Egyptian text a strange thing has happened.

The 'dot' for identifying the *nun* and the *shadda* above it have been 'shifted' off the existing stem, into the empty space beside it, and a ♦ [diamond] has been added just after the now vacant stem! Its purpose is perhaps to subtly draw attention away from the intrusion of the 'diamond' which indicates that a 3rd *nun* is being introduced to a text that has only one! The diamond is thus "made to appear" to be seated on the stem!

At first glance one is unable to understand why the scholars of Islam didn't simply add another consonant *nun* in the same way as it has in **Q21:88**. However, when one

examines the Warsh text and finds  indicating that the 'Uthmanic text has been used 'as is'³⁸, one realises that it is the reading of Hafs which has demanded that

Islam 'stretches' the single *nun* to 3 *nuns*! It can't do this with only one *shadda* and to add a non-existing 'original' would, as we have seen, bring a conflict between the vocal form and the text (!), so Islam had to devise a method whereby it could accept this 'new reading' - which it assures us is among its "best transmitted and most reliable" and is 'almost close to the 'Uthmanic text'!! This is the Hafs reading, the most widely used reading in Islam! Brockett notes the reading with 3 *nuns* as *tamannna*³⁹.

The Warsh reading of  is to be found also in the Turkish  Iranian  Indian  and Pakistani Taj (as in the Swahili)  texts, even the 1975 Islamic Foundation (83 Amana) text omits the little diamond sign ⁴⁰, thus agreeing with the Warsh reading (2 *nuns*) instead of the Hafs reading (3 *nuns*). In agreement with this, our Indian transliteration reads **ta'-mannaa**, showing the 2 *nuns* of that text.

So, as with the dagger *alifs*, *yas*, and *waws*, again we find Islam adding *nuns*, not as 'corrections' because of scribal errors, but because the reading went beyond the 'Uthmanic graphic forms.

All this is clear 'Proof' that the existing texts are a mixture of various

[Back To Top](#)

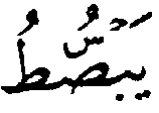
Part 2: The True State Of The Qur'an

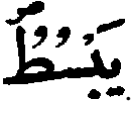
[Back To Part 2 Index](#)
[FOOTNOTES](#)

of readings and many tamperings. And, so we find another reason for the Egyptians to issue a new EDITION of the Arabic text!

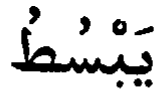
i/ Sins Missing - "Allah's Wisdom"

In each of Q2:245 and Q7:69 there is a small sin present above most texts, again as a 'vocal sign', meant to 'guide' the reader to pronounce the *sad* which is in the graphic form as if it had been written correctly, as a *sin*⁴¹!! **Hamidullah** does not mention these, for obvious reasons.

In Q2:245⁴² the Egyptian text has the word *yabsutu* spelled with *sad*  indicating that the original graphic form of Kufah had a *sad* in the text. However,

the Iranian text has replaced the graphic *sad* in Q2:245 with the sin .

The Flugel concordance [p. 29. seen at right - his numbering is from a different system and often the exact verse numbering is off by one or two]

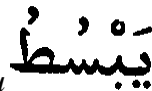


13, 26. 17, 32. 28, 82.

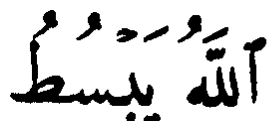
29, 62. 30, 36. 34, 35.

38. 39, 53. 42, 10.

2, 246. وَيَبْسُطُ

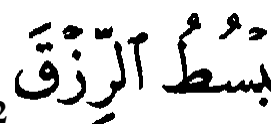


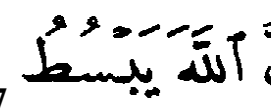
lists only the corrected spelling of *yabsutu* in Q2:245. His documentation reflects the fact that the same word is spelled correctly in

Q13:26  (٢٥);

17:30  (٢٩);

28:82 وَيَكُنَّ اللَّهُ يَبْسُطُ الرِّزْقَ

29:62  (٦١);

30:37  (٣٦);

34:36 قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ

34:39 رَبِّي يَبْسُطُ الرِّزْقَ

39:52 اللَّهُ يَبْسُطُ الرِّزْقَ

42:12 ﴿لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ يَبْسُطُ

to say nothing of the many other times that variations of the same word occur. A 'letter for letter' (complete) examination of several Arabic texts also indicates this.

Flugel also lists only 2 occurrences of the word *bastatan*,

بَسْطَةً
2, 248. ٦, 67. in Q2:247⁴³ and in Q7:69. He spells both with *sin*. In the

1924 Egyptian we find بَسْطَةً in Q2:247, but in Q7:69 as mentioned, we

find the small 'vocal' *sin* above the *sad* بَصْطَةً.

A 1797 text from Istanbul has corrected both Q2:245

يَقْضُو وَيَبْسُطُ and Q7:69 تَخْلُقُ بَسْطَةً, thus concurring that these are spelling mistakes.

The Samarqand 'original' [Page #367, line #7 which can be seen at right]

مَا كُنْتُمْ فِي الْخَلْقِ بَصْطَةً فَادْكُرُوا آيَةَ اللَّهِ

قَوْمِ نُوْحٍ وَزَادَكُمْ فِي الْخَلْقِ بَصْطَةً فَادْكُرُوا آيَةَ اللَّهِ
اللَّهُ لَعَلَّكُمْ تَفْلِحُونَ ﴿٦٩﴾ قَالُوا أَجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ

also contains the correct spelling in Q7:69 as we saw earlier in our comparison

with the 1924 Egyptian Edition.

[Back To Top](#)

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

[FOOTNOTES](#)

[The page of the Samarqand MSS with the text of **Q2:245** is one of those missing.]

Finally, the Warsh text has no small *sin* above the *sad* in either **Q2:245** or **Q7:69**.

Strangely the Islamic mind can attribute the mistakes in the graphic form to 'Divine Wisdom'. As Bilal Philips (#19, p. 23) recounts when noting this very same text from Dr. Khalifah's writings (circles are added):

He then proceeded to point out that the divine wisdom behind writing the word "*Bastatan*" **بسطه** as **بصطة**, with a *Sad* instead of a *Sin* (**س**), in verse 69 of Surah *al-A'raf* was to maintain the intricate mathematical relationship necessary to produce a multiple of 19 in the total number of *Sads* in the three Surahs. This line of argument was also recorded by Mr. Ahmed Deedat in his summary of Dr. Khalifa's early presentation of the theory and its supportive data.⁶¹

Here we find that Mr. Deedat has been admitting the 'Divine Wisdom' behind the textual faults of the Qur'an! All this he recorded in, of all things, his booklet entitled "Al-Qur'an: The Ultimate Miracle"!!⁴⁴ And, even more amazing, is that the Saudis gave him the "King Faisal Award" for his "outstanding services" to Islam for all this!! AMAZING!! Bravo, Mr. Deedat!

Yet many still continue in this line of thought today (1999). For example, examine the following from the Internet:

"Mr. Lomax of course would not understand the truth about the spelling of the word "BESM" that is written in three letters in verse 1 of Sura 1 (Basmallah) which makes the number of the letters in Basmallah 19 while it is written in 4 letters in other parts of the Quran e.g. 96:1 and 56:74

There cannot be 114 (19X6) misspelled (Besm) in the Quran. (this is how many Basmalah (sic) are in the Quran despite the absence of Basmallah from Sura 9). God does not misspell words. He created them.

Mr Lomax cannot and will not appreciate (sic) God's miracle or get close to it until he believes God when He said repeatedly, that the Quran is complete and all that we need for our salvation (sic). God will not change people until they change what is in their heart.

These words are not incidentally misspelled, but deliberately written by the direction of God who told us that He is in charge of writing the Quran, see 75:17.

Do not just sit there and listen to the misguided views of other people (sic), you still have to do your part and study it for yourself. 17:36

<http://www.submission.org/miracle/> (Re :The 19

phenomenon: <http://x21.deja.com/getdoc.xp?AN=528591262&CONTEXT=938986439.927334445&hitnum=0>)

To a people who believe it is "Allah's Wisdom" and his prerogative to

[Back To Top](#)

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)
[FOOTNOTES](#)

make spelling mistakes in a "perfect" Qur'an⁴⁵, it is no wonder they can also accept and print the corrupted 'Uthmanic texts and convince the people that the mistakes in them are also 'Divine'.

As for those who come to recognise that the '19' theory isn't workable, the following question and hesitant answer shows that some recognise the problem which ensues if 'Allah' didn't make deliberate spelling mistakes in the 'perfect' Qur'an [For those not familiar with Internet discussions groups, remember the sentence behind the " is a portion of someone else's message , and what follows is a response to it.]:

"If the 19 is now gone with the time, is there an understanding of words in Quran being deliberately misspelled?

Yes, as I have explained above. They deliberately follow the transmitted spelling, knowing that it is supposedly a misspelling (sic) and that it accords neither with its transmitted pronunciation nor with the grammatical derivation of the word from its root bsT." (Internet posting, soc.religion.islam; Re: On the 19 phenomenon, Sept 9, 1999; URL not available)

Indeed one can only describe them as "deliberately misspelled" IF one ignores the fact that Muhammad's scribes made the 'original' errors and concentrates on the 'deliberate' copying of these errors by others!

"50,000 Errors" In The Qur'an?

However, the conclusion a rational mind comes to is that it was not 'Divine Wisdom', but rather that indeed - aside from new readings not fitting - the scribes of Muhammad did not know how to write well, and many, many times not only made fatal errors, but throughout the entire text left 'Proof' of what **ibn Khaldun** concluded was their backwardness in the things such as writing.

We can take **ibn Khaldun** at his word that "Most of the letters were in contradiction to the orthography required by a person versed in the craft of writing". They didn't realise that a graphic consonant was required, and instead they thought it was something that was unwritten ('vocal'), and vice versa.

In all cases it has fallen upon the later followers of Islam to deal with such by 'inserting' *waws*, *yas*, *alifs*, *lams*, *nuns* and *sins*, etc. whether vocal or graphic - into the tens of thousands.

Perhaps 'originally' there were '50,000 errors in the Qur'an'?

[Back To Part 2 Index](#)

[FOOTNOTES](#)

[Back To Top](#)

158

CHAPTER 13 (CONT'D - FOOTNOTES)

Part 2: The True State Of The Qur'an

[Back To Main Index](#)

[Back To Part 2 Index](#)

Footnotes

1/ A glance at **Q1** will normally identify a text with the Egyptian graphic form from all others, except in the case of, say our Iranian text which has used the Egyptian version of **Q1** and the first 5 ayas of **Q2**, but from then on it is the normal Iranian text [Brockett pointed such out]. Again, since the false Mushaf al-Madinah follows the Egyptian version of 'Uthman's graphic form, the same applies.

2/ Since the 1975 is basically the Egyptian version of 'Uthman's graphic form, regarding the number of 'strokes', the number counted will be the same as one would find in a 1924 Egyptian vs Taj comparison.

3/ Two things should be mentioned here.

(a) First, and mentioned in footnote 35 (see below) - the 'short strokes' in the Indian, Pakistani, Turkish, etc., texts only indicate "there is problem here" but do not include the fatha on the preceding consonant. In the Egyptian text the presence of the *fatha* clearly indicates that the purpose is to add an *alif* which is to be used as a 'long a'.

(b) Secondly, we would comment on the inconsistency between the texts:

Sura 55 is the 'odd one out' as far as the graphic alif/'short stroke' comparison goes. While a comparison the graphic alif vs. 'short stroke' between the Egyptian and Taj texts shows 60 widely dispersed instances where the Egyptian text has graphic alif and the Taj contains 'short stroke', **Q55** contains 43 instances of graphic alif in the Egyptian text while there the Taj has only 12 instances of 'short stroke'. This Sura is short comprising only 4 1/2 pages in a 848 page Arabic-only Taj printing. The Sura with the next greatest number is **Q33** which contains only 6 graphic alifs, as against 37 'short strokes', and comprises 13 1/2 pages in the Taj Arabic text.

4/ In 1301 the Ottoman Turkish empire began, and remained until this century. Egypt became part of its domain. Yet, how can one account for there being a lesser number of graphic alifs in the Taj text, some **3700** less than the Turkish text?!

5/ Perhaps one would find on closer examination that this was Pakistan's way of keeping separate either all those which actually represent true spelling mistakes

or those which represent the number of 'over-ridings' and 'additions' made by the 'readings' which have departed from the text.

6/ There are besides the aforementioned **5300** 'dagger alifs', almost the same number which are in the same places in both the Turkish and 24 Egyptian texts, thus admitting that nearly **10,000** *alifs* were missing from `Uthman's text at Kufah!

7/ **BLOr 2165** refers to "British Library Oriental [manuscript number] 2165"

8/ Anyone will notice that **Hamidullah** has altered the order of his 'corrections' so that if the order of things in need of correction is 1, 2, 3, 4, 5, 6, 7 then the order in the list of the 'corrections' is 5, 6, 7, 1, 2, 3, 4!

9/ As we examine further evidence we will note that the term 'Qur'anic Script' is sometimes used interchangeably with the term 'Qur'anic Arabic' in what is obviously an attempt to cloud the difference between them.

10/ One wonders how the theology of 'the exact replica of the Tablet' is so easily side-stepped by Philips' assertion that the Qur'an is "essentially an oral revelation"!! Since when!?

11/ The word *bismi* where the *alif* is omitted can be seen to begin with an 'extended' or 'elongated' stem (see **Q11:41** and **Q27:30**) which is noted in grammar books to indicate that an *alif* is omitted.

One mustn't get confused by the fact that some words indeed have letters that are 'un

[Back To Top](#)

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

pronounced'. Such a letter is nevertheless part of the 'original' spelling of the word and its absence is a spelling mistake. This last word '*bismi*' is such a one as **Hamidullah** acknowledges - but strangely he lists it at the end of the next section on problems with *waws*!! Is he trying to hide it?

Some are avoiding blaming Allah and would like to argue that the different spellings are like the spellings of 'color' and 'colour'. Others would say these are dialectical differences. However, Islam has 'corrected' all of them! Are we to assume that now (1400 years A.H.) Islam is trying to 'unify' the text of the Quran to one spelling or one dialect? And how will this be accomplished since, as we noted earlier, **Suyuti states that there are 50 dialects in the Qur'an**?!

12/ Statistic of 2700 from; '19', Philips, p. 39ff.

13/ Are we to interpret the **1600** as representing *alifs* added because of the 'new

readings' differing from `Uthman's texts or do they coincide with Warsh alifs?

14/ It is here that the reader is referred by footnote #6 to the article Orthographical Peculiarities in the texts of the Qur'an, by M. **Hamidullah**.

15/ This footnote seems to have been maintained in all publications of Yusuf Ali's translation.

16/ If it is taken as a 'y' this may also become a 'long i' by placing a kasra beneath the preceding consonant. If it is used as an *alif*, then this may become a 'long a' by placing a *fatha* on the consonant preceding.

17/ The true name is *alif maksura*. (see *A Grammar of the Arabic Language*, Wright, Vol. 1, p. 11, footnote to A; published in Lebanon)

18/ We note that though the combination with the alif in the graphic form is possible, this is not 'equivalent' to having a graphic ya and trying to 'convert' it into an alif. It must be written in the text as an alif in order to be recognised from a ya alif, both of which give different meanings.

19/ Cited from *Studies...*, Ph.D., Brockett, p. 218, footnote 18. The ht indicates the t that is written in the Arabic as an "h with 2 dots over it" .

20/ The Warsh text retains the 2 dots beneath the ya thus indicating that it is replacing the ya with an *alif*.

21/ *Studies...*, Ph.D., Brockett, p. 47.

22/ The Indian, Taj, 1975 (83 Amana) and Mushaf al-Madinahs all are as the 1924 Egyptian text.

23/ The Egyptian text 'silences' (otioses) this 'ya', although it ensures we know it was 'originally' a 'ya' by placing the appropriate 2 dots under the 'stem'! The 'Taj' text (as in the Swahili/Arabic text) simply ignores the presence of what now is treated as an 'extra stem', and does not place 'ya dots' on it, nor **Hamidullah's** "sign of silence", that convenient sign of the great Qur'anic cover-up. But, many letters are simply ignored like this in the Arabic texts, for obvious reasons.

24/ Of course, no-one knows whether the texts would have had one or two dals if they had been 'unified' to give what Islam claims was the '1 Form' `Uthman was trying to pass along. Thus the text is further admitted to be corrupt.

25/ The Warsh, Taj and Indian texts are all as the 1924, so the Turkish (and Iranian) is an odd text.

26/ This number of *shaddas* will be the same as the difference with the 1924 Egyptian. Only in 11 instances were *shaddas* added to the Egyptian that were absent in the

Taj; **Q5:99; 6:38; 15:2; 17:25; 18:5; 27:60; 37:5; 42:49; 54:34; 61:4; 67:3.**

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

27/ As we find someone else also noted: "However, there is a little mark in Arabic grammar called a "shadda" which means that the letter underneath the mark is doubled. "ALLaH" or "ALLH" has a "shadda" on the second "L", and could (should?) be written "ALLLH"..." (*The Qur'an and the Bible...*, Campbell, p. 251)

28/ One might well ask why it is that the 'corrected' versions are not given in the same order (5, 6, 1, 2, 3, 4) as the 'erroneous' ones (1, 2, 3, 4, 5, 6). Is it so that the ignorant will not be able to comprehend the evidence?

29/ *Al-Muqni*, p. 118.

30/ This is another instance where the 'short stroke' is employed in the non-Egyptian texts. See footnote 35 below.

31/ This English/Arabic Pickthall was reproduced in the U.K. beginning in 1976, and the last texts were distributed by Ta Ha Publications (U.K.), some of which the present writer purchased in 1994/5 from I.P.C.I. Birmingham.

32/ Since it was printed in Hyderabad, Deccan, they chose to make slight alterations which they mentioned in their Notes. Among these was the spelling of the word Allah which they chose to spell with a 'dagger alif' instead of a *fatha* (short a) as mentioned earlier in Part 1.

33/ In the Indian and Pakistani Taj texts many of the are acknowledged by a simple 'short stroke' declaring "There is a problem here!". If it is below the text, it may signify either a missing *ya*, or *waw*. If above the text, then it may signify a missing *alif* (but no *fatha* will appear on the preceding consonant as in the Egyptian) or a *ya alif*.

34/ Again we find the 'corrected' versions are given in the order (3, 4, 5, 6, 7, 8, 1, 2) instead of (1, 2, 3, 4, 5, 6, 7, 8)! For what reason?

35/ In the case of the Warsh (Taj and Indian) text the shadda has been applied to the first *ya* to get the 3rd *ya*. Thus the Hafs problem which began as a spelling mistake has terminated in a corruption! Nobody seems to have accepted `Uthman's texts as 'Divine'!

36/ The letter 'lam' (l) is missing in the text of **Hamidullah's** article

37/ This is one feature said to identify the Pakistani Taj text from all others. (*Studies...*, Ph.D., Brockett, p. 26). [It also occurs in some texts - like the one M. Ali used - with the extra alif in **Q59:13** which Brockett states is a distinctive feature of the Indian text.] In the Swahili text it occurs on page 422. The 1975 Islamic Foundation (83 Amana) text has only the small nun as the 1924 Egyptian text.

38/ Aside of course from the *shadda* which 'stretches' the existing single *nun* to

2 nuns!

39/ Brockett (*Studies...*, Ph.D., p. 120) documents the different modes for Q12:11 as ta`manna / tamannna. These readings also show that Hafs seated a *hamza* on the *alif*, while Warsh just ignored it.

40/ This is another place where Amana Corp. altered the Arabic text which it issued in 1983, and is perhaps another of that text's Turkish amendments. The 1985 Amana text, their version of the false 'Mushaf al-Madinah', indicates 3 nuns.

The false Mushaf al-Madinahs include the diamond for the extra nun, again disagreeing with the Warsh (Medinan) content.

41/ A text like the Pakistani Taj (and Indian) text can be confusing at first, since one also finds a sad inserted just after this word in Q2:245. Yet, in these texts, this sad as **Von Denffer** states it, "waqf al-murakhkhas; permissible stop, if taking breath is required." (Ulum, p. 175). The 1909 Turkish text makes the 'full stop' in red ink above the text, and the 'vocal sin' in red ink below the text.

42/ Brockett (*Studies...*, Ph.D., p. 60) documents under 'vocalisation' Q2:245 and Q7:69.

161

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

43/ In Q:247 the word is spelled in the correct form.

44/ As we consider that first he admits that Jesus was put on the cross, and now that there are errors in the Qur'an, there is not much left, except to expect that Mr. Deedat, who like the apostle Paul "kicked against the goads", will soon profess his faith in Christ's sacrifice for his sins. Although more recently I.P.C.I. has removed the booklet "Al-Qur'an: The Ultimate Miracle", it is recorded on the Internet <http://www.answering-islam.org/Responses/Deedat/deedat.html> in an article titled Deedat In The Balance, that the South African ulema for years derided Mr. Deedat for this very booklet and belief. But, he held to it.

45/ This same type of *six/sad* problem is evident in two other texts, Q52:37 and Q88:22. Here the texts differ as to whether the so-called 'vocal' sin is present (✓) or not (✗)

Taj	Amana	75:23	1924	Egy	Turk	Indian	24: Ali	Warsh	Mushaf al-Madinah (83)	Mushaf (90)	Musabih Q	
Q52:37	✓	✓	✓	✓	✓	✗	✓	✓	✗	✗	✓	✓
Q88:22	✓	✓	✓	✓	✓	✗	✓	✓	✗	✗	✓	✓

[Back To Part 2 Index](#)

[Back To Top](#)

162

Part 2: The True State Of The Qur'an

[Back To Main Index](#)

[Back To Part 2 Index](#)

CHAPTER XIV: MORE THINGS TO PONDER




'Heretical Steps'?

All this raises another matter, for **Bilal Philips**, in refuting Dr. Khalifah's false 'Miraculous #19' theory about the text of the Qur'an, has also accused him of making a "HERETICAL STEP".

The "heretical step" was that he reproduced a portion of a Qur'anic printing in which a 'correction' had been made in **Q7:69**! The printing had replaced the sad in the graphic form of **Q7:69** with sin above the text, which Islam uses to 'alter' the pronunciation of the sad in the graphic form and places above the text! [As already noted, the same word *bastatan* is correctly spelled with a *sad* in **Q2:247**.]

But, **Philips**, knowing all we have examined, in a feigned effort at horror wrote:

"This was achieved by taking the heretical step of actually deleting a Sad from the Surah. Dr. Rashad Khalifa rewrote the same word which he had previously held up as evidence of divine intervention in maintaining the miraculous code of

19. He removed the Sad from the word  and replaced it with a  Sin ." (#19, p. 23; emphasis added)

There is no difference between this and all the 'corrections' that the Turks, etc., had done over the centuries, and which the Egyptians 'undid' in their 1924 Egyptian text.

For example, what of **Q21:88** and the missing nun which has been inserted into the Turkish graphic form? And, Islam still continues to print all such "heretical steps" and calls them 'perfect', and 'protected' Qur'ans!

All this enforces the conclusion that one cannot agree with Hamidullah that "only one consonant" is 'missing' from the text of the Qur'an! It also causes one to conclude that the Qur'an is neither 'perfect' nor 'protected'.

After all, each and every case of 'overriding' and 'replacing' and 'adding to' we have examined involves 'wrong' or 'missing' consonants that in reality are being 'replaced' by other consonants, even if they are "made to appear" vocal. And what does it matter if it was scribal error or later deviation from the 'Uthmanic attempt to preserve '1 Form'?

In fact, as for the charge of "heresy", one can easily take the subheadings from **Bilal Philips** own book *19 HOAX AND HERESY*, and apply them directly to everything Islam has been doing, all that we have just noted! He writes:

"5. LETTER COUNT: DATA FALSIFICATION (p. 20)
...The falsification of letter count data may be grouped under three

[Back To Top](#)

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

- headings;
- a) Counting non-existent letters
- b) Not counting existing letters
- c) Changing the Text of the Qur'an".

And, he continues to give data under:

- "A. Non-existent Letters.
- B. Existing Letters Ignored
- i) Additions to The Qur'an's Text
- ii) Deletions from The Qur'an's Text" ('19', p. 23)

Surely it couldn't have been better stated if it had been written for the purpose of defining Islam's tamperings?!

The content of only one of these sections will indicate how well they express what we have seen of Islam's actions concerning the text of the Qur'an (to say nothing of its other books):

C. Textual Changes

Instances in which the Doctor has actually modified the text of the Qur'an in order to make its letter-count conform to his theory are of two basic types : i) Changes to increase the letter count and ii) changes to decrease the letter count. Both of these methods contradict the very aim which Dr. Khalifa claimed that the theory of 19 proved; "That the Qur'an was perfectly protected from the slightest distortion, addition or loss." For, here he takes it upon himself to distort the Qur'an by adding and deleting from its text in order to conjure up his "miraculous" number 19.

But this is identical to what Islam is claiming, "That the Qur'an was perfectly protected from the slightest distortion, addition or loss"; yet all the while it is 'modifying the text of the Qur'an in order to make its letter-count conform to [its] theory' of 'perfection'!

It too is making 1) "changes to increase the letter count", and 2) "changes to decrease the letter count"!!!! Why? **"To conjure up [a] "miraculous" [perfect Qur'an]"!**

Yet outwardly Islamic scholars seek to present an attitude of 'horror' that there could have been the least problem with the writing of "the men around Muhammad". The following is one such presentation concerning the overwriting of one waw with alif in what is only one of the letters which many followers of Islam claim to be from Muhammad:

"The 10th line of this second letter shows an overwriting in which the grammatical mistake of writing the alphabet wao [waw] has been corrected by converting it into the alphabet alif but the wao is still visible and not erased! ... the grammatical error and overwriting the very contents of the text

[Back To Top](#)

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

speak against their authenticity. (*Deep Into The Qur'an*, p. 360)

We have seen much more than this. **"Take your own Qur'an and compare!!"**

It is because of all that Islam has sought to deceive its people with that they have actually believed that the Qur'an was 'Perfect' and 'Preserved', superior to every 'Book'. They have thus accepted as 'true' what they were told was the consequence of such beliefs - that its teachings were 'pure' and others' teachings 'corrupt'. The foundation for this we have seen is not true.

More Alterations - To "'Uthman's Copy'!"

However, some early records indicate that 11 alterations were made by al-Hajjaj to "'Uthman's copy". As **Von Denffer**, relates:

58 According to Ibn Abī Dawūd (117-8) eleven changes were made under al-Hajjāj, among them e.g. 5:48 *'sharī 'atan wa minhājan* into *'shir'atan wa minhājan*; 12:45 *'anā atikum bi-ta'wīlihi* into *anā unbbi'ukum bi-ta'wīlihi*. These are again according to Ibn Abī Dawūd, mistakes which were made in the preparation of 'Uthmān's copy (pp.37-49). The first version of 12:45 e.g. was the reading of 'Ubay (*ibid.*, p.138) and Ibn Mas'ūd (*ibid.*, p.39).

59 See Suyūṭī, *History of the Caliphs*, transl. H. S. Jarrett, Baptist Mission Press, Calcutta, 1881, p.177.

The full text of this can be seen in the scans of pages 117 and 118 of ibn Abi Da'ud's *Kitab al-Masahif* at right. [Portions of pages 117 and 118 (upper and lower respectively as demarcated by ***) indicating the eleven alterations to the Qur'an by the strongman Al-Hajjaj. For convenience the 'old' and 'new' texts have been underlined and the Aya and Surah numberings encircled.]

باب (ما غير الحجاج في مصحف عثمان)

قال أبو بكر كان في كتاب أبي حدثنا رجل فسألت أي من هو ؟ فقال ه
حدثنا عباد بن صهيب عن عوف بن أبي جميلة أن الحجاج بن يوسف غير في
مصحف عثمان أحد عشر حرفا ، قال كانت في البقرة (س ٢٥٩ آ ٢) « لَمْ يَنْتَسِنْ »
وَأَنْظَرُ » فغيرها « لَمْ يَنْتَسِنْ » بالهاء ، وكانت في المائدة (س ٤٨٥ آ ١)
« شَرِيعَةً وَمِنْهَا جَا » فغيره « شَرِيعَةً وَمِنْهَا جَا » ، وكانت في يونس (س ١٠
آ ٢٢) « هُوَ الَّذِي يُنْشِرُكُمْ » فغيره « يُسَبِّرُكُمْ » ، وكانت في يوسف
(س ١٢ آ ٤٥) « أَنَا آتِيكُمْ بِتَأْوِيلِهِ » فغيرها « أَنَا أَنْبِئُكُمْ بِتَأْوِيلِهِ » ،

وكانت في المؤمنين (س ٢٣ آ ٨٥ - ٨٩) « سَيَقُولُونَ لِلَّهِ » لله ثلاثون
فجمل الآخرين « الله الله » ، وكان في الشعراء في قصة نوح (س ١١٦ آ ٢٦)
« مِنَ الْمُخْرَجِينَ » وفي قصة لوط (١٦٧ آ) « مِنَ الْمَرْجُومِينَ » فغير
قصة نوح « مِنَ الْمَرْجُومِينَ » وقصة لوط « مِنَ الْمُخْرَجِينَ » ، وكانت في
الزخرف (س ٣٢ آ ٤٣) « نَحْنُ قَسَمْنَا بَيْنَهُمْ مَآثِرَهُمْ » فغيرها « مَعِيشَتَهُمْ » ،
وكانت في الذين كفروا (س ١٥ آ ٤٧) « مِنْ مَّاءٍ غَيْرِ بَاسٍ » فغيرها « مِنْ
مَّاءٍ غَيْرِ آسِن » ، وكانت في الحديد (س ٧ آ ٥٧) « فَأَلْذِينَ آمَنُوا مِنْكُمْ
وَأَتَقُوا لَهُمْ أَجْرًا كَبِيرًا » فغيرها « مِنْكُمْ وَأَتَقُوا » ، وكانت في إذا الشمس
كورت (س ٢٤ آ ٨١) « وَمَا هُوَ عَلَى الْغَيْبِ بِظَنِينٍ » فغيرها « بِضَنِينٍ » .

The full list of texts are Q2:259; 5:48; 10:22; 12:45; 23:85-
89; 26:116; 26:167; 43:32; 47:15; 57:7; and 81:24.

PLATES: IBN ABI DAUD SCANS

PLATES: IBN ABI DAUD'S KITAB AL-MASAHIF

[Back To Chapter 14 text](#)

Upper: Page 117

Lower: Page 118

For convenience the text numbers have been circled and the 'old' and 'new' texts underlined.

القرآن حروف على غير الهجاء مثل « العلماء » ومثل « بُرَّةٌ » وأنا « لأن نظير العلماء العلماء ونظير البروا البراع . قال أبو حاتم ومما يكتب في المصحف على غير القياس في الهجاء » نشأ « كتب بعضها بالواو ، وفي هود (س ١١ آ ٨٧) « أَشْوَأُ » [قال أبو بكر الهجاء في الخط هو الهجاء بالهاء والهجاء من أن يهجا الرجل في الشعر فهو بلا هاء] .
وقال يحيى بن حكيم حدثنا يحيى بن حماد قال حدثنا عبد العزيز بن المختار عن عبد الله بن فيروز قال حدثني يزيد الفارسي قال زاد عبيد الله بن زياد في المصحف ألى حرف فلما قدم الحجاج بن يوسف بلغه ذلك فقل من ولى ذلك لعبيد الله ؟ قالوا ولى ذلك له يزيد الفارسي ، فأرسل إلى فاطمة بنت أبيه وأنا لا أشك أن سيقطنى فلما دخلت عليه قل ما بال ابن زياد زاد في المصحف ألى حرف ؟ قال قلت أصلح الله الأمير أنه ولي بكلاء البصرة فتوالت تلك عني ، قال صدقت لخلا عني ، وكان الذي زاد عبيد الله في المصحف كان مكانه في المصحف « قالوا » قاف لام و « كانوا » كاف نون واو فجعلها عبيد الله « قالوا » قاف ألف لام واو ألف وجعل « كانوا » كاف ألف نون واو ألف .

باب (ما غير الحجاج في مصحف عثمان)

قال أبو بكر كان في كتاب أبي حدثنا رجل فسألت ألى من هو ؟ قال هـ
حدثنا عباد بن صهيب عن عوف بن أبي جميلة أن الحجاج بن يوسف غير في مصحف عثمان أحد عشر حرفاً ، قال كانت في البقرة (س ٢ آ ٢٥٩) « لَمَّا يَتَسَنَّ وَأَنْظُرُ » فغيرها « لَمْ يَتَسَنَّ » بالهاء ، وكانت في المسائدة (س ٥ آ ٤٨) « شَرِيعَةٌ وَمِنْهَا جَاءَ » فغيره « شَرِيعَةٌ وَمِنْهَا جَاءَ » ، وكانت في يونس (س ١٠ آ ٢٢) « هُوَ الَّذِي يُنْشِرُكُمْ » فغيره « يُسَبِّرُكُمْ » ، وكانت في يوسف (س ١٢ آ ٤٥) « أَنَا آتِيكُمْ بِتَأْوِيلِهِ » فغيرها « أَنَا أَنْبِئُكُمْ بِتَأْوِيلِهِ » ،

وكانت في المؤمنين (س ٢٣ آ ٨٥ - ٨٩) « سَقُولُونَ لِلَّهِ » الله ثلاثون
 فجعل الآخرين « الله الله » ، وكان في الشراء في قصة نوح (س ١١٦ آ ٢٦)
 « مِنَ الْمُخْرَجِينَ » وفي قصة لوط (١٦٧ آ) « مِنَ الْمَرْجُومِينَ » فغير
 قصة نوح « مِنَ الْمَرْجُومِينَ » وقصة لوط « مِنَ الْمُخْرَجِينَ » ، وكانت في
 الزخرف (س ٣٢ آ ٤٣) « نَحْنُ قَسَمْنَا بَيْنَهُمْ مَكَانَهُمْ » فغيرها « مَعِيشَتَهُمْ » ،
 وكانت في الذين كفروا (س ١٥٧ آ ١٥) « مِنْ مَادٍ غَيْرِ بَسِ » فغيرها « مِنْ
 مَادٍ غَيْرِ آيِينَ » ، وكانت في الحديد (س ٧ آ ٥٧) « فَأَلَدَيْنَ آمَنُوا مِنْكُمْ
 وَأَتَقُوا لَهُمْ أَجْرًا كَبِيرًا » فغيرها « مِنْكُمْ وَأَتَقُوا » ، وكانت في إذا الشمس
 كورت (س ٨١ آ ٢٤) « وَمَا هُوَ عَلَى الْغَيْبِ بِظَنِينٍ » فغيرها « بِظَنِينٍ » .

باب (تجزئة المصاحف)

١٠

حدثنا عبد الله حدثنا محمود بن آدم المروزي حدثنا بشر بن السري حدثنا
 محمد بن مسلم عن إبراهيم بن عيسى عن عثمان بن عبد الله بن أوس عن المغيرة
 ابن شعبة قال استأذن رجل على رسول الله صلى الله عليه وسلم وهو بين مكة
 والمدينة فقال إنه قد فأتني الليلة جزئي من القرآن فأني لا أوتر عليه شيئا . حدثنا
 ١٥ عبد الله حدثنا يعقوب بن مفيان حدثنا ابن أبي مريم قال أخبرنا يحيى بن أيوب
 قال حدثني ابن الهاد قال سألني نافع بن جبير فقال في كم تقرأ القرآن ؟ فقلت
 ما أحزبه ، فقال نافع لا تقل ما أحزبه فإن رسول الله صلى الله عليه وسلم كان يقول
 قرأت جزءا من القرآن ، قال حسبت أنه ذكره عن المغيرة بن شعبة . حدثنا
 عبد الله حدثنا محمد بن عبد الملك الدقيقي حدثنا يزيد بن هارون حدثنا همام
 ٢٠ حدثنا قتادة قال سماع القرآن ، السبع الأول في النساء (س ٧٩ آ ٤) « إِنَّ كَيْدَ

(٢) الله الله : ولكنها في المصاحف الحديثة « لله الله »

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

A 1997 Internet article discussed this topic stating its main source as:

"Dr. 'Umar Ibn Ibrahim Radwaan did research on this issue for his Ph.D thesis in University of Imaam Muhammad Ibn Saud. His thesis was published as a book from Riyadh in two volumes. The book is called Aaraa' al-Mustashriqeen hawl Tafseer: Diraasah wa Naqd (The Views Of The Orientalists About The Holy Qur'an & Its Interpretation: Study and Criticism)."
(<http://x42.deja.com/getdoc.xp?AN=296713427.1&CONTEXT=944266486.1567621125&hitnum=15>)

The article notes Dr. Radwaan as indicating that all but 2 of these changes were alterations from one of the 7 readings to another of the 7 readings, but which indeed would require alterations to the consonantal text (graphic form). This would deny the 'exact copy'/'unaltered' assertions.

While some question the ability of al-Hajjaj to accomplish such a thing, the above mentioned article admits that this was mentioned by the early Christian al-Kindi (whom **Von Denffer** mentions as "died around 236/850" - *Ulum*, p. 61). He wrote:

"As for your (book), you have already given us examples of such falsifications, and one knows, among others, of a certain Hajjaj, named by you as the governor (sic) of Persia, who had men gathered up your ancient books, which he replaced by others composed by himself, according to his taste, and which he propagated everywhere in your nation, because it was easier by far to undertake such a task among the people speaking a single language. from (sic) this destruction, nevertheless, there escaped a few works of Abu Turab, for Hajjaj could not make them disappear completely. [[3], pp. 298]

The insistence that this was 'merely' altering the Qur'an of Uthman from one set of 'accepted readings' to another is little comfort to people who have been taught that NO CHANGES have ever occurred to the Qur'anic text. And all the more when, as we have seen, there is nothing to commend such '7 readings' as having any relation to the '7 Forms'.

'Uthman's Graphic Form or "The Ottoman Script"

Having seen all we have, one can now understand what is involved when Islam today proclaims that a Turkish text has been "revised according to 'Uthman's graphic form". The truth is that the Turks had earlier been altering the graphic form to remove some spelling mistakes and accommodate readings.

Other than that they had corrupted the Kufan graphic form to be like the Medinan. Now the texts are being 'Re-EDITED ACCORDING TO 'UTHMAN'S GRAPHIC FORM' for Kufah, not simply 'revised'.

Yet because these textual adulterations are part of the 'official' Qur'an of Turkey it means that today these Arabic texts go on being printed in their

[Back To Top](#)

Part 2: The True State Of The Qur'an

[Back To Part 2 Index](#)

present form with mixed readings, and despite there being so much corruption of the graphic form which is still used to simulate that of Kufah.

Further to this, although Islam today places a great deal of stress on the 'Uthmanic 'graphic form', as if declaring "Look - it's original!", one can find evidence that this is something which has in fact replaced its earlier preference for a very different graphic form - one that was upheld as the highest standard available for the Qur'an prior to the 1924 Royal Cairo text:

* "The explanatory notes to the Teheran Kadirgali text ... clearly refers to the orthography of the "Ottoman" copies in the way the Egyptians refer to the orthography of the copy of 'Utman". (*Studies...*, Ph.D., Brockett, p. 12)

* "And a possible new emphasis on the term "bir-rasmil-'Utmani" could be seen to capture the motivation behind the whole new Egyptian Tradition. This was to take it to mean "according to the graphic form of the Caliph 'Utman" rather than any reference to the Ottoman script." (*Studies...*, Ph.D., Brockett, p. 40)

It is evident that for many centuries much of Islam had admitted to itself that the best it had of the Qur'an was its texts in "the Ottoman script" - the very thing which the Egyptians rejected in 1924 because of corruption and corrections! I say 'much of Islam' since there are those like a Pakistani

It seems obvious that the issuing of the 1924 Edition was an attempt to leap into Islam's past so it was "made to appear" to have always been interested in 'Uthmanic status and purity. However, since the Ottoman empire is said to have begun in 1301 AD, the Ottoman script only came about some time after that. Thus the 1924 Edition was, in reality, a new attempt to take the text back some 1300+ years from 1924 to 640 AD (30 AH), the time when 'Uthman issued his corrupt texts.

However such an attempt is an impossibility which begins with the question as to which purported 'original' Qur'an are we speaking of 'restoring'? Was it Form 1, 2, 3, 4, 5, 6 or 7?

Is what exists even similar to one of the '7 Forms'? So few Companion attestations exist and they vary so widely from what is presently accepted as "the graphic form of 'Uthman" that Islam assures us they are only useful for tafsir. Further to this, they are something Islam admits as unknown to the extent of "35 sayings".

Neither does Islam have any 'original' MSS by which to assess the so-called 'Uthmanic graphic forms, and a text like the Samarqand disagrees violently with the present "'Uthman's graphic form"!

The fact is that the texts of 'Uthman, themselves full of discrepancies, can never

be 'restored' to any claimed pre-'Uthmanic graphic form.

[Back To Part 2 Index](#)

[Back To Top](#)

167

Part 3: 'Miraculous'?

[Back To Main Index](#)

CHAPTER XV: "NO MORE THE ULTIMATE MIRACLE"

- A 'Perfect' Qur'an Or "So it was Made To Appear To Them"?
- The I'jaz (Miracle) Of The Qur'an?
- Rejecting The Manuscripts - The Qur'an According To Ad-Dani
- "The Qur'an Is No More The ULTIMATE MIRACLE" - Deedat Admits
- A 'Perfect' Qur'an Or "So It Was Made To Appear to Them"?

CHAPTER XVI: "EVEN THE GREAT SCHOLARS DID NOT AGREE"?

- "Virtually Impossible In Our Age To Correctly Understand And Interpret Their Injunctions"

- **Part 3: 'Miraculous'?**

- [Back To Main Index](#)
- [Back To Part 3 Index](#)
- **CHAPTER XV: "NO MORE THE ULTIMATE MIRACLE"**
- **A 'Perfect' Qur'an, Or "So It Was Made to Appear to Them"?**
- The claim of the Qur'an and Islam is 'perfection and preservation by Divine decree'. In a text which is only valid if it is preserved for all time, a multitude of divergences is unforgivable.
- The claim that there was "agreement of the Companions on the text of 'Uthman" and that there is thus a need to reject "any word or expression which does not correspond fully to the text of Mushaf Uthmani" also falls to the ground as a diversion.
- By what religious conviction can a scholar spout such claims when he knows full well the true condition of the Qur'anic texts as well as the effect on them of the '7 new readings'? "Permissible Lies", seems to be the only answer.
- How too can anyone accept Arabic Qur'ans as 'Perfect' or 'Protected' when the texts not only 'prove' that there was not just one "Mushaf 'Uthmani", but that several differing texts have been accepted as 'Divine' despite the errors? Furthermore, the same texts are admittedly all so far from the readings transmitted in the Oral Tradition' (the 'Proof' for the Qur'an's purity), that the protectors of the Qur'an have taken to altering multiplied thousands of symbols in the text 'for the sake of Allah'?
- And, in all this **Maududi** was declaring:
- "The Qur'an - the book he gave to mankind - exists in its original text, without a word, syllable or even letter having been changed." (*Towards...*, p. 58; emphasis added)
- Since **Maududi** is considered by some as "the greatest scholar and thinker

of Islam in these times" (i.e. modern times), we cannot even consider that he might have been ignorant of the true state of the Qur'an. How then did he go even further and write:

- "The Qur'an, which is now in use all over the world, is the exact copy of the Qur'an which was compiled by the order of Hadrat Abu Bakr and copies of which were officially sent by Hadrat 'Uthman to different places. Even today many very old copies are found in the big libraries in different parts of the world and if anyone has any doubt as to whether the Qur'an has remained absolutely safe and secure against every kind of change and alteration, he can compare any copy of the Qur'an with any of these copies and reassure himself. Moreover, if one gets a copy of the Qur'an from a bookseller, say, of Algeria in Africa in the West and compares it with a copy obtained from a bookseller, say, of Java in the East, one will find both copies to be identical with each other and also with the copies of the Qur'an made during the time of Hadrat 'Uthman. If even then anyone has any doubt left in his mind, he is advised to take any copy of the Qur'an from
- [Back To Top](#)

• 168

Part 3: 'Miraculous'?

[Back To Part 3 Index](#)

anywhere in the world and ask anyone, out of the millions who know the Qur'an by heart, to recite it word for word from the beginning to the end. He will find that the recitation conforms word for word to the written text. This is a clear and irrefutable proof of the fact that the Qur'an which is in use today is the same Qur'an which was presented to the world by Muhammad (Allah's peace be upon him). A sceptic might entertain a doubt about its revelation from Allah, but none can have any doubt whatsoever regarding its authenticity and immunity and purity from any and every kind of addition or omission or alteration, for there is nothing so authentic in the whole human history as this fact about the Qur'an that it is the same Qur'an that was presented by the Holy Prophet to the world." (The Meaning of Qur'an, Maududi, Introduction, p.xxxv, The Holy Qur'an, Islamic Foundation U.K., 1975)?

In Algeria they use the Warsh reading on the Medinan text, as well as the Hafs text. As to the rest of the Islamic world - we have seen what they have!

Again we recall the one Islamic scholar citing:

"Who does more harm than he who tells a lie against Allah" (Q29:63)!

Indeed, the true state of the Qur'an, being far from the claims that are made today, means that many in Islam have been making deliberate lies and distortions, concerning both the Bible and the Qur'an!

We find that **ibn al-Jazari's** (d. 833 A.H.) statement about the state of the evidence is so obviously true, and has a much broader application to the present texts of the Qur'an than one would ever have suspected. We repeat it:

"Every reading in accordance with Arabic (grammar), even if (only) in

some way, and in accordance with one of the masahif of Uthman, even if only probable, and with sound chain of transmission, is a correct (sahih) reading which must not be rejected, and may not be denied, but it belongs to the seven modes (ahruf) according to which the Qur'an was revealed, and the people are obliged to accept it, no matter whether it is from the seven Imams, or the ten, or from other accepted Imams..." (*Ulum*, Von Denffer, p. 120f; the footnote reads "Suyuti, Itqan, I, p.75"; emphasis added).

Thus in fact, it is not a matter that the followers of Islam have been forced to accept 'all and sundry' as a means to 'recoup' part of the '7 Forms'. Rather, it seems evident that Islam had proceeded almost oblivious to the texts in its early years! It came to a place where all it had was a mass of what it accepted as 'evidence', a mass of readings not even in agreement with the texts.

What was being used was just a 'conglomeration', FAR worse than what was still in use before the 1924 Royal Cairo (Egyptian) Hafs text, and this would be why the 'readings' were 'standardised' in the 2nd century A.H. (*Ulum*, p. 111).

[Back To Top](#)

Part 3: 'Miraculous'?

[Back To Part 3 Index](#)

Though not even the "best transmitted and most reliable" of the '7 Readings' fitted the texts, Islam had to accept them in order to have something which it could display and claim was 'Qur'an readings'. Without this it would have had nothing, and certainly not enough scraps of what are claimed as its 'true originals' the '7 Forms'!

But, the fact is that Islam didn't have anything which could have been called 'perfectly preserved' sets of readings, for things like that would agree with the text that it declares it possesses.

Can we really be led to believe that a Qur'an on which there are '35 opinions' about what it did or did not contain 'originally' is 'Protected' by Divine intervention? Or, can we even believe that either the 'Oral Tradition' or the 'Uthmanic texts have ANY credibility?

For those who really believe in a Hell and a Heaven, this cannot be good enough. Surely one must be absolutely assured about the origin of the text to which one is submitting. Is it of the God of Abraham - or of someone else? Is it the Way to Heaven - or to somewhere else (Hell!)?

For this reason it is absolutely essential for every follower of Islam to examine carefully the true state of the Qur'an(s) and decide whether its claims stand or fall. Judgement Day is coming and only One Way of Salvation exists.

The I'jaz (Miracle) Of The Qur'an?

Von Denffer has a heading **THE QUR'AN AS A MIRACLE** under which he writes:

"I'jaz al-Qur'an

Why do we call the Qur'an a miracle? The Qur'an has certain features which make it unique and of inimitable quality. This inimitability is called i'jaz al-qur'an, the 'miraculous nature' of the Qur'an." (*Ulum*, p. 149)

After citing the Bukhari Hadith in which Muhammad asserts that other prophets were given miracles but he was given "divine inspiration", **Von Denffer** continues:

"What is a Miracle?

According to Muslim scholars the following five conditions must be met before an event can be accepted as a miracle from Allah:

- That no one else apart from Allah the Master of the world is able to do it.
- That it breaks the usual norms and differs from the laws of nature (not the laws of Allah, but the way nature normally is).
- That it serves as proof for the truth and claim of the messenger.
- That the event happens through the messenger and no one else." (*Ulum*, p. 150; underlining added)

While **Von Denffer** is in fact avoiding directly applying these to the

[Back To Top](#)

Part 3: 'Miraculous'?

[Back To Part 3 Index](#)

Qur'an, it is his purpose, and it is the belief of every follower of Islam that these apply to the Qur'an. Yet, do they?

We would say that it is obvious that the Qur'an has failed to fulfil even one of these! For example:

1/ The Qur'an is certainly not something that only "the Master of the world" could do - spelling mistakes, grammatical errors, and the rest....

2/ The only "norms" the Qur'an breaks would seem to be the "norms" of spelling and grammar!

3/ The Qur'an does not provide "proof" for any of Muhammad's claims, and the Qur'an's condition does not in any way live up to the "Divine Protection" declared by its text.

4/ As to how "the event happens through the messenger and no one else" we have seen that everyone, including Muhammad, 'Uthman and even the later followers must receive their portion of blame for the spelling mistakes and corruptions. What a "prophetic event" for all eternity.

In conclusion, it is apparent that while Islam has claimed both the 'perfect' content of the Qur'an and the 'uneducated' state of Muhammad as "Proof" of the Qur'an's claimed Divine origin, nothing could be further from the truth. Rather, since this 'mark of the uneducated' is ingrained in the text, it is 'Proof' against Islam's

claims.

Rejecting The Manuscripts - The Qur'an According To ... Ad-Dani?

As **Von Denffer** has stated of the Egyptian version:

"The Qur'anic text in printed form now used widely in the Muslim world and developing into a 'standard version', is the so-called 'Egyptian' edition, also known as the King Fu'ad edition, since it was introduced in Egypt under King Fu'ad. This edition... was first printed in Cairo in 1925/1344H. Numerous copies have since been printed." (*Ulum*, p. 65)

Thus the Arabic texts of the Qur'an, are ever-increasingly being based solely on the graphic form of the Egyptian text, which itself is presented as being based solely on the 'Oral Tradition'. To this end the texts bear an Isnad (chain of transmitters) which ends with **ad-Dani** (d. 444A.H.) to prove it. This declares the best text of the Qur'an to be a late (400 years after the fact) Hadith - **the 'QUR'AN ACCORDING TO AD-DANI'!**

However, this is not entirely accurate for it has further been noted:

"The best text so far is the Egyptian standard edition of 1342 (1923)... This edition attempts (sic) to present a pure type of text according to one tradition of the Kufan school as represented by Hafs 'an 'Asim, though unfortunately some corruptions have crept in owing to the use of its editors of younger authorities on the Kufan tradition instead of going back to

[Back To Top](#)

Part 3: 'Miraculous'?

[Back To Part 3 Index](#)

older and better sources." (*Materials*, Introd., p. 4; emphasis added)
Jeffery ends this statement with a footnote indicating that the "older works" which were ignored were in fact **Ad-Dani's**:

"Two of these older sources have been made available... viz. The Taisir and the Muqni of ad-Dani (d. 444) the Spanish Savant." (footnote 3, p. 4)

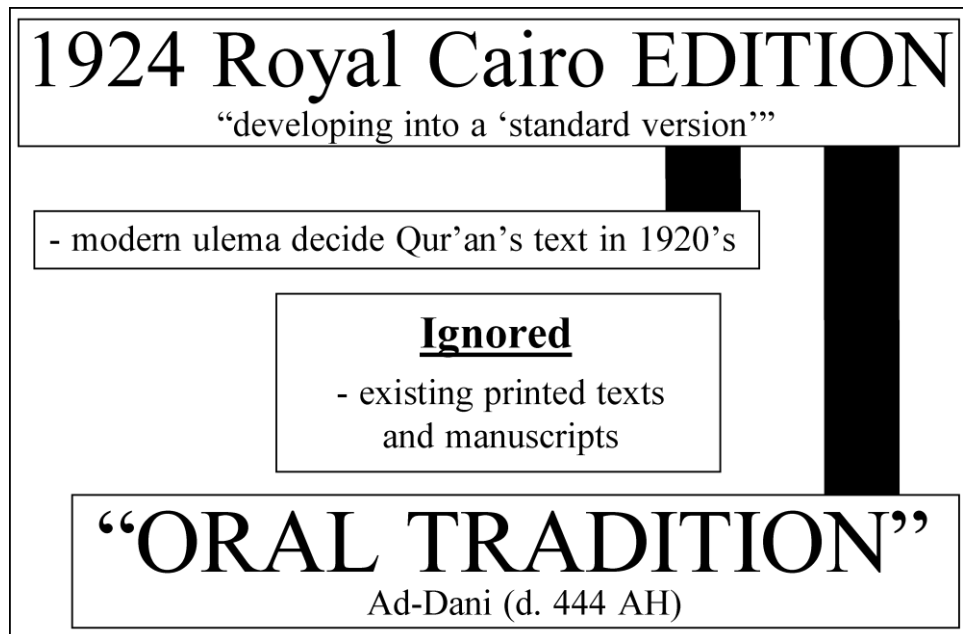
The Notes to the 1924 Egyptian Edition further state that where the older sources of ad-Dani and Abu Da'ud DISAGREED, it was left to the modern ulema to decide what the Qur'an's text SHOULD BE!!

Islam thus admits its rejection not only of the 'most ancient' manuscript copies, and not only of the manuscripts and printed Arabic Qur'ans of the recent centuries, but even the early 'Oral Tradition'!

"TAKE YOUR OWN QUR'AN AND COMPARE!!!"

This chart shows the total dependency upon the 'Oral Tradition' and the modern

ulema.



Because the Source of the Arabic texts of the Qur'ans is the 'Oral Tradition' (ancient and modern!), obviously, Islam isn't copying the manuscripts AT ALL - in fact it is trying to ignore them! It is also obvious that Islam is going the wrong way! The manuscript source of 'Proof' for the 'eternal' Arabic text of the Qur'an is lost and the 'Oral Tradition' disagrees to the extent that it declares the manuscripts should say 'YES' not 'NO'.

It is ironic, then, to find Mr. Deedat mocking concerning the Bible's ever increasing dependency upon older and older manuscripts saying:

"We agree that the closer to the source the more authentic is the document. Naturally "MOST" Ancient deserves credence more than mere "ANCIENT". (Is The Bible God's Word?, p. 19)

Mr. Deedat attacks Christian scholars for doing what Islam cannot do.

"The Qur'an Is No More The ULTIMATE MIRACLE"

When confronted with the evidence of errors and alterations in the Qur'an, the followers of Islam seem only to cry, "But the Bible contains

[Back To Top](#)

Part 3: 'Miraculous'?

[Back To Part 3 Index](#)

50,000 errors!!!". This shows that the followers of Islam do not know how to deal with the problem of errors and alterations in their 'Eternally Preserved and Perfect' Qur'an. The theology of Islam does not allow them to exist, let alone

allow people to deal with them.

However, some are no longer denying the existence of the errors and alterations, which in itself must be heretical in terms of Islam's Beliefs (Iman). The staff at I.P.C.I., Birmingham, have even changed their declaration from "the Qur'an is perfect" to "It's not the text that matters, its the sound!".

However, such conflicts between Islam's theology and the reality must be dealt with since this has been the foundation stone of Islam's beliefs about the Qur'an and consequently became the position from which it viewed 'the previous Books'. There is no reason to follow the Qur'an and reject "the previous Books" if it contains errors or has been altered from 'NO' to 'YES'- as Islam itself admits!

But, there are those who will try to press on as if nothing has happened, and as if the Qur'an were actually the 'Perfect' Book they always thought it was, and they will try to lead others in the same way.

While one can feel pity for those who want to 'metamorphose' (alter) Islam and make it seem 'workable', we are not talking about a video-game someone invented which now is in need of upgrading, but about how to distinguish the only means of escaping the Day of Judgement from ways that lead to Judgement and Hell-fire - for eternity!!

If the Qur'an were 'the perfect truth' you would not now find yourself even needing to think about how to 'salvage' it with more lies to make it appear as if it were the truth!

Perhaps the best assessment of the final state of the Qur'an can be found in the following statement printed by the South African ulema as they responded to Mr. Deedat's admission of error in the Qur'an in **Q7:69**:

"In other words it means that the various Qur'an translations that Deedat Advertisers (sic) and sells left, right and centre, are no more the LAST Testament, and the Qur'an is no more the ULTIMATE MIRACLE!" (*Muslim Digest*, July/Aug./Sept/Oct., 1986, p. 54, 55; emphasiss added; as cited from 1997 Internet article: <http://answering-islam.org/Responses/Deedat/deedat.html>)

How can anyone think he can avoid this same conclusion when it is so obvious to everyone in Islam? Even Mr. Deedat is printing it on the back of his books:

<p>11. Al-Qur'an — The Ultimate Miracle 12. The God that Never Was 13. Crucifixion or Cruci-Fiction?</p>

[Back To Part 3 Index](#)
[Back To Top](#)

CHAPTER XVI: "EVEN THE GREAT SCHOLARS...DID NOT AGREE"?

Our examination thus far must lead us to conclude that, in the end, all the cries of "Perfect!" and "Preserved by Divine Decree!" are simply 'outwittings' intended to make the people think that the text is 'Preserved'. The hope is that they will then think it contains 'the Eternally Preserved Message'.

Some scholars who are trying to assert this would have us believe that a clear understanding of the Qur'an is 'right there', able to simply be 'plucked' from the Arabic text 'by anyone who can speak Arabic'. All this, it is alleged, makes the Qur'an - and Islam - 'head and shoulders above all else'.

"Virtually Impossible In Our Age To Correctly Understand And Interpret Their Injunctions"

We find **Maududi** asserting:

"4. The former Divine Books were sent down in languages that died long ago. No nation or community speaks those languages and there are only a few people who claim to understand them. Thus, even if the Books existed today in their original and unadulterated form, it would be virtually impossible in our age to correctly understand and interpret their injunctions and put them into practice in their required form. The language of the Qur'an, on the other hand, is a living language; millions of people speak it, and millions more know and understand it. It is being taught and learnt in nearly every university of the world; every man can learn it, and he who has not time to learn it can find men everywhere who know this language and can explain to him the meaning of the Qur'an.... It is on account of these special features of the Qur'an that all the peoples of the world have been directed to have faith in it, to give up all other Books and to follow it alone." (*Toward Understanding Islam*, Maududi, p. 76f; emphasis added)

We find the truth is quite different on both accounts, for instead Islamic scholars admit that (a) the Arabic words pertaining to the text do not mean today what they used to; (b) even the 'classical' Islamic scholars were divided as to just what the words meant, and (c) they therefore didn't understand what Qur'an's text was supposed to be telling them!

A. Yusuf Ali has written in his 1934 Preface to First Edition, and everyone who reprints it continues to admit this:

"In translating the Text I have aired no views of my own, but followed the received Commentators. Where they differ among themselves, I have

[Back To Top](#)

[Back To Part 3 Index](#)

had to choose what appeared to me to be the most reasonable opinion from all points of view. Where it is a question merely of words, I have not considered the question important enough to discuss in the Notes, but where it is a question of

substance, I hope adequate explanations will be found in the Notes. Where I have departed from the literal translation in order to express the spirit of the of the original in better English, I have explained the literal meaning in the Notes. ...In choosing an English word for an Arabic word a translator necessarily exercises his own judgement and may unconsciously be expressing a point of view, but that is inevitable." (PREFACE TO FIRST EDITION, p. V, The Holy Qur'an, Amana Corp. 1983)

But, Yusuf Ali also acknowledges:

"Our difficulties in interpretation often arise from various causes, of which I will mention just a few:

(1) Arabic words in the Text have acquired other meanings than those which were understood by the Apostle and his Companions. All living languages undergo such transformations. The early Commentators and Philologists went into these matters with a very comprehensive grasp, and we must accept their conclusions. Where they are not unanimous, we must use our judgement and historic sense in adopting the interpretation of that authority which appeals to us most. We must not devise new verbal meanings.

(2) Since the early Commentators wrote, the Arabic language has further developed, and later Commentators often abandon the interpretations of earlier Commentators without sufficient reason. In exercising our selective judgement in such cases it would be a good rule to prefer the earlier to the later interpretation, though, where a later writer has reviewed the earlier interpretations and given good reason for his own view, he has an advantage which we must freely concede to him.

(3) Classical Arabic has a vocabulary in which the meaning of each root-word is so comprehensive that it is difficult to interpret it in modern analytical language word for word, or by the use of the same word in all places where the original occurs in the Text.... Even though one particular shade of meaning may be predominant in any particular passage, the others are latent.

...

The principles on which I have worked may be briefly stated. In matters of philology and language I accept the best authorities among those who were competent to deal with those questions: the older the better. In matters of narration, contemporary authorities are best, subject to such corrections as have to be applied for their points of view."

(Commentaries on The Qur'an, The Holy Qur'an, Amana Corp. 1983; emphasis added)

Thus, what **Maududi** would have everyone believe is an outright lie! Not only is translating the Qur'an not an easy thing which 'anyone who speaks modern Arabic can do', but even if the Qur'an had been 'Preserved', the fact is everyone would still have to read up what the

[Back To Top](#)

Part 3: 'Miraculous'?

[Back To Part 3 Index](#)

commentators said it was supposed to be saying - and make their own choice from among them!

While soon we will deal with other problems of the commentators, it is sufficient for us now to understand this much:

"Anyone who cares to consult an Arabic commentary on the Qur'an will see that

there were very many words which the commentators could not understand." (Islam, Guillaume, p. 62)

All this tells us that the followers of Islam through the centuries have not possessed a 'Divinely transmitted' comprehension of the intent of the text of the Qur'an. What strength lies behind the claims of the followers of Islam that this is a 'superior Book'?

Even today in print we find things which are not 'superior'. Take for example what is in print for **Q20:15**:

M. Ali: "- I am about to make it manifest"

15 Surely the Hour is coming — I am about to make it manifest ¹⁵⁸⁰ — so that every soul may be rewarded as it strives.	إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِيُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَىٰ ۝١٥
--	---

Yusuf Ali: "My design is to keep it hidden"

15. " Verily the Hour is coming — ²⁵⁴⁵ My design is to keep it	۝١٥ إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ
Hidden — ²⁵⁴⁶ for every soul To receive its reward By the measure of Its Endeavour.	أُخْفِيهَا لِيُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَىٰ

M. H. Shakir: "I am about to make it manifest..."

15. Surely the hour is coming—I am about to make it manifest—so that every soul may be rewarded as it strives:	إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِيُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَىٰ ۝
---	---

M. Pickthall: "But I will to keep it hidden..."

15. Lo! the Hour is surely coming. But I will to keep it hidden that every soul may be rewarded for that which it striveth (to achieve).	إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِيُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَىٰ ۝١٥
--	---

Is this the "superior clear Message" of the Qur'an?

While M. M. Katib writes in his footnote to this aya (verse) in his Al-Azhar (Egyptian) authorised translation, that it all comes from uncertainty and a variety of possibilities, this only assures us again that Islam doesn't have "superior knowledge" of Allah's Will like it claims it does:

"In another reading of the words, akAd ukhufihA, it means, "I am on the point of

[Back To Top](#)

Part 3: 'Miraculous'?

[Back To Part 3 Index](#)

may also mean, "I am on the point of concealing it even on myself. So, how come that I disclose it to anyone of my Creation?" (M.M.Katib; emphasis added)

M. Ali¹ similarly wrote in his translation's footnote:

"IkhfA' is one of the words which convey contrary significances, concealing or removing that which conceals a thing (LL). But that here it does not mean concealing is made clear by the context." (ft. #1580)

It is evident that everyone does not find 'the context' quite as plain as he, for both translations are in print - 'no' and 'yes'!

We repeat again that to speak of choosing which meaning ('yes' or 'no') is most appropriate to "the context" shows us the followers of Islam do not possess 'something better than everyone else'! They cannot say "this has transmitted as the true meaning from the beginning and we believe it was given from Heaven as 'a revelation' for eternity"!!

This is 'Proof' enough that **Maududi's** claim that the Qur'an has "special features" is meaningless! [We must also say, so are his accusations about not being able to interpret the languages of the Bible today.]

In fact, **Maududi**, not only assured us that this was not the problem of Islam and the Qur'an, but he declared it was sufficient reason for those who have followed 'Books' with such problems to abandon them! Many in Islam assert this line of thinking.

However, for the Qur'an, this is merely 'the tip of the iceberg'. For the Qur'an possesses an even greater inadequacy in terms of the inability to "understand and interpret [its] injunctions" which we will examine next - mainly the fact that **the Qur'an alone is utterly useless.**

Not only can it not give any understanding to itself, but neither have others been able to agree on how to "interpret [its] injunctions".

The more we dig and examine the Qur'an the deeper becomes the hole in which we find it.

1/ We would just mention that while M. Ali is of the Lahori group of the Qadianis, this actually means that he maintains Muhammad as the last prophet. While he maintains other differences of opinion on the Qur'an - something we will see is almost everyone in Islam does - this belief places him within the fold of Islam.

[Back To Part 3 Index](#)

[Back To Top](#)

177

Part 4: The Qur'an On Its Own Is Useless

[Back To Main Index](#)

CHAPTER XVII: WHERE IS THE 'REVELATION'

- The Qur'an A Source Of "Mental Confusion" - "This Is The Divine Guidance"
 - (a) "Answers For All Life's Affairs"
 - (b) But The Qur'an Brings The Reader Only Confusion
 - (c) The Qur'an Needs 'Outside Input' Before It Gives 'The Answers'
- To Entertain Any Doubt Amounts to An Abrogation Of The Qur'an"!
- "Then Bring A Scripture... That Gives Clearer Guidance" (Q28:49)?
- The Qur'an CANNOT Be 'An Eternal Truth'
- "Preserving The Sunnah Is A Wajib (Obligation)"

CHAPTER XVIII: THE SEARCH FOR 'ALLAH'S 'PROOF''

- The 'Preserved Sunnah' Is In "The Traditions, Books on Tabaqat, Asma'-al-Rijal, history..."
- How 'Preserved' Are The Sources Of Sunnah?
- Whole Collections Of Sunnah Were Given 'Authority' Much Later?
- "More Material That Missed These Prominent Scholars"?
- How Reliable Is The Wording Of The Sunnah?
- How Reliable Is The Content (Matn) of The Sunnah?
 - (a) Concerning Portions Of The Qur'an
 - (b) Concerning Other Matters

- "The Jews Made False Hadith"!?
- The Sunnah But "No One Else Got It"?
- "The Superiority That Islam And The Muslims Enjoy... Destroyed" (Appendix B)

CHAPTER XIX: CONFUSION ON THE SUNNAH AND QUR'AN

- No Agreement On The Collected Sunnah?
- No Agreement On The On The Guidance Of The Sunnah For The Qur'an?
- No Agreement On The On The Same Sunnah?
- "No Agreement On [Evaluating] The Sunnah And Practice" - Or Between The Sciences?
- No Agreement On Abrogation Of The Sunnah?
- No Agreement On "The Controversy Over Abrogation" In The Qur'an?
- "Every Aya Must Be Altered In Meaning. The Same For Every Hadith"?
- "This Claim Means That The Evidence of The Qur'an And Sunnah Are In Opposition To One Another"

• Part 4: The Qur'an - The "Words of God" But Useless?

- [Back To Main Index](#)
- [Back To Part 4 Index](#)
- **CHAPTER XVII: WHERE IS 'THE REVELATION'?**
- So far we have seen that Islam is unable to display any 'PROOF' for the promised 'Protection' of its Arabic Qur'an, whether 'original' text or readings.
- Instead we see that the Qur'anic text is so flawed that the text has become 'NO' instead of 'YES'! Besides all the other things, the language has become altered and even the commentators disagreed as to what the Qur'an's text was supposed to mean, and thus that modern translators suffer.
- The Qur'an on all grounds is quite 'unexceptional' despite the pleas to the contrary.
- Yet, the followers of Islam must also acknowledge that there are other aspects which further reflect 'unexceptional' nature of the Qur'an and also display the lack of its 'Divine Preservation'. This, we will come to understand, is another reason the ancient commentators didn't agree concerning the interpretation of the Qur'an.
- It involves the fact that the Qur'an on its own is useless. Within Islam the Qur'an is acknowledged as only bearing 'part of the revelation', 'guidance in an incomplete and confused form', and that the 'rest of the revelation' which both gives life to the first part as well as completes the guidance, is found elsewhere in what most declare are 'unpreserved' sources!!
- The result is that unless much other material is absolutely identified and clearly understood - all of this means it had to be 'preserved' - not only is the 'rest of the revelation' lost, but the Qur'an itself cannot be understood - its reader is left in utter confusion!

- Consequently, what is believed to be 'the Guidance' cannot be ascertained and so obeyed.
- Admittedly, one might as well throw the Qur'an away without it!
- [The Qur'an A Source Of "Mental Confusion" - "This Is The Divine Guidance"](#)
- Despite its own textual corruption, Islam seems always to keep the focus on a '**Qur'an vs. Bible**', or, '**Book vs. Book**' comparison.¹ For example, **Maududi** takes 2 full pages to highlight 7 points concerning Islam's views as to why the "former divine Books" should be rejected and "the Qur'an" accepted as their replacement.
- In this entire section only one small part of one sentence touches on Islam's true beliefs about the Qur'an itself, and that only presents a 'cloaked' admission as we will see. Several of his points follow:
- [Back To Top](#)

• 178

Part 4: The Qur'an - The "Words of God" But Useless?

[Back To Part 4 Index](#)

"The Qur'an is the last of the Divine Books sent down by God and there are some very pertinent differences between it and the previous Books. These differences may briefly be stated as follows:

1. The original texts of most of the former Divine Books were lost altogether, and only their translations exist today. The Qur'an, on the other hand, exists exactly as it was revealed to the Prophet; not a word - nay, not a syllable of it - has been changed. It is available in its original text and the Word of God has been preserved for all time.
2. In the former Divine Books man mixed his words with God's but in the Qur'an we find only the words of God - and in their pristine purity. This is admitted even by the opponents of Islam.
3. In respect of no other sacred book possessed by different peoples can it be said on the basis of authentic historical evidence that it really belongs to the same Prophet to whom it is attributed. In the case of some of them it is not even known in what age and to which Prophet they were revealed. As for the Qur'an, the evidence that it was revealed to Muhammad (blessings and peace be upon him) is so voluminous, so convincing, so strong and so compelling that even the fiercest critics of Islam cannot cast doubt on it. This evidence is so detailed that even the place and occasion of the revelation of many injunctions of the Qur'an can be known with certainty.
4. The former Divine Books were sent down in languages that died long ago. No nation or community speaks those languages and there are only a few people who claim to understand them. Thus, even if the Books existed today in their original and unadulterated form, it would be virtually impossible in our age to correctly understand and interpret their injunctions and put them into practice in their required form. The language of the Qur'an, on the other hand, is a living language; millions of people speak it, and millions more know and understand it. It is being taught and learnt in nearly every university of the world; every man can learn it, and he who has not time to learn it can find men everywhere who know this language and can explain to him the meaning of the Qur'an....
6. There is no denying the fact that the previous divine Books also enshrined good and virtue; they also taught the principles of morality and truthfulness and presented the mode of living which was to God's pleasure. But none of them was comprehensive enough to embrace all that is necessary for a virtuous human life. Some of them excelled in one respect, others in some other. It is the Qur'an and the Qur'an alone which enshrined not only all that was good in the former Books but also perfects the way of Allah and presents it in its entirety and outlines that code of life which comprehends all that is necessary for man on this

earth....

It is on account of these special features of the Qur'an that all the peoples of the world have been directed to have faith in it, to give up all other Books and to follow it alone." (*Toward Understanding Islam*, Maududi, p. 75ff; emphasis added)

At every point it is 'the Qur'an vs. the former Divine Books' and great claims are made for the content of the Qur'an compared to what everyone else

[Back To Top](#)

Part 4: The Qur'an - The "Words of God" But Useless?

[Back To Part 4 Index](#)

proclaims as 'Books'.

(a) "Answers For All Life's Affairs"

Also trying to place people's attention on the Qur'an is the Hizb ut-Tahrir literature where the Qur'an is "made to appear" to be the source of all the "answers for all life's affairs":

"There are many texts available today claiming divine status from God. But is the guidance contained in them in its original form ...? ...Muslims believe that the Qur'an is the Word of God. Muslims believe that it is complete, i.e. it provides answers for all life's affairs..." (*The Islamic Belief*, Hizb ut-Tahrir literature, Al Khalifah Publications, London, 1996; emphasis added).

In such statements everything is "made to appear" as if 'only the Books' are involved, as if only the Qur'an 'matters' in Islam and that everything else is "only Hadith".

The Qur'an is also "made to appear" to provide 'clear guidance'.

And, because of the ignorance of 'outsiders' Islam has managed to make everyone believe that this is so.

Inside Islam, however, it is quite different.

(b) "Miscellaneous Topics Scattered All Over Its Pages"

For example, we note an astounding admission from **Maududi** on the overall confusion (not clarity) of the text of the Qur'an while claiming this is what makes it 'a unique Book'. He admits that he wrote about this so that others would not be bewildered by the confusion of the Qur'an(!) - like he and others were:

"I have two objects in view in writing this Introduction to the study of the Qur'an. First, I want to acquaint the reader with those things which will help him understand the meaning of the Qur'an. If he does not become conversant with them in the very beginning, they keep coming back into his mind over and over again, and often become a hindrance to his going deep into its meaning and spirit.

Second, I want to answer some of the questions which usually arise during the study of the Qur'an. I have confined myself to those questions which arose in my own mind when I began my critical study of it or the ones which I came across afterwards....

"Unique Book

Before the reader begins the study of the Qur'an, he must bear in mind the fact that it is a unique Book, quite different from the books one usually reads. Unlike conventional books, the Qur'an does not contain information, ideas and arguments about specific themes arranged in a literary order. That is why a stranger to the Qur'an, on his first approach

[Back To Top](#)

Part 4: The Qur'an - The "Words of God" But Useless?

[Back To Part 4 Index](#)

to it, is baffled when he does not find the enunciation of its themes... Or separate treatment of different topics and separate instructions for different aspects of life arranged in a serial order. On the contrary there is something with which he has not been familiar before and which does not conform to his conception of a book. ... The same subject is repeated in different ways and one topic follows the other without any apparent connection. Sometimes a new topic crops up in the middle of another without any apparent reason. The speaker and the addressees, and the direction of the address change without any notice. ... Historical events are presented but not as in history books. ... Likewise it follows its own method of solving cultural, political, social and economic problems and deals with the principles and injunctions of law in a manner quite different from that of the sociologist, lawyers and jurists. Morality is taught in a way that has no parallel in the whole literature on the subject.

That is why the unwary reader is baffled and puzzled when he finds all these things contrary to his pre-conceived (sic) conception of a book. He begins to feel that the Qur'an is a book without any order or interconnection between its verses or continuity of its subject, or that it deals with the miscellaneous topics in an incoherent manner, or that it had been given the form of a continuous book though it was not a book in the commonly accepted sense of the word. As a result of this, its opponents raise strange questions against the Qur'an, and its modern followers adopt strange devices to ward off doubts and objections. They either resort to escapism or put forward strange interpretations to ease their minds. Sometimes they try to create artificial connections between the verses to explain away the apparent inconsistencies, and, as a last resort, they even accept the theory that the Qur'an deals with miscellaneous topics without any order or coherence. Consequently verses are isolated from their context and confusion is produced in the meaning.

This happens when the reader does not take into consideration the fact that the Qur'an is a unique book. It does not, like other books, enunciate at the very beginning the subject it deals with and the object it intends to achieve. Its style and method of explaining things are also quite different from those of other books one commonly reads and it does not follow any bookish order. Above all it is not a book on "religion" in the sense this word is generally understood. That is why when a reader approaches the Qur'an with the common notions of a book, he is rather puzzled by its style and manner of presentation. He finds that many places the back-ground (sic) has not been mentioned and the circumstances under which a particular passage has been revealed have not been stated. As a result of these things, the ordinary reader is unable to benefit fully from the most precious treasures contained in the Qur'an, though occasionally he may succeed in discovering a few gems here and there. Only those people become victims of such doubts as are not acquainted with these distinctive features of the Qur'an. They seem to find miscellaneous topics scattered all over its pages and feel difficulties about its mean

[Back To Top](#)

Part 4: The Qur'an - The "Words of God" But Useless?

[Back To Part 4 Index](#)

ings. Nay, even those verses which are absolutely clear, appear to them to be quite irrelevant in the contexts they occur.

The reader may be saved from all these difficulties, if he is warned before-hand (sic) that the Book he is going to study is the only book of its kind in the whole world: that its literary style is quite different from that of all other books: that its theme is unique and that his pre-conceived (sic) notions of a book cannot help him understand the Qur'an. Nay, these may even become a hindrance. He should, therefore, first of all free his mind from preconceived notions and get acquainted with the distinctive features of this Book. Then alone can he understand it.

...

Divine Guidance

First of all, the reader should understand the real nature of the Qur'an. Whether one believes it to be a revealed book or not, one will have to consider, as a starting point, the claim that is put forward by itself and its bearer, Muhammad (Allah's peace be upon him), that "this is the Divine Guidance." (*The Holy Qur'an*, Introduction, p. xxi-xxiii, Islamic Foundation 1975; emphasis added)

We are left aghast by such a description of the Qur'an's general incoherence which produces "baffled" readers and gives them next to nothing!

On this admission alone the Qur'an is admittedly utterly useless!

Surely this alone should warn anyone away from the Qur'an! Did 'God' not want people (let alone 'ordinary people') to be able to simply read this 'Eternal Witness the Qur'an' and find guidance?

Yet, people are still calling everyone to believe "this is the divine guidance"!

[NOTE: In Appendix C we will note that even in Muhammad's day when Muhammad said he accepted the Torah, Bani Israel said: "Muhammad are you sure this Qur'an came from God? As for us we cannot see that it is arranged like the Torah is?"]

(c) The Qur'an Needs 'Outside Help'

But let's look further. Having noted also the admitted that the Qur'an as it is gives nothing we need to ask the followers of Islam some questions. (1) Why have the followers of Islam telling everyone something VERY DIFFERENT from this story!? (2) Where does one find that which converts a text which admittedly produces only bafflement and confusion in the reader - into something quite different?

In other words, where does one find the information that will turn the text of the Qur'an upside down and make it useful?

The answer is quite complex, but we find an inkling in the first quotation from **Maududi** (see above). There, camouflaged by his many

Part 4: The Qur'an - The "Words of God" But Useless?

[Back To Part 4 Index](#)

bold claims for the Qur'an, **Maududi** tries to convince the followers of Islam that the Qur'an is a 'complete code' by using the 'Proof' that it is not:

"Complete code

Another thing that causes mental confusion is the oft-repeated assertion that the Qur'an is a complete code. But when one reads it, one does not find detailed rules and regulations regarding social, cultural, political and economic problems, etc... One is, therefore, baffled to see that it does not contain detailed regulations even about the Salat and Zakat which are such important obligatory duties that the Qur'an itself lays great emphasis on them over and over again. That is why the casual reader cannot understand how this Book can be called a complete code. This confusion is caused because the objector loses sight of the fact that Allah did not only send down the Book but also appointed His Messenger to demonstrate its teachings by putting them into actual practice.... As Allah sent His Messenger along with the Qur'an, only general principles and absolutely essential instructions were needed and not their details. Hence the main function of the Qur'an is to present clearly the intellectual and moral bases of the Islamic Way and reinforce them with arguments and appeals to the heart. As far as the practical side of the building of the Islamic Way of life is concerned, it only defines the limits and bounds of every aspect of life without giving detailed rules and regulations. Moreover it fixes sign-posts for guidance at certain important places to show how those parts are to be constructed in accordance with Allah's will. The actual work of building the Islamic Way of life, in accordance with the instructions contained in the Book, was entrusted to the Holy Prophet, who was specifically sent to set up the pattern of life for the individual, for the society and for the Islamic State to be constructed practically according to the principles of the Qur'an. Thus the Qur'an is a complete code in the sense that [it] is to be taken along with the Sunnah of the Holy Prophet." (Introduction, *The Holy Qur'an*, Abul A`ala Maududi, p. xxxviii; emphasis added)

One has to wonder how many people were persuaded concerning their 'mental confusion'! Indeed, the very least defining of this "code of life" - as well as the 'sorting out' of the general confusion of the Qur'an's text - is totally dependant on much more than the Qur'an.

Others, while avoiding the issue of the confusion presented by the baffling content of the Qur'an are more open about this extra-Qur'anic need:

"The Qur'an is both the foundation and fountain of faith and, among the fundamentals of Divine Law, the Shari`ah, its place is unique. Its purpose however is only to lay down the principles. Its elaboration and interpretation are left to the Sunnah and the Hadith.... (*The Sunnah in Islam*, Azami, p. 8; emphasis added)

And:

"It should be clear by now that the believer is religiously bound to accept as true both the Prophet's interpretation and elucidation of the Qur'anic verses

Part 4: The Qur'an - The "Words of God" But Useless?

[Back To Part 4 Index](#)

as well as the 'wisdom' revealed to him by Allah." (*The Sunnah...*, Azami, p. 16; emphasis added)

And, whether Sunni or not, all acknowledge, not only this absence of 'explanatory material' in the Qur'an, but that the same extra-Qur'anic sources (i.e. sources outside the Qur'an) are the same sources which are necessary for obtaining what is admittedly missing from the Qur'an - an understanding which will reveal 'the believer's way'!

In fact in the extra-Qur'anic sources lies ALL understanding of the Qur'an itself. As well, there one finds also an explanation/elucidation of those matters which are believed to comprise the rest of the religion which it is asserted Muhammad brought!

Others expand on this:

"Similarly, the Hajj was prescribed as a religious duty in the Qur'an but its method and formalities were not defined." (*The Sunnah...*, Azami, p.11)

And:

"These are a few specimens of the directions, given in the Qur'an and the traditions, wherein the people have been encouraged and persuaded to attend to the Sunnah and have been prohibited from opposing the Sunnah of the Holy Prophet and those who ignore the Sunnah on the pretext that the obligatory laws are contained only in the Qur'an have been rebuked.

Besides what has been said above, it is also not practicable in principle to understand Islam only with the help of the Qur'an and without referring to the Sunnah, because, in the prayers, for example, we learn about the number of Rak'ats (units) and Sajdahs (prostrations) and about the Zikr (recitals), as well as conditions for proper performance and invalidation thereof from the Sunnah of the prophet and as regards Hajj (pilgrimage to Makkah) also all the necessary ceremonies can become known only by referring to the Sunnah, e.g. tying the two pieces of cloth (Ehram), knowing about the Miqat (where the pilgrims fasten Ehram), how to circumambulate (to go round the Ka'bah seven times) and offer prayers, running between Safa and Marwah, shortening of hair ceremonies at Arafat, Mash'ar and Mina and stay at these places, throwing of the pebbles (at the Satan, seven times), offering sacrifices of the animals and shaving the head, for the implementation of which, the time and places are fixed. Also knowledge is necessary about the acts which are obligatory, those which are recommended and those which are lawful.

Hence, in matters like Salat (prayers) and Hajj it is not possible for us to act upon the orders of the Holy Qur'an, without referring to the Sunnah and, in order to understand Islam, it is necessary for us to refer to both the Qur'an and the Sunnah. And none separates these two from each other except those² who want to relieve themselves of the responsibilities imposed by the rules and regulations of Islam and want to do everything independently. It is quite easy for them to separate, from the Holy Qur'an, the Sunnah of the Prophet, which explains it and then to interpret the Qur'an in any manner to

[Back To Top](#)

Part 4: The Qur'an - The "Words of God" But Useless?

[Back To Part 4 Index](#)

suit their wishes. But, we are obliged to refer to the Sunnah of the Holy Prophet in order to understand Islam and to act according to the commands of the Holy Qur'an." (*A Probe Into The History Of Hadith*, Allamah Murtaza al-Askari, p. 12f.)

Also in regard to understanding the very text of the Qur'an we read:

"These are only a few examples, and many more instances could be given. Our aim, however, is only to show that it is almost impossible to understand or explain the meaning of a large number of Qur'anic verses if the Traditions are rejected as useless and inauthentic.

In short, whoever believes in the Qur'an as a Divine Scripture and regards it as vitally important for the believers to understand and follow, at all times, must rely on and accept the truth of those reports of the sayings and deeds of the Prophet which Muslim scholars and Traditionists compiled only after subjecting them to intensive scrutiny. It must also be remembered that a very large number of these Traditions form a valuable explanatory supplement to the Qur'an." (*The Sunnah...*, Azami, p. 31)

Thus anyone who believes the Qur'an is a 'Divine Scripture' "must rely on" something outside the Qur'an to give the baffling 'Divine Scripture' life!

The truth is even worse than this.

"To Entertain Any Doubt Amounts To An Abrogation Of The Qur'an"!

And so we find Islamic scholars freely admit that the Qur'an's contribution to defining Islam is so miniscule, and the comprehension of what the Qur'an is supposed to be saying is so reliant upon the content of the *Sunnah*, that the Qur'an may as well be abandoned without the rest!! Maulana Azami continues:

"The Authenticity of the Hadith and the Sunnah

Lest anyone should suppose that the sources of the foregoing discussion on the believer's way are historical treatises written down after the lifetime of the Companions, and therefore unreliable, we would argue as follows. It is beyond doubt that the Qur'an and its injunctions and the command to believe and act according to it are valid and in force. The only question is whether or not the believer's way can actually be ascertained. To entertain any doubt amounts to an abrogation of the Qur'an, and no sane and educated non-believer would venture to suggest to a Muslim its rejection." (*The Sunnah...*, Azami, p.24)

A Shi'a scholar also agrees with maulana Azami that seeking Islam in the Qur'an alone amounts to "forsaking Islam", and "forsaking the Holy Qur'an":

"In light of what we have mentioned above, our aim with regard to the books on traditions (Ahadith), biography (Sirah) and history (Tarikh) is confined to three things and the fourth item thereof cannot be imagined:

(i) We should set aside all the traditions and should content ourselves with the Qur'an only for obtaining information about Islam. In the beginning of this

[Back To Top](#)

Part 4: The Qur'an - The "Words of God" But Useless?

[Back To Part 4 Index](#)

discussion we have observed that this is not possible and its result would be that we should forsake Islam which is the same as not referring to the Qur'an.

(ii) We should accept all that we find in the books which are reliable and whose contents are considered by us to be correct, and should abandon all discussions and research which it may be possible to conduct about the narratives and the traditions and should not conduct any comparison and research to find out the forged matter and other similar things, which occur in the books of traditions, biography and history.

It has become clear from the studies and research already conducted that the result of adopting such a point of view will be this, that wrong would be accepted as right and falsehood as truth. This will not make any difference with the first item viz. forsaking the Holy Qur'an and abandoning Islamic laws and realities."

(A Probe..., al-Askari, p. 33f, emphasis added)

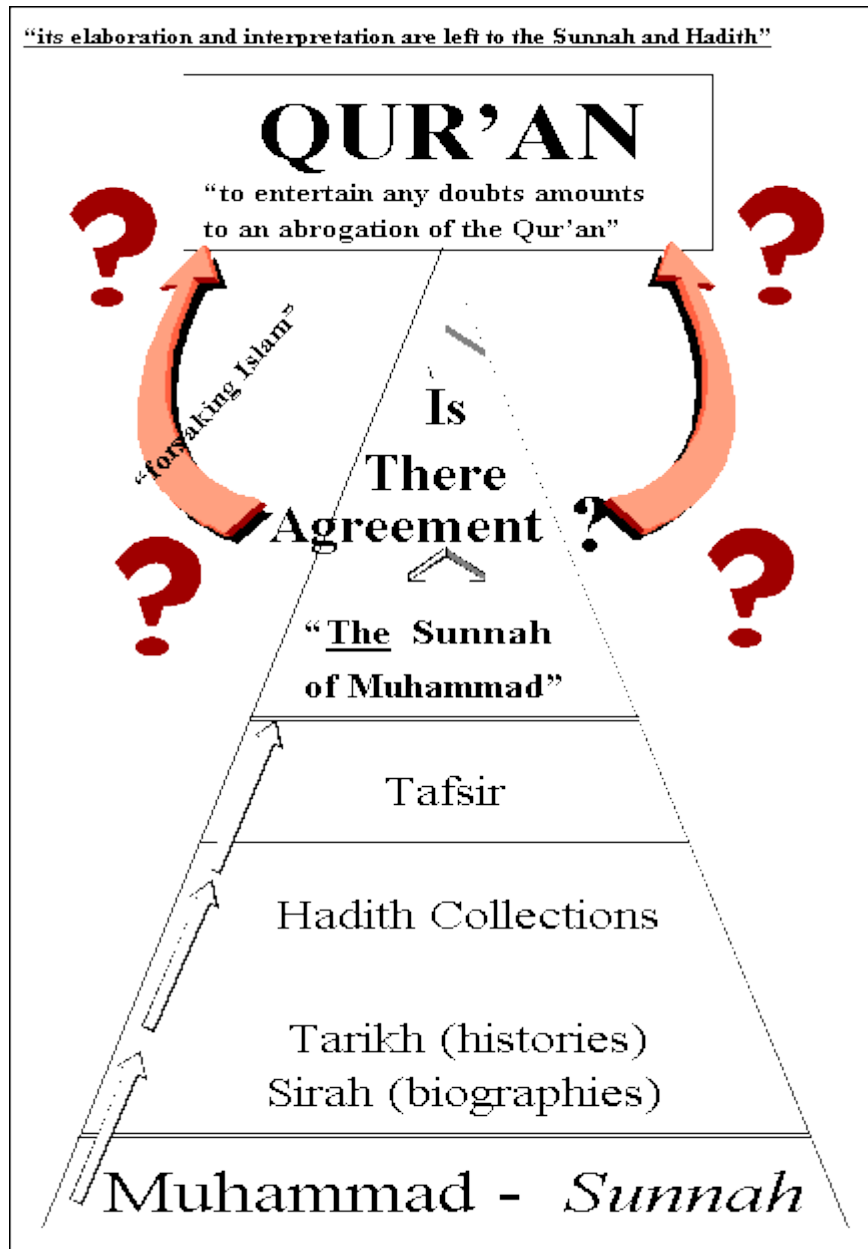
Clearly, it is admitted by both Sunni and Shi'a, not only that the Qur'an alone CANNOT teach anyone 'Islam', but further, that if the Qur'an itself cannot be deciphered through gaining an understanding from the *Sunnah*, then its teachings cannot be understood, let alone be decisively followed or built upon, and one might as well throw the Qur'an away for it is equivalent to an abrogation of the Qur'an and Islam!!

The Qur'an on its own is indeed useless.

DIAGRAM 6 - "TO ENTERTAIN ANY DOUBTS"

DIAGRAM 6: "TO ENTERTAIN ANY DOUBTS ... AN ABROGATION OF QUR'AN"

[Back To Chapter 17 Text](#)



Above: Diagram indicating the total dependency of the Qur'an upon widely dispersed other materials, and the fact that without finding and agreeing on those materials Islam and the Qur'an must be forsaken.

"Then Bring A Scripture... That Gives Clearer Guidance" (Q28:49)?

The 'Qur'an verses Bible' contentions of Islam have, then, been just another 'Kithman/Taqiyya' (i.e. 'outwittings' of the "hide our religion" variety). This is obvious since Islam has accepted the words of Muhammad in the *Sunnah* as being absolutely necessary to the 'revelation' ('the Word of Allah'³) as the words of the Qur'an. The two cannot exist without each other!!

All this acknowledges that the Qur'an is an incomplete entity, not containing what is considered to be 'the revelation' ('Word of Allah') and thus is incomplete in its guidance - totally useless on its own!⁴

Yet, **Von Denffer** proclaims that "there is no better guidance than this" incomplete guidance of the incomplete revelation of the Qur'an:

"...the real unique feature of the Qur'an is seen by all Muslims as being Allah's guidance for mankind, and there is no better guidance than this. This makes the Qur'an unique and inimitable. 'The miracle of the Qur'an lies in its being the hidaya (guidance).' This is what is claimed by the Qur'an, 'Say (unto them): Then bring a scripture (kitab) from the presence of Allah that gives clearer guidance (ahda) than those so (that) I may follow it, if you are truthful' (al-qasas 28:49). Here lies the uniqueness, miraculousness and supremacy of the Qur'an over all other writings. Herein lies the miracle of the Qur'an. The claim is evident. The content of the hidaya is evident. No single person, whether human or jinn, can produce a better

[Back To Top](#)

Part 4: The Qur'an - The "Words of God" But Useless?

[Back To Part 4 Index](#)

hidaya than the Qur'an...the Qur'an, by claiming to be 'unique guidance' transcends all superficial characteristics assigned by a finite human mind. The message of the Qur'an is extremely simple, remarkably clear; 'Anyone who will seek hidaya (guidance) with an open mind, a non-coloured vision and unbiased ears will reach the truth'." (*Ulum*, p.154).

Despite all Von Denffer's talk, and the Qur'an's assertions (!), we find that everyone else in Islam admits that the actual 'guidance' is not available in the Qur'an, and that the Qur'an is not able to stand on its own.

Thus, even while the Qur'an issues a challenge to bring 'clearer guidance', Islam admits the Qur'an has only 'unclear' guidance to give!! Still, **Von Denffer** assures us this shows "the uniqueness, miraculousness and supremacy of the Qur'an over all other writings"!⁵

Even **Maududi** is caught out:

"The guidance he [Muhammad] has shown unto mankind is complete and flawless, and is enshrined in the Holy Qur'an." (*Towards Understanding Islam*, Maududi, p. 58)

And:

"It is the Qur'an and the Qur'an alone which enshrined not only all that was good in the former Books but also perfects the way of Allah and presents it in its entirety and outlines that code of life which comprehends all that is necessary for man on this earth....
It is on account of these special features of the Qur'an that all the peoples of the world have been directed to have faith in it, to give up all other Books and to follow it alone." (*Towards...*, p. 75ff; emphasis added)

Of course, to make such a statement is ridiculous when we have already read from him that the guidance in the Qur'an is NOT 'complete' without the *Sunnah*! But, this is his usual manner when he wants to deflect the minds of those who aren't wary of the contradictory 'scholarship' of Islam.

But this means that before the Qur'an is of any use whatsoever to anyone, let alone to the ordinary person, the scholars of Islam need to try to find a meaning

and purpose for it elsewhere.

The Qur'an CANNOT Be 'An Eternal Truth' - It Is Useless Without The Ahadith Which Give It 'Life'!

Before we address the issue of Islam's search for meaning and purpose for the Qur'an, we need to perceive the true consequences of its 'need'.

While some of our sources have been more precise as to the true import of the need for extra-Qur'anic materials, ultimately they all say the same thing - much more than the Qur'an is needed to make the Qur'an useful, let alone gain anything else of 'the religion of Islam'.

This material must present a clear understanding in order to give the

[Back To Top](#)

187

Part 4: The Qur'an - The "Words of God" But Useless?

[Back To Part 4 Index](#)

true intended meaning and purpose of the baffling Qur'anic passages (*ayas*). Only then can the confusion and meagre threads in those passages (*ayas*) be considered meaningful - and only then can that be joined with what is thought to be 'the rest of the revelation'.

This means that the Qur'an itself CANNOT be 'an eternal truth' for to be such it would have to be able to exist on its own - independent of all outside input.

As it is, this 'eternal truth' [i.e. the Qur'an] is TOTALLY dependant upon something outside of itself. The Qur'an CANNOT be separated from that 'something else' and exist!! Cut it off from the *Sunnah* and it ceases to have any meaning. Therefore it CANNOT be an 'eternal truth'!! [This was pointed out by Samuel Zwemer.]

This, of course, is the reason the followers of Islam have sought to misdirect everyone by shouting about the Ahadith cries of "that's only the Hadith!" and about the Qur'an "the Qur'an is Perfect and Preserved, the Final Revelation!".

If the Qur'an is finally acknowledged as DEPENDENT upon 'something else' [i.e. the Hadith!] for its 'life', then it is no better than the Ahadith and loses its aura of 'greatness'.

Despite this, the followers of Islam have decided to make 'something great' out of it. Yet, for even this to have any credibility, surely it means that the *Sunnah* HAS to have been 'Preserved'.

"Preserving The Sunnah Is A Wajib (Obligation)"

We are not surprised, therefore, to find that **Maududi** also asserts the 'perfection' of the other required (extra-Qur'anic) sources:

"All the sources of Islam are fully intact and each and every instruction or action of the Holy Prophet can be ascertained without the least shadow of doubt." (*Towards Understanding Islam*, Maududi, p. 58).

And also:

"His teachings stand uncorrupted and are incorruptible. The Qur'an - the book he gave to mankind - exists in original text, without a word, syllable or even letter having been changed. The entire account of his life - his sayings, instructions and actions - is preserved with complete accuracy. It is as though it all happened yesterday rather than thirteen centuries ago." (*Towards...*, Maududi, p. 58)

That this is the 'preferred' state of everything there is no doubt, since, as noted, "To doubt amounts to an abrogation of the Qur'an."! But is it the true state?

Indeed, some admit that not just the Qur'an, but the *Sunnah* too must

[Back To Top](#)

Part 4: The Qur'an - The "Words of God" But Useless?

[Back To Part 4 Index](#)

be 'Preserved'. The followers of the *Madhabs* seem more reluctant to declare this fact, but we do find the *Salafiyyahs* asserting their position using certain comments:

"As we turn from the Qur'an to its teacher, it again becomes clear that there was another thing, aside from the Qur'an, which was revealed by Allah to the Prophet. Namely, 'wisdom'. Says he: "The Qur'an was bestowed upon me, and, along with it, another thing which was similar to it" (Abu Dawud, ibn Maja, Darmi [sic])

In view of these pronouncements, both from the Qur'an and the Sunnah, the learned scholars of Islam are in agreement that the word 'wisdom' in, 'And teacheth you the Scripture and wisdom' (Al-Imran 3: 164), and in similar verses denotes the Sunnah, and further, that the Sunnah, too, is a kind of revelation. Ibn Qayyim, for instance remarks: 'Allah, the Glorious One, sent down two kinds of revelations to His Messenger and made it obligatory to believe in and act upon both of them. These are the Qur'an and wisdom.' Ibn Qayyim then quotes in support the verses referred to by us earlier and goes on to say that: 'The Scripture mentioned in them means the Qur'an and 'wisdom', in the unanimous opinion of the pious precursors, the Sunnah. What the messenger communicated after learning about it from Allah and what Allah revealed through the tongue of His Messenger are equally required to be accepted. It is a fundamental and universally accepted principle among the Muslims and whoever denies it is not one of them. The Prophet himself has said: 'The Qur'an was bestowed upon me, and, along with it, another thing which was similar to it' (Kitab al-Ruh)." (*The Sunnah...*, Azami, p. 15; emphasis added)

Here it becomes plain that when modern Islam places the focus on a 'Qur'an verses Bible' examination, it is not dealing with Islam as it really is. For, Islam believes it possesses two kinds of revelation, the *Sunnah* being the second.⁶ And, even though it is not contained in the Qur'an, but in the *Ahadith* as relayed in

other sources, it too it is believed, must be 'preserved' - or Allah failed, as the following citations indicate:

"Further, if the preservation of the Qur'an is vitally important, the continuance, transference and conservation of the Prophet's verbal as well as practical explanation of it is equally necessary, at all times, for full understanding. (*The Sunnah...*, Azami, p. 10f; emphasis added)

One assertion which includes the comments of a well-known Islamic scholar states:

"Sunna is a Revelation that Will be Preserved Till the Last Day

This is an important matter that needs to be emphasized, because it is important and because many ignore its importance. Sunnah is a part of Thikr (revelation) and will be preserved from loss or corruption. It is not difficult to separate correct Hadiths from fabricated ones, in contrary to what some offshoot groups, like the Qadianis and the Quranis, falsely claim. These misguided groups claim that fake Hadiths have mixed with correct Hadiths

[Back To Top](#)

Part 4: The Qur'an - The "Words of God" But Useless?

[Back To Part 4 Index](#)

and that it is not possible to distinguish them anymore. They say that after the prophet's death, no one can separate correct from fake Hadiths. They also claim that they are no longer able to benefit from their Prophet's Sunnah, because of the shadow of doubt that encircles all Hadiths.

These misguided groups have destroyed the second source of Islam. This source is vitally needed in order to benefit from the first source, the Qur'an. These misguided sayings are what the disbelievers and all the enemies of Islam are waiting for and striving to reach.

Other misguided groups say that correct and false Hadiths are mixed, but that there is a way to distinguish between them. They claim that the Prophet said: "Lying on me will become widespread. Therefore, whatever is related to me, compare it with the Qur'an. Whatever is in agreement (with the Qur'an), then I have said it, and whatever is in opposition (with the Qur'an), then I disown it." This Hadith is a fabricated hadith, as all scholars of hadith agree. One scholar said: "We did exactly as this (fake) Hadith wanted from us. We compared it with the Qur'an and found it opposes it. Allah said (what translated means): And whatever the Messenger (Mohammad) gives you, take it, and whatever he forbids you, abstain (from it). [59:7], and other Ayat (in the same meaning). Therefore we judged this Hadith to be fabricated, and the Prophet is innocent of saying it."

There are many proofs in the Qur'an that the Sunnah is preserved from corruption. One of them is: Verily, it is We who have sent down the Thikr (revelation), and surely We will guard it (from corruption). [15:9].⁷ This Ayah attests that Allah promised to preserve and guard the Thikr. Therefore, what is the Thikr? The Qur'an is undoubtedly contained in the Thikr. However, Thikr also contains the Sunnah. Scholars of Islam, like Ibn Hazm, confirmed this fact in his book, *Al-Ih'kam Fi Usul Al-Ah'kam*. He brought forward many strong evidences that the Sunnah is contained in the Thikr and that it is guarded and preserved and that Ahad Hadiths lead to certainty in knowledge. He said⁸: "Allah said of His messenger (what translated means): Nor does he speak of (his own) desire. It is only an Inspiration that is inspired. [53:3-4]. Also, Allah ordered His Prophet to say: I but follow what is revealed to me by inspiration. [6:50]. Also, Verily, it is We who have sent down the Thikr (revelation), and surely We will guard it (from corruption). [15:9], and, And We have also sent down unto you the Reminder and the Advice, that you may explain clearly to men what is sent down to them, and that they may give thought. [16:44].

Therefore, whatever the Prophet said, in matters of religion, is all religion and a revelation from Allah, the Praised One. There is no doubt about that. There is no disagreement between people of knowledge, in both language and religion, that every revelation from Allah is Thikr. All revelation is undoubtedly guided and protected by Allah. All that Allah has promised to protect and preserve will certainly be preserved, protected and saved from corruption that cannot be detected. Otherwise, Allah's Word's will contain some falsehood (introduced by men), and His promise of protection can, therefore, be broken. No Muslim of sane mind can believe in this falsehood. Therefore, the religion, that Mohammad was sent with, is

[Back To Top](#)

Part 4: The Qur'an - The "Words of God" But Useless?

[Back To Part 4 Index](#)

preserved by Allah. It will be preserved for whoever seeks it till the end of this life. Allah said (what translated means): ...that I may warn therewith you and whosoever it may reach. [6:19].

If the above is the case, then we know for sure that there is not the slightest chance that any Hadith of the Prophet, in the matters of religion, will be lost or corrupted. Also, there is no chance that Hadiths will be mixed with falsehood and that easy detection of such falsehood is unattainable. Otherwise, perseverance of Thikr is not provided, and then, Allah's promise: Verily, it is we who have sent down the Thikr (revelation), and surely We will guard it., will be false and broken. No Muslim can utter such falsehood.

If one says: 'Allah only meant to preserve the Qur'an.' We say, depending on Allah: This is a false claim, and there is no proof to it. It claims that Thikr only means the Qur'an, but without evidence to this restriction. This proves its falsehood: Say (O Mohammad to them): "Produce your proof if you are truthful". [2:111]

Therefore, those who spread false claims, that have no proof to their truthfulness are liars. Thikr contains all that Allah has revealed to His Messenger. The Qur'an and the Sunnah that explains the Qur'an, are all revelation. And We have also sent down unto you the Reminder and the Advice, that you may explain clearly to men what is sent down to them, and that they may give thought. [16:44]. Therefore, the Prophet is ordered to explain the Qur'an to the people. There are many general rules in the Qur'an, like the order to pray, give Zakat (obligatory charity), Hajj (pilgrimage to Makkah), etc. Allah ordered us to perform these obligations, following the explanations of the Messenger of Allah. If the prophet's explanation is not preserved and guarded, then benefiting from verses of the Qur'an will diminish and disappear, and the Laws obligated on us will also be meaningless. As a result, we will not know the correct meaning (of the Qur'an) that Allah desired, and we will not be able to expose what is false or unintentionally fabricated. We seek refuge in Allah from this (falsehood)."⁹

Imam ibn Al-Qayyim approvingly mentioned the above text by ibn Hazm, in his book, Mukhtasar As-Sawa'iq Al-Mursalah, saying: "This text, by Abu Mohammad (ibn Hazm), is valid in the Khabar that the nation approved, believing and implementing it, but not valid in the Gharib (here it means "weak") Hadith that the nation did not approve."

Abdullah ibn Al-Mubarak also approved of the above. He was asked: "What about these (fabricated) Hadiths?" He said: "Geniuses (scholars of Hadith) will live up to them (refuting and invalidating them), Allah said (what translated means): Verily, it is we who sent down the Thikr (revelation), We will surely guard it.[15:9]. A similar saying is related to Imam Abdur-Rahman ibn Mahdi. Also, Mohammad ibn Al-Wasir said, after mentioning the above Ayah [15:9]: "This means that the Shari'ah (Law) of the Messenger of Allah is preserved, and that his Sunnah is guarded."

Allah chose Mohammad to be His final Prophet and Messenger, and made His Law the final and dominant Law. Allah required all mankind to believe in and implement his (Mohammad's) Law till the Day of Resurrection. Allah invalidated all other Laws, except Mohammad's Law. Allah meant

[Back To Top](#)

Part 4: The Qur'an - The "Words of God" But Useless?

[Back To Part 4 Index](#)

Mohammad's Law to be proof against mankind. Therefore He preserved his (the Messenger's) religion and guarded his Law. Allah will never ask people to implement a Law that is bound to be changed and corrupted. The Qur'an and the Sunnah are the two sources of Islam. And if you differ in anything amongst yourselves, refer it to Allah and his Messenger. [4:59]....

Allah's proof against mankind will not be complete unless Allah preserves His Message and Law. This preservation cannot be complete unless Allah preserves the Sunnah. Therefore, preserving the Sunnah is a Wajib (obligation)." (*The Hadith is Proof Itself in Belief & Laws*, Sheikh Nasir Ad-Din Al-Albani; from the Introduction by: Muhammad Eid Al-Abbasi, p. 10f; emphasis added)

Here we find clearly the true claims of Islam. In order to present something of 'guidance' Allah is said to be "OBLIGATED" to 'Preserve' the *Sunnah* OR He will be guilty of failing to provide 'Proof against mankind'!

Indeed, in the case of Islam this is the truth, for anyone claiming that the Qur'an is 'Allah's Eternal Witness' is accusing God of leaving mankind in the dark - without a witness!!

Since the Qur'an is not 'an eternal truth' (it is only asserted to be 'part of an eternal truth') everything that gives it 'life' must also be of equal 'revelational' value, making it also totally necessary to 'decipher God's Words'.

The need for everything to be 'Preserved' in such a system is thus only truly recognised when one realises that if this is not done "otherwise Allah's Words will contain some falsehood introduced by men" and also admittedly the 'promise of protection' on the i would then be found false as it would be broken!! This is stated by others as:

"If everyone in every age is in need of the Prophetic explanation, without which they CANNOT fully comprehend the Qur'an, how would it be useful for them to preserve the Qur'anic text and leave its Prophetic explanation at the mercy of distorters, extending to it no type of protection whatsoever.

Therefore, once the necessity of the Prophetic explanations of the Qur'an is accepted, it will be self-contradictory to claim that these explanations are unavailable today. It will amount to negating the protection, because it is in no way a wise policy to establish the necessity of the Sunnah on the one hand, and to make its discovery (preservation) impossible on the other. Such a deficiency cannot be attributed to Allah, the All-Mighty, the All-Wise." (*Was Sunnah Preserved?*, 7/20/98, <http://www.khalifornia.org/>)

This is why the 'hope' has to be held out that:

"Therefore the religion that Muhammad was sent with, is preserved by Allah. It will be preserved for whoever seeks it till the end of this life."

Did Islam succeed in this illusion?

Can the followers of Islam show they have gathered such an unanim

Part 4: The Qur'an - The "Words of God" But Useless?

[Back To Part 4 Index](#)

peachable secondary source, 'the correct Sunnah'? Have they found an unimpeachable agreement over it? Do they, as a result, have an unimpeachable understanding of the Qur'an? If not, they certainly cannot claim to have an unimpeachable understanding of "the religion of Muhammad".

Is there agreement on all this, for THIS is finally what Islam claims to possess, and which it claims others are without?! If there is no unity of meaning ascribed to the *Sunnah* and Qur'an then once again, on another level, we find that all is a fake.

Footnotes

1/ Both are compared as 'the Word of God' for each religion.

2/ The 'Qur'ani party' - a small group who believe that the Qur'an alone reveals Islam. This is obviously untrue.

3/ This must not be confused with the fact that only the Qur'an is considered to be "the Words of Allah". For the *Sunnah*, while considered to constitute part of the revelation ('Word of Allah') is accepted even though it is believed to only be Muhammad's expression (in his own words) of what Jibreel heard from Allah, but which he (Gabriel) is also said to have expressed in his own words. See *Ulum*, p. 18f.

4/ So, by Islamic standards one could only term it "part of the Word of Allah", or "some of the Word of Allah", and because some *Ahadith*, namely those known as *Qudsi*, also contain direct statements attributed to Allah, the Qur'an obviously contains only "some of the Words of Allah".

5/ However, in his last sentence one may construe an attempt at truth, for he does state that the "guidance of the Qur'an" is, "anyone who will seek hidaya (guidance)... will find it". He thus admits that the Qur'an does not point to itself saying "you will find it HERE". This is also what we just noted from ibn Hazm when he said, "Therefore the religion, that Mohammad was sent with, is preserved by Allah. It will be preserved for whoever seeks it till the end of this life." We aren't told where it will be found 'till the end of time' but we know - it is supposedly in the *Sunnah* but not in the Qur'an.

6/ In fact, even the Hizb-ut Tahrir admit this in other literature where they state:

"Another example is if we were to define the Qur'an as the revelation to Muhammad (saw) this would not be comprehensive or restrictive as the hadith is

also revelation. (*What Is The Qur'an*, Al Khalifah, P.O. Box 349 London N97RR)

7/ One would at first assume that the translation "We sent down the Qur'an and We will keep it" is the work of the Qur'ani party since they don't believe that there is anything else in the *Thikr*. However, in the Noble Qur'an, which appears to be a La-Madhabi publication because it cites ibn Taymiyya (see e.g. p. 96, ft. 1) translates **Q15:9** as "Verily We; It is We Who have sent down the Dhikr (i.e. The Qur'an) and surely We will guard it (from corruption)."

8/ Because the ibn Hazm quotation is so long and difficult to keep track of in the text, we have noted its beginning and its ending.

9/ End of ibn Hazm quote.

[Back To Part 4 Index](#)
[Back To Top](#)

193

Part 4: The Qur'an Alone Is Useless

[Back To Main Index](#)
[Back To Part 4 Index](#)

CHAPTER XVIII: THE SEARCH FOR "ALLAH'S PROOF"

The "Preserved Sunnah" Is In "The Traditions, Books on Tabaqat, Asma'-al-Rijal, history..."

But, the *maulana* acknowledges that those materials [the *Sunnah*] which alone will make 'the way' known are widely dispersed:

"As long as the path of following the Qur'an remains open, access to the believers' way (that is the presence of the Qur'anic injunctions) must also remain open. Likewise the means to obtain complete knowledge of it must remain unchanged. That being so, what other course is there to acquire detailed information regarding the practice of the earliest Muslims than to refer to the compilations of traditions and the books on Tabaqat, Asma'-al-Rijal, history and the life-record of the reporters of Sirah, Hadith and Islamic history?" (*The Sunnah...*, Azami, p. 24).

Because the *Ahadith*, as we will see, were collected late and their content left the scholars in confusion as to how at all fit together with itself and the Qur'an to form 'the revelation', this means that Islam, while striking out at the Bible because it is "like the Hadith, Sira, and Tarikh all together", in fact needed to sift through this very type of materials long after Muhammad's time to try and find a comprehension of the Qur'an and the rest of its 'revelation' - in the *Sunnah*! In fact, as we are about to see, it had to collect all this long after Muhammad died!

It is now obvious why Islam has found it 'useful' (indeed necessary!) to place everyone's attention on a 'Qur'an vs. Bible' comparison! Only then could it hide its true need and still openly accuse the Gospel of 'pollution' because "it is like the Word of God, the Hadith, the Sirah and Tarikh all in one".

Only through such a presentation could it build up the Qur'an's prestige by

asserting "We keep the 'Word of God' separate from these other things, and so we have been kept pure - but look at you!" And all the while the Qur'an is admittedly meaningless and useless without these very materials.

Was There An Early And Continuous Collection Of The Sunnah?

In general there is a great emphasis laid upon the existence of early collections of *Ahadith*. Little statements declaring, for example, that a Companion preserved *Ahadith* in writing are 'pulled out' of their context in Islam's history and given as 'Proof' that *Ahadith* have 'always' been collected and recorded. Small collections are even named and presented as

[Back To Top](#)

Part 4: The Qur'an Alone Is Useless

[Back To Part 4 Index](#)

if they tie into such a 'history'.

Yet, this is not the truth. As we will see in what follows, the 2nd Caliph 'Umar initially allowed the collecting of *Ahadith*, but then forbade it and ordered the burning of all such collections. This order was not rescinded until 'Umar II reigned, and he was not Caliph until 717AD.

A Shi'ah book on the Internet under the subheading *The Order of the Qur'an's Revelation and the Growth of the Qur'anic Sciences* states:

"Secondly, it has been related with certainty that the early Caliphs strictly prohibited the recording and writing down of the narrations and, whenever a sheet of paper or tablet was found on which a saying had been written, it was burned. This prohibition lasted until nearly the end of the first century after Hijrah, that is, for a period of about ninety years. The effect of this prohibition was that the narrators and scholars of sayings were free to make small additions or changes during oral transmission of the saying. These additions gradually accumulated until the original meaning of the saying was lost." (<http://www.al-islam.org/quranislam/index.htm>)

Another statement on the matter of the collecting of Sunnah states:

"A clear proof that the fatwa of the leader overrules but does not invalidate the opinion of the Companions even if it directly contradicts it, is the fact that when `Umar ibn al-Khattab proposed to have all the hadith collected and written down he consulted the Companions and they unanimously agreed to his proposal; later he disapproved of it and ordered that everyone who had written a collection burn it. Yet `Umar ibn `Abd al-`Aziz later ordered that hadith be collected and written. Al-Hafiz al-Baghdadi relates it in his "Ta'ayid al-`ilm" 49, 52-53, 105-106, and Ibn Sa'd in his "Tabaqat"

3(1):206, 8:353."

(<http://ds.dial.pipex.com/masud/ISLAM/misc/ikhtilaf.htm>)

Since 'Umar ibn 'Abd al-'Aziz ('Umar II, the nephew of 'Abd al-Malik) was only the twelfth caliph beginning his rule in 717 AD (97 AH), it would seem that indeed **the act of collecting the *Ahadith* was illegal even after the end of the first century AH.**

Since the earliest collection of *Ahadith* mentioned by those in Islam seems to be that of Hammam ibn Munabbih it could in fact be the FIRST of those 'allowed' since the collector died in 99AH/719AD.

Further, it only contains 138 *Ahadith*, which is not many when compared with the 5000+ which are said to have been related from only Abu Hurraira, let alone the vast numbers known later to be in circulation.

Finally, we note the following which seems to indicate that the collection of *Ahadith* was not even immediately universally accepted:

"An aside about the writing of traditions: during the second century AH, a controversy raged about whether it was permissible to put hadiths in writing. The pro-permissibility side won the argument in all centers of learning except for Basrah, though at an earlier time the pro-prohibition stance had been

[Back To Top](#)

Part 4: The Qur'an Alone Is Useless

[Back To Part 4 Index](#)

dominant. As for Basrah: throughout most of the second century, the majority view there was that it was not permissible to write down hadiths. For the details about the second-century controversy on the writing of hadiths, see the truly excellent article: Cook, Michael, "The opponents of the writing of tradition in early Islam," *Arabica*, vol. XLIV, no. 4, October 1997, pp. 437-530." (*Re: Was The Sunnah Preserved?*, Behnam Sadeghi, Aug 6, 1999; the URL of the article was unavailable)

Quite naturally, anyone would wonder at a 'Final Book' which was totally dependent upon possessing the 'correct' *Sunnah*, when such were only first recorded as very small collections which only began to be set down in writing some 90 years after the one declared to be the originator of these teachings died!! All the more when it must be added to this knowledge that by the time the really large collections were made, the scholars were having to sort out some hundreds of thousands of *Ahadith*, and many of them spurious! These later problems, some of which we will examine in this section are mentioned as follows:

"But confronted with the enormous body of hadiths, which had been scattered in various forms and narrations throughout the length and breadth of the Islamic world following the migrations of the Companions

and Followers, the Sunnah sometimes proved difficult to interpret. Even when the sound hadiths had been sifted out from this great body of material, which totalled several hundred thousand hadith reports, there were some hadiths which appeared to conflict with each other, or even with verses of the Quran."

(<http://ds.dial.pipex.com/masud/ISLAM/ahm/newmadhh.htm>)

How 'Preserved' Are The Sources Of The Sunnah?

Everyone knows that the major accepted collections of *Ahadith* are known as the *Sahih Sitta* (the authentic six) being the *Sahihs* of al-Bukhari and Imam Muslim, the *Sunan* of Abu Da'ud, Al-Nisa'i, At-Tirmidhi and Ibn Maja. It is impossible to read up on these and find anything other than assertions that these are absolutely authentic having been selected through meticulous application of the *Science of Hadith* by which each and every one has been certified truthful.

The *Sahih* of Bukhari is touted as being, next to the Qur'an, the most valuable of Islamic books and is that which is most useful for *Shari'ah* purposes. When a *Hadith* is contained in both the *Sahihs* of Bukhari and Muslim it is termed 'Agreed upon', being the greatest attestation any *Hadith* can attain.

When we look for confirmation of the 'Preservation' of these collections of *Sunnah*, we find one Islamic scholar who, like most others, is not convinced that there is a 'Divine Protection' upon the extra-Qur'anic

[Back To Top](#)

Part 4: The Qur'an Alone Is Useless

[Back To Part 4 Index](#)

sources, asserting that what others would rather not hear:

"We Muslims, on our own, are duty bound towards Allah and his last Prophet to make a continuous and thorough checking of the Hadith-books at our disposal in the same way as the Mohaddeseen did in their own times. As the extra-Quranic literature including the Hadith books is not being divinely guarded there is in every age a continuous attempt to introduce suspicious material therein and delete useful matter therefrom. In our own extra-Quranic literature numerous references are available throwing light on these facts. For the sake of example I mention one of them:

The Prophet said: 'Beware! after me you will have abundance in traditions associated with me. So do apply a check of the Qur'an on these traditions. Whatever confirms the Qur'an you may accept it but whatever goes against the Qur'an you must reject it outright'.

The book *At-talweeh-wat-tawzeeh* has quoted the above tradition from Saheeh Bukhari but the various versions of Bukhari's collection available today do not include this tradition!!¹ It is because of this tampering with the books of Hadith that we do not get any uniformity in the bulk of this

literature. To give another example, the *Muwatta* which is said to be Hadith-collection of Imam Malik is not one uniform *Muwatta*. There are more than one *Muwatta*-books and they drastically differ from one another. Similar is the case with *Sahih Bukhari*, as well as with *Kitab-ul-Aasaar* which is regarded as the Hadith-collection of Imam Hanifa. Bukhari himself has written a book on the life-history of the narrators. This book called *Zuafa-us-sagher* condemns certain individuals like Ata bin abi Maimoona, Ayyub bin Aiz, Ismail bin Aban, Zubair bin Muhammad, At-Tayyimi, Saeed bin Urwa, Abdullah bin Abi Labeed, Abdul Malik bin Ameen, Abdul waris (sic.) bin Saeed, Ata bin As-Saib bin Yazeed, and Khamsan bin Minhal as unreliable and hence rejected. But the Hadith-collection of Bukhari in the present day includes many traditions narrated by these very individuals! This is a crystal clear proof of the fact that whatever Bukhari has rejected was later on re-introduced in his book after his death. Bukhari has named his collection as *As-Saheeh* wherein he has mentioned that he has included only *saheeh* traditions. But the copies of *Saheeh Bukhari* available today contain many such traditions which are termed *moallaq* by the Mohaddessen and are not at all *saheeh*. Hafiz Ibn-e-Hajar Asqalani who is famous as a *shareh* of *Saheeh Bukhari* has pinpointed such weaknesses in the preface of his *sharah* named *Fath-ul-Bari*. Bukhari's collection is divided into *kitab*s and *baab*s but in many cases the title of the *kitab* or *baab* has no relation whatsoever with the Hadith quoted under it, for example, see the *baab*s of *Tool-e-qiyam* and *Qaza-e-salat-ul-Eid*. Similar is the case with *baab Ghazva-e-Badr* in *Kitab-ul-Jihad*. In some *baab*s either there is only a title without any Hadith whatsoever or a Hadith without any authority of narrators." (*Deep into the Qur'an*, Dr, Kamal Omar, p. 285ff).

Indeed, one publication of *Muwatta* here in the U.K. - that of Islamic Academy U.K. - has notes relating how this one was chosen from among **50**

[Back To Top](#)

Part 4: The Qur'an Alone Is Useless

[Back To Part 4 Index](#)

'versions' of the *Muwatta*, and only 16 were considered "best transmitted"

Yet the seriousness of this is really only understood when we consider that *Muwatta* and *Sahih Bukhari* are considered the most important collections on Legal matters [next to the Qur'an!] which means that this affects the *Sunnah* relating to the *Shari`ah* of the 4 *Madhabs*! "*Kitab-ul-Aasaar which is regarded as the Hadith-collection of Imam Hanifa*" must also be seen in that light, for Imam Abu Hanifah is attributed with the founding of the Hanafite school of Fiqh! What was the content when he used it, and who altered it, his later followers?

Not only so, but the Saudi scholars who are publishing the 'Summarised Sahih Bukhari' have not only congratulatory notes to the translator for having 'chosen' the 'accepted' translations of the *hadith*(!), but the notes also state which

particular 'version' of *Sahih Bukhari* they used: "Compilation: Al-Imam Zair-ud-Din Ahmad bin Abdul-Lateef Az-Zubaidi." (p. 1), and again, "the text of Summarized Sahih Al-Bukhari used for this translation is taken from At-Tajrid As-Sarih by Az-Zubaidi." (*Summarized Sahih Al-Bukhari*, p.10).

Furthermore, in keeping with the fears of Dr. Omar, the notes admit:

"Some materials concerned with Arabic grammar and etymology have been excluded from the Arabic text." (*Summarized...*, Notes)

This 'editing' is also upheld in that the all important Hadith relating Caliph `Uthman's burning of the 'original' texts of the Qur'an, which was cited earlier in this present writing (*Sahih Bukhari*, Vol. 6, p. 479), has also been 'expunged' in keeping with the Saudi cover up of the `Uthmanic errors in their false Mushaf al-Madinah!! Thus we see the motivation is that Islam is "made to appear" to be 'perfect' and 'protected' when it is not.

In the same way, the *Sirat un-Nabi* of Allamah Shibli Nu`mani (p. 140) declares that Hadith #4403 of *Sahih Muslim* Vol. 3, in the chapter on the Treaty of Hudaibiya says "Muhammad rubbed out and replaced" the words "Muhammad the Messenger of Allah" because Quraish objected to them. However when one looks at the English version translated by Abdul Hamid Siddiqi (proclaimer of truth?), such a wording has been almost entirely replaced with Ali writing the initial text, Muhammad erasing his name, "and Ali wrote: Ibn `Abdullah"!! Is this a case of 'editing' the Arabic (or the English), or finding another Arabic 'version' of *Sahih Muslim*?

[Back To Top](#)

Part 4: The Qur'an Alone Is Useless

[Back To Part 4 Index](#)

Although all the 'tampering' we have just noted is the work of the various Sunni factions, it is the very thing of which the Sunnis accuse the Shi'a! We read:

"It is all the more difficult to write the bibliography of Shia books. The reason being that Shia publishers have consistently altered the sequence and also the contents of their original books. Two recent publications of the same book often have two different sets of information. Strange enough, when a Shia publisher reprints a certain book, he often rearranges the contents. Thus two editions of the same book by the same publisher may also have two different sets of information." (Bibliography, *The Sunni and Shi'a Perspective of The Holy Qur'an*, p. 26; emphasis added).

The same type of behaviour seems to be prevalent today, and it is recognised by those on the outside of Islam that nobody on the inside seems to be giving us the same story!

Whole Collections Of Sunnah Were Given 'Authority' Much Later?

And yet two of the collections now called 'sahih' were not even accepted until very late:

"During the fourth and fifth centuries, no importance was attached to Ibn Maja. Ibn al-Sakan (Abu 'Ali Sa'id b `Uthman, d. 353 A.H./964 A.D.) and Abu Manda (Abu `Abdullah Muhammad b Ishaq, d. 396 A.H./ 1005 A.D.) had mentioned four books only i.e. Bukhari, Muslim, Abu Dawud and Nasa'i. Till that time Ibn Hazm (Abu Muhammad `Ali b Muhammad, d. 456 A.H./1063 A.D.) declined to recognise Tirmidhi. Abu Tahir (`Imad al-Din Ahmad b Muhammad al-Silafi, d. 576 A.H./ 1180A.D.) added Tirmidhi to the above-mentioned four works of Hadith.

During the sixth century, as we shall discuss later, ibn Maja's position was consolidated by Muhammad b `Uthman al-Hazimi in his Shurut al-A'imma al-Khamsa and Ibn Salah (`Uthman b `Abd al-Rahman, d. 642A.H./1244 A.D.) in his Muqaddima confined themselves to the five books. Ibn Karrat (Abu Muhammad `Abd al-Haq al-Azadi, d. 581A.H./1185A.D.) offered no place to Ibn Maja in his al-Ahkam al-Sha'iyya al-Kubra.

Later Nawawi (Yahya b Sharaf al-Din, d.676A.H./1277A.D.) in his explanation to Muqaddima Ibn al-Salah followed suit. Ibn Khaldun (Abu Zaid, `Abd al-Rahman b Abi Bakr, d.808 A.H./1405 A.D.) speaks of al-Ummahat al-Khams² only.

Muwaatta of Imam Malik was considered as the sixth by Razin b Mu'awiya al-`Abdari al-Sarqasti (d.525 A.H./1130 A.D.) in his book Al-Tajrid bi'l Sihah wa'l-Sunan and later by Mubarak b Muhammad ibn al-Athir al-Jazari (d.606A.H./1209A.D.) in his book Jami` al-usul. But the first one to declare Ibn Maja as the sixth book was Abu'l-Fadl Muhammad b Tahir al-Maqdisi (d. 507 A.H./1113 A.D.) in his book Atraf al-Kutub al-Sitta followed by `Abd al-Ghani b `Abd al-Wahid al-Maqdisi "(d.600 A.H./1203 A.D.) in his

[Back To Top](#)

Part 4: The Qur'an Alone Is Useless

[Back To Part 4 Index](#)

book al-Kamal fi Asam'i al-Rijal.

...[2 paragraphs omitted]

Ibn Taymiya (Majd al-Din b 'Abd al-Salam, the grandfather of Ibn Taymiya, the famous scholar, (d. 652 A.H./1254 A.D.) compiled a book on legal issues based on a selection of Hadith from six books including Ibn Maja.

Ibn Khallikan, in his Wafayat al-A'yan and Shams al-Din al-Jazari (d. 711 A.H./ 1311 A.D.) recognised Ibn Maja as sixth as well.

...but as late as the twelfth century we find traditionists like `Abd al-Ghani al-Nabulusi (d.1143A.H./1730A.D.) who talked of the general opinion held by the people in the Maghrib (countries west of Egypt) in favour of

Muwatta, saying:

"A difference of opinion is held about the sixth one. The people of the East (Countries in the Middle East) consider the Sunan of ibn Maja as the sixth but the people of the West give this position to the Muwatta of imam Malik." .

3. Its position in comparison with other collections

Though Ibn Maja is regarded as one of the six Sihah to many traditionists it is less-authenticated compared to the Muwatta. Shah Wali Allah (d.1176A.H./1762A.D.) has supported this view in his explanatory book known as Musaffa Sharh al-Muwatta.

However preference was given to Ibn Maja because of his additional Hadith, as pointed out by al-Sakhawi:

"They have given it (al-Sunan) preference to Muwatta because of the great number of additional Hadith which are not found in the five books, unlike Muwatta."

To some traditionists like Salah al-Din Khalil al-`Ala

(d.761A.H./1359A.D.) Darimi's Musnad deserved more to be included among six Sihah because it has very few weak authorities, Munkar and Shadh Hadith.

Sahih of Ibn Hibban is well recognised among the traditionists. Ibn al-`Imad (Abu al-Falah, `Abd al-Hayy b Ahmad (d.1089A.H./1678A.D.) preferred it to Ibn Maja by saying:

"Most of the critics hold the opinion that his book (Sahih) is more authentic than Ibn Maja." "

(*Criticism of Hadith...*, Abdul Ghaffar, p.139ff; emphasis added)

Thus we find that Islam seeks its 'Divinely Protected Sunnah' from books whose content is constantly changing.

And, to the number of these collections, from time to time, they added new ones

because there were "a great number of additional Hadith which are not found" in the previously accepted 'sound' books!³ And, as we expect, everywhere one looks one finds *Ahadith* cited from ibn Maja, at-Tirmidhi, and many others.

As to the matter of the number of new *Ahadith*, we are told that:

"According to Fu'ad 'Abd al-Baqi, the total number of Hadith in this collection amounts to 4341 of which 3002 *Ahadith* are recorded by the five other traditionists as well." (*Criticism of Hadith...*, Abdul Ghaffar,

[Back To Top](#)

Part 4: The Qur'an Alone Is Useless

[Back To Part 4 Index](#)

p.139; emphasis added).

This means that 1339 NEW *Ahadith* (*Sunnah*!) were accepted when ibn

Maja's *Sunan* was accepted!

The trouble, though, is not solely that the Islamic leadership is constantly shifting the 'content', or that it has added 'new' collections from time to time. Further to this, there has been obvious disagreement among the top Islamic scholars as to how much of these 'sahih' *Ahadith* collections is admittedly not 'sahih' (sound/authentic). The book *Criticism of Hadith Among Muslims With Reference to Sunan*⁴ *Ibn Maja*, documents the vast difference of opinion among Islamic scholars as to just how much of it was fabricated and false:

"In spite of all the admiring words associated with al-Sunan, it has a good number of weak and spurious *Ahadith*. Ibn Zur'a was the first to point out this fact. After giving praiseworthy remarks quoted above, he said:

"I hope that there will be no more than thirty *Ahadith* with weak *isnad*."

Dhahabi⁵ added:

"Abu Zur'a by saying this, might have meant such *Ahadith* as totally abandoned because there might be about one thousand *Ahadith* in al-Sunan which are not valid for argument."

He further says:

"Ibn Maja was a preserver of *Ahadith* (*Naqid*) with a vast amount of knowledge but the *Sunan* became low in position because of a lot of *Makruh* and spurious *Ahadith* in it."

Ibn al-Jauzi (d. 597) pin-pointed thirty four *Ahadith* in al-Sunan as spurious in his book al-Maudat. But Suyuti took great pains to defend all such *Ahadith* as declared to be spurious..." (*Criticism of Hadith Among Muslims With Reference To Sunan Ibn Maja*, Suhaib Hasan Abdul Ghaffar , p. 144f).

Which 'point of view' shall we accept as being most truthful?

"More Material Which Missed these Prominent Scholars"?

On top of this, it is admitted that many collections were only made much later, and are composed of material said to have been 'missed' by the earlier great collectors:

"The collections of *Hadith* made it easier for the coming generations to have a clear picture of the science of *Hadith* and enabled them to base all legal issues upon them and to find out more material which missed these prominent scholars, resulting in collections like *Sahih* Abu `Uwana (316 A.H./ 928 A.D.), *Mustadrak* al-Hakim (d. 405 A.H./ 1014 A.D.) and *Sunan* al-Baihaqi (458 A.H./1065 A.D.)." (*Criticism of Hadith...*, Abdul Ghaffar , p. 126; emphasis added)⁶

Confusion reigns! Yet this type of thing reminds one of Shafi noting that no *Ahadith* existed in his time on a certain topic, but the same were in

[Back To Top](#)

Part 4: The Qur'an Alone Is Useless

[Back To Part 4 Index](#)

plentiful supply much later! How many were 'missed', and how many were 'new creations'?

Could the early collectors have only found a few *Ahadith* through their efforts to preserve the religion of Muhammad, but five (5) centuries after Muhammad's death others 'found' masses of 'other' *Ahadith*!?

This, then, is the admitted condition of the "preserved Source" for the understanding of Islam's Qur'an, as well as for 'the rest of the revelation' - ever shifting, ever evolving!

How Reliable Is The Wording Of The Sunnah?

It is obvious that the 'pure' religion which it is claimed came through Muhammad is only determinable by examining the *Ahadith* in the collections, as well as in the *sira*, *tarikh*, etc., and after trying to sort truth from falsehood, deciding what the 'Word of Allah'⁷ it claims to possess is supposed to be. And so is defined the true importance of the need for absolutely pure extra-Qur'anic records.

It is well stated that:

"To declare these sources of knowledge unreliable, false or fictitious would mean shutting the door on practical adherence to the Qur'an.⁸ Moreover, the superiority that Islam and the Muslims enjoy over all other faiths and religious communities would also be destroyed. For it would necessarily mean that the Muslims had no history, no intellectual or practical achievement to their credit, since there is no dependable way of knowing those achievement. Surely no Muslim could accept such a position." (*The Sunnah...*, Azami, p.24)

Although "no Muslim could accept such a position", yet such a realisation has driven many followers of Islam away from an acceptance of the sources, and in fact they are the audience to which the *maulana's* booklet was written. This too was the reason behind the writing of the 1934 booklet *Islam at the Crossroads* by M. Asad.

Yet, it is no wonder that people have found themselves distrusting the *Ahadith*, for, according to the "principal early grammarians", even the Arabic they were recorded in is extremely dubious:

"However, it is interesting to note that the principal early grammarians, though they dare not say that the hadith were not authentic, asserted that the Arabic in which they were written was so bad that they could not be held to transmit the actual words of the prophet, though doubtless they conveyed his meaning. Their argument was that it is impossible that the prophet, the exponent of perfect Arabic, could have violated the rules of grammar." (*Islam*, Guillaume, p. 91f)

Thus because of its poor Arabic, the *Ahadith*, the only record of

[Back To Top](#)

Part 4: The Qur'an Alone Is Useless

[Back To Part 4 Index](#)

Muhammad's words (*Sunnah*), [i.e. the only record of his illumination of the Qur'an as well as 'the rest of the Word of Allah'], is already admitted to be uncertifiable even on the grounds of its grammar!

This actual condition of the Arabic of the *Sunnah* disavows the worth of Qadi Iyad's (d. 544/1149) assertion that the *Sahaba* "knew... the exact pronunciation of the Prophet's words", for even if they did it has not been transmitted!! What false encouragement!

How Reliable Is The Content (Matn) Of The Sources?

(a) Concerning Portions Of The Qur'an

First, we note that it is well-known that there are *Ahadith* in the 'Sahih' collections which describe how various things are missing from the Qur'an

(1) Verses of suckling missing:

"(3421) 'A'isha (Allah be pleased with her) reported that it had been revealed in the Holy Qur'an that ten clear sucklings make the the marriage unlawful, then it was abrogated (and substituted) by five sucklings and Allah's Apostle (may peace be upon him) died and it was before that time (found) in the Holy Qur'an (and recited by the Muslims)." (*Sahih Muslim*, Vol. II, p. 740, #3421)

The admission in this *Hadith* that the verse was in the Qur'an until Muhammad died indicates either that this is the truth and that this verse is indeed missing from the Qur'an, or, that the *Hadith* has a false content and is not 'sahih'. While some want it to mean that Muhammad abrogated it, this is not indicated in Muslim's *Hadith*.

(2) Verse of stoning missing:

"(4194) 'Abdullah b. Abbas reported that 'Umar b. Kattab sat on the pulpit of Allah's Messenger (may peace be upon him) and said: Verily Allah sent Muhammad (may peace be upon him) with truth and He sent down the Book upon him, and the verse of stoning was included in what was sent down to him. We recited it, retained it in our memory and understood it. Allah's Messenger (may peace be upon him) awarded the punishment of stoning to death (to the married adulterer and adulteress) and, after him, we also awarded the punishment of stoning. I am afraid that, with the lapse of time, the people (may forget it) and may say: We do not find the

punishment of stoning in the Book of Allah, and thus go astray by abandoning this duty prescribed by Allah. Stoning is a duty laid down in Allah's Book for married men and women who commit adultery when proof is established, or if there is pregnancy." (*Sahih Muslim*, Vol. III, p. 912, #4194)

We note that once again there is a clear testimony in the text of an *Hadith* that a "verse of stoning" was part of the Qur'an. If we accept this

[Back To Top](#)

Part 4: The Qur'an Alone Is Useless

[Back To Part 4 Index](#)

testimony, then the Qur'an is incomplete. If the content of this *Hadith* is false, then what is it doing in a 'sahih' collection? This *Hadith*, it should be noted, is virtually word for word to the text of ibn Ishaq's *Sirah* (p. 684), and is in a sermon given by 'Umar.

We notice that **Von Denffer** notes some of these in his section on abrogation and declares the testimony to these missing verses as "not considered reliable":

"The information concerning al-nasikh wa-al mansukh must be treated with caution as, for all reports concerning the text of the Qur'an, two independent witnesses are required. Many of the examples which the scholars have drawn upon to illustrate this question (and I have quoted them for the same purpose) are based on one witness only. 'Aisha alone reported that 10 or 15 sucklings had been part of the Qur'anic recitation, and only 'Umar reported that the 'verse of stoning' had been included in the Qur'anic text. These legal rulings were not included in the Qur'an precisely because they were not considered reliable, being based on one witness only." (*Ulum*, p, 112)

It really isn't a matter of 'one witness', but of the fact that these *Ahadith* were collected by scholars who asserted their content as 'truth'. Even if **Von Denffer's** assertion was true, we are still left with the fact that this would mean that false *Ahadith* are found in the 'sahih' collections. Why are they there if they do not represent truth?

When we find that all of these *Ahadith*, including the next example, were also included in almost every 'sahih' collection, then we must assume that early Islam accepted the corruption of the Qur'an and that only later did its followers decide to declare for it something closer to 'Perfection and Protection'.

(3) Surahs missing:

"(2286) ... We used to recite a Sura which resembled in length and severity to (Sura) Bara'at. I have however forgotten it with the exception of this which I remember out of it: "If there were two valleys full of riches, for the son of Adam, he would long for a third valley, and nothing

would fill the stomach of the son of Adam but dust." And we used to recite a sura which resembled one of the suras of Musabbihat, and I have forgotten it, but remember (this much) out of it: "O people who believe, why do you say that which you do not practice" (lxi 2.) and "that it is recorded in your necks as a witness (against you) and you would be asked about it on the Day of Resurrection" (xvii. 13). (*Sahih Muslim*, Vol. II, p. 500f, #2286)

While the translator in his footnotes lays the blame on 'abrogation', the *Hadith* does not state such. The testimony is that these were full surahs which were "forgotten". Again, if the content of the *Hadith* is true, then the Qur'an is missing some *Surahs*. If, on the other hand, the content is false

[Back To Top](#)

Part 4: The Qur'an Alone Is Useless

[Back To Part 4 Index](#)

then why is this *Hadith* in a 'sahih' collection?

In conclusion, each of these widely recorded *Ahadith* assert that verses or *Surahs* are missing from the Qur'an.

The verse of stoning *Hadith* was recorded by Bukhari, Muslim, Abu Da'ud, Tirmidhi, ibn Maja and Malik.

The verses of suckling *Hadith* was recorded by Muslim, Abu Da'ud, Nisai, Darimi and Malik.

The forgotten *Suras* *Hadith* was recorded by Muslim and a slightly shorter version in Musnad Ahmad, Vol. 5, p. 131 narrated by Ali bin Ka'b (these recordings cited from *A Probe...*, al-Askari, p. 31)

Islam has many 'explanations' for these which vary from 'abrogated' to 'only one witness'. Yet we are left with the fact that these are unacceptable *Ahadith* which are in 'sahih' collections. We believe the scholars of Islam have "explained away" the text and "changed the meaning" so as to make them seem acceptable when they are not.

(b) [Concerning The Other Matters](#)

First we note some *Ahadith* concerning Muhammad's *Sunnah* from at-Tirmidhi, ibn Majah and Ahmad. As we have already seen, the first two are among the six 'sahih' collections.

The name 'Ahmad' refers to the Musnad of Ahmad b. Hanbal (164-241) of which Abdul Gaffar wrote:

"The earliest major collection of Hadith" (*Criticism*, p. 14)

The definition of the term *Musnad* is found in the following statement:

"For e.g., out of 1720 Hadith in Muwatta, only 600 Hadith are held to be Musnad, i.e. With uninterrupted Isnad to the Prophet." (*Criticism*, p. 122)

Surely this being the 'earliest collection' what it contains should be the soundest? But what do we find in it, and the others? We note the following:

646w. Ayesha reported: I heard the Messenger of Allah say in one of his prayers: O Allah! take easy account from me. I asked: O Prophet of Allah! what is easy account? He replied: To look to his record (of deeds) and to forgive him. O Ayesha! he whose account will be strictly taken on that day will be destroyed. - Ahmad (Mishkat IV, p. 106; cited from *Islam As It Sees Itself...*, Nehls, p. 117; emphasis added)

Another reads:

102. Anas reported that the Apostle of Allah (peace and blessings of Allah be upon him) used to say it quite frequently: O, Turner of the hearts! keep me steadfast on your religion. I said: Allah's Apostle, We do affirm faith in you and in what you have been sent with (despite this) do you entertain fear

[Back To Top](#)

Part 4: The Qur'an Alone Is Useless

[Back To Part 4 Index](#)

about us; whereupon he said: yes. Verily the hearts are between two fingers from the fingers of Allah and He turns them as He likes. - Tirmizi, Ibn Maja (Mishkat, Saddiqui, Vol. 1, p. 68f)

It does not stand alone:

120 Yes, but I have also heard Allah's Messenger (peace of Allah be upon him) as saying: Verily Allah, the Exalted and Glorious, took a handful in His right hand and the (other handful) in His left hand. [and said] This is for this, and this is for this, and I do not mind. I do not know in which handful I would be in (and that makes me weep) -- Ahmad. (*Mishkat*, Saddiqui, Vol. 1, p. 77)

In the same collection:

119 Abu Al-Darda's reported Allah's Messenger (peace of Allah be upon him) as saying: Allah created Adam when He had to create him and He struck his right shoulder and there emitted from it a white offspring as if it were white ants. He struck his left shoulder and there emitted from it a

black offspring as if they were charcoals. He then said (to those who had been emitted) from right shoulder: For Paradise and I do not mind and then He said to those (who had been omitted) from his left shoulder: They are for Hell and I do not mind. - Ahmad (*Mishkat*, Saddiqi, Vol. 1, p. 76f)

Not only is there no hope in such content, but it is obvious that while later followers have 'sifted' such sources to give instead whatever theological perspective of a 'hopeful prophet' they what to present, not what the early scholars recorded as being 'true Muhammad' or 'true Islam'.

And Hanbal is credited with being a 'founding scholar' of one of the *Madhabs*. The same is true of Malik and Shafi'i. Surely these were sound men whose scholarship was above reproach? Instead we find the following:

"Even Malik's student Shafi'i checked his fault. The scholars, comparing Malik's Hadith with several of his colleagues found him faulty. And as seven out of eight scholars were almost unanimous in their actual Hadith against Malik, thus the mistake was checked." (*Criticism*, p. 18)

However, one must not think that the examples cited above as attributed to these men are delegated to the trash barrel. Rather this is the type of content from which the Sunnah of Islam is determined! We read of the importance of knowing collections like that of Ahmad and Malik:

"It is not valid to count someone as scholar of the Shari'a if he is ignorant of the Muwatta, the Six Books, the Musnad of Ahmad (ibn Hanbal) and the rest of the books which are consulted on Hadith." (*Muwatta*, English translation, p. xxxii)

Finally, let us examine several examples of *Ahadith* from the two most favoured of the 'Six Books', the *Sahih* (authentic) collections of Imams Bukhari and Muslim, which surely are problematic.

(1) *Sahih Muslim* #1058 states clearly from Muhammad:

"(1058) Jabir b. 'Abdullah al-Ansari reported; The Prophet (my peace be upon him) said: I have been conferred upon five (things) which were not

[Back To Top](#)

[Back To Part 4 Index](#)

granted to anyone before me (and these are): Every apostle was sent particularly to his own people, whereas I have been sent to all the red and black..." (Saddiqi, Vol. 1, p. 264, #1058; emphasis added)

How many followers of Islam want to believe this *Sunnah*, that Muhammad was sent only "to the red and black"?

(2) We note also that *Sahih Muslim* #6281 states categorically from Muhammad:

"Abu Huraira reported it was said of Allah's Messenger (may peace be upon him): Invoke curse upon the polytheists, whereupon he said, I have not been sent as an invoker of curse but "I have been sent as mercy."
(Saddiqi, Vol 4, p. 1371ff)

And, just prior to this in *Sahih Muslim* we find:

"(6281) ... it seemed as if he (the servant) was late in responding... so he ('Abd al-Malik) invoked curse upon him, and when it was morning Umm Darda' said to him: I heard you cursing your servant during the night when you called him, and she said: I heard Abu Darda' as saying that Allah's Messenger (may peace be upon him) said: The invoker of curse would neither be intercessor nor witness on the Day of Resurrection." (Vol. 3, p. 1371)

Yet, *Hadith* #6285 and several after it state that Muhammad cursed his own people and made an excuse for it:

"(6285) 'A'isha reported that two persons visited Allah's Messenger (may peace be upon him) and both of them talked about a thing, of which I am not aware, but that annoyed him and he invoked curse upon both of them and hurled malediction, and when they went out I said: Allah's Messenger, the good would reach everyone but it would not reach these two. He said: Why so? I said: Because you have invoked curse and hurled malediction upon both of them. He said: Don't you know that I have made condition with my Lord saying thus: O Allah, I am a human being and that for a Muslim upon whom I invoke curse or hurl malediction make it a source of purity and reward." (Vol. 3, p. 1372)

Ahadith #6286 to 6299 continue on this same topic and they vary as to how extensive Muhammad's behaviour could be:

"(6290) ...I am a human being and thus for a Muslim whom I give any harm or whom I scold or upon whom I invoke curse or whom I beat, make it a source of blessing, purification and nearness to Thee on the Day of Resurrection." (Vol. 3, p. 1372; emphasis added)

Again:

"(6297) ...I am a human being and I am pleased just as a human being is pleased and I lose my temper just as a human being loses temper, so for any person from amongst my Umma whom I curse and he in no way deserves it, let that, O Lord, be a source of purification and purity and nearness to (Allah) on the Day of Resurrection." ((Vol. 3, p. 1373; emphasis added)

Part 4: The Qur'an Alone Is Useless

[Back To Part 4 Index](#)

We read some comments on this from a Shi'ah scholar:

"(14) THE HOLY PROPHET (S.A.)
GOD FORBID, BEATS, WHIPS, ABUSES AND CURSES
ONE WHO DESERVES IT NOT

Bukhari in his Saheeh, volume 4, page 71 and Muslim in his Saheeh, volume 2, page 392 relate from narrators ending up with Abu Huraira that the Holy Prophet said: "O Allah, Muhammad is only a human being. He gets enraged as a human being gets enraged. I have made a covenant with You; do not go against me in that. So if there be any Believers whom I have hurt, abused, cursed or whipped You make it atonement for him and a means of granting him nearness to You."

COMMENTS

It is noteworthy that it is not proper for the Holy Prophet (S.A.) or any of the Prophets to hurt, whip, abuse or curse any one who does not deserve it, whether in rage or otherwise....

The virtuous and the evil doers all know that to hurt, whip, abuse or curse one who does not deserve it is a serious evil from which all believers refrain. How then can such an act be possible of being committed by the Chief of all Prophets and the Last of the Messengers of Allah when he himself is reported to have said, "Cursing a Muslim is an evil".

According to a tradition recorded by Bukhari in his Saheeh, volume 4, page 39 Abu Huraira said: It was said to the Prophet of Allah, "O Prophet of Allah, pray against the Unbelievers". He replied, "I have not been sent down as a curse but as a mercy". Such was his attitude towards the Unbelievers. How then would he behave with the Believers who do not deserve evil". (Abu Huraira, Syed Abdul Husai Sharafuddin Mossvi, p. 48, Peermahomed Ibrahim Trust)

The Sunnis don't seem to see their own *Ahadith* quite so clearly for on the one hand Muhammad's example is said to be taken as "the best example" of how to live, and on the other hand that this type of behaviour concerning which it is right to say "The virtuous and the evil doers all know that to hurt, whip, abuse or curse one who does not deserve it is a serious evil from which all believers refrain." - is 'something minor'!

We read from Saddiqi on these *Ahadith* and Muhammad's uncontrolled behaviour:

"Muhammad is the greatest, the most eminent, the most God-conscious, and the most pious among created beings including the Prophets (peace be upon him). He was calm and self-possessed to an unimaginable extent and was elevated to the spiritual and moral heights much above the reach of anyone beside him. ... Allah had safeguarded him from committing any

major sin, as he is the Prophet and a model and an ideal for humanity, but he was not made absolutely infallible. He could err though the nature of his error was quite minor and insignificant. Allah had a Divine purpose behind at as He wanted to instil in the minds of the people the humanness of

[Back To Top](#)

Part 4: The Qur'an Alone Is Useless

[Back To Part 4 Index](#)

Muhammad (may peace be upon him) with all his unparalleled dignity and glory as the Last Prophet." (*Sahih Muslim*, Saddiqi, Vol. 4, ft. 2863, p. 1373)

We note from the foregoing *Hadith* that the *Sunnah* of Muhammad was to tell others that they could not be "intercessors" on the Day of Resurrection if they invoked curse, but at the same time he claimed to be 'THE Intercessor' for that Day despite the fact that he cursed for no reason!

If these iare true then Muhammad forced others to behave in a self-controlled fashion while he did not. If these *Ahadith* are not true then what are they doing as 'the source of the *Sunnah*' in a 'sahih' collection?

(3) On yet another *Hadith* in *Sahih Muslim* (Saddiqi, #280, Vol. 1, p. 89) we find our Shi'ah scholar stating:

"A SINNER REPENTS TO ALLAH
THEN REVERTS TO SINNING REPEATING THEM
THEN ALLAH SAYS TO HIM
"DO WHATEVER YOU LIKE
AS I HAVE PARDONED YOU"

According to Muslim in his Saheeh, volume 2, page 445, Abu Huraira narrated from the Holy Prophet (S.A.) that: A man committed a sin then said, "O Allah, pardon my sin". Allah said, "A servant of Mine committed sin and realised that he has a Lord Who forgives the sins, and takes account of sins." Then the man reverted and again committed sin. Then he said, "O my Lord pardon my sin." Allah said, "A servant of Mine committed sin and realised that he has a Lord Who forgives the sins, and takes account of sins." Then he again reverted and committed sin and said, "O my Lord pardon my sin." Allah then said, "A servant of Mine committed sin and realised that he has a Lord Who forgives the sins, and takes account of sins. Do whatever you like for I have pardoned you."

... It is obvious that there can be no indulgences from the side of Allah for a man to commit what is forbidden. How then is it possible that a person may commit sin, then ask for pardon, again commit a sin and again ask for pardon and may go on repeating this action till Allah allows him to go on committing sins as He had pardoned him. And. For what act of his can this man be assumed to deserve such a licence to commit sins when it is well known that even Prophets, their truthful testifiers and Divine Messengers too were not allowed such freedom." (*Abu Huraira*, p. 82f; underlining added)

(4) Another *Hadith* from *Sahih Muslim* (#4066- 4070) - for which we will not give the full text - tells of Sulaiman (Solomon) deciding to go around 60, 70 or 90 of his wives in one night and declaring they will all give birth to children who will grow up to be horsemen and "fight in the cause of Allah". We are told that the angel Jibreel tells him to say "if Allah wills". However, Sulaiman does not listen and consequently ends up with one child only which one translator states was "a half man".

[Back To Top](#)

Part 4: The Qur'an Alone Is Useless

[Back To Part 4 Index](#)

Again Saddiqi strives in a 24 line footnote to cover all the arguments of those who are "hostile critics of Hadith". Not surprisingly, his first explanation is that the *Hadith* is wrong and Muhammad did not actually say this, but the reporter erred and attributed to Muhammad something the Jews believed (!):

"This is one of those few ahadith which have been made the target of severe criticism by the hostile critics of Hadith. Various explanations have been offered for it. The one explanation is that the Holy Prophet (may peace be upon him) in this statement made a reference to the usual qualities of strength and power which the Banu Israel supposed their apostles to possess. Abu Huraira missed this point and attributed this statement to the Holy Prophet (may peace be upon him) himself." (Vol. 3, p. 880, ft. 2092)

Saddiqi further gives other arguments including that it was not Muhammad that said that Sulaiman went to all these woman in one night, but that Abu Huraira made a mistake! Thus he admits the *Hadith* is false!!

However when he attributes this to the Jews mentality stating "The one explanation is that the Holy Prophet (may peace be upon him) in this statement made a reference to the unusual qualities of strength and power which Bani Israel supposed their prophets to possess.", he ignores the fact that he had already translated several *Ahadith* (#2697, 2698, 2699) which state the same things about Muhammad:

"(2697) ...she [A'isha] said: I applied perfume to the Messenger of Allah (may peace be upon him) and he went round his wives and then entered

upon the state of Ihram in the morning." (Vol. 2, p. 587)

And al-Bukhari related similarly:

"268. Narrated Qatada; Anas bin Malik said, "The Prophet used to visit his wives in a round, during the day and night and they were eleven in number." I asked Anas, "Had he the strength for it?" Anas replied, "We used to say that the Prophet was given the strength of thirty (men)." And Sa'id said on the authority of Qatada that Anas had told him about nine wives only (not eleven). (*Sahih Bukhari*, Vol. 1, p. 165; cited from *Islam As It Sees Itself...*, Nehls, p. 39)

And all this seems to have been accepted as Muhammad's behaviour for Ibn Sa'd relates:

"Ubayd Allah Ibn Musa informed us on the authority of Usamah Ibn Zayd, he on the authority of Safwan Ibn Sulaym, he said: The Apostle of Allah, may Allah bless him, said: Gabriel brought a kettle from which I ate and I was given the power of sexual intercourse equal to forty men." (Vol. 1, p. 438; cited from *Islam As It Sees Itself...*, Nehls, p. 39)

However, Saddiqi seems only to be avoiding the most obvious consequences of accepting the *Hadith*, namely that the *Sunnah* of Muhammad on the behaviour of prophets is evidenced in his declaration that

[Back To Top](#)

Part 4: The Qur'an Alone Is Useless

[Back To Part 4 Index](#)

Sulaiman was disobedient to an angel and ignored what was declared to have been the Divine Will. Thus our Shi'ah scholar states:

"Secondly, it is not proper for a Prophet to ignore trust in Allah in respect of his actions, more so after being reminded by the angel. After all what prevented him from saying "if Allah so wills", because it serves as a prayer before Allah and a way of turning to Him. As such only those who do not have their attention fixed on Allah would avoid it." (Abu Huraira, p. 34)

In such a *Hadith* the *Sunnah* of Muhammad is that prophets disobey angels and God's Will!!

(5) This same type *Sunnah* of accepting the rebellion of the prophets against the Will of the Deity is portrayed in another *Hadith* wherein Moses is also rebellious against an angel:

"(7) PROPHET MOOSA SLAPS ON THE
EYE OF THE ANGEL OF DEATH

Bukhari in his Saheeh, volume 2, page 163 and also volume 1, page 158 and Muslim in his Saheeh, volume 2, page 309 have narrated each in his Saheeh through narrators reaching upto Abu Huraira who said that the Angel of Death came to Prophet Moosa and said: "Respond to the call of your Lord". On this Prophet Moosa slapped on the eye of the Angel knocking it out. The Angel went back to Allah and said, "You sent me to such a servant of Yours who does not want death and knocked out my eye."

Abu Huraira says: Allah restored his eye to its position and commanded, "Go to My servant again and tell him. "If you want life, you put your hand on the body of the bull. Then you will live as many number of years as the number of hair covered by your hand."

According to Imam Ahmed Bin Hanbal's version in his Musnad, volume 4, page 315, in this tradition Abu Huraira has shown that the Angel of Death used to come to every one openly. When he came to Prophet Moosa he slapped him and knocked his eye out. Historian Ibne Jareer Tabari also relates this tradition in his Tareekh, volume 1, in these words: "The Angel of Death used to visit the people openly till he came to prophet Moosa who slapped and knocked his eye out". In the end it adds that the Angel of Death started coming to people secretly after Prophet Moosa's death." (Abu Huraira, p. 35f)

We wonder then where Islam derives its theology that prophets do not sin and disobey the Divine will! Certainly not from the *Sunnah* of the *Sahihs* of Bukhari and Muslim! We must assume also that Muhammad's *Sunnah* on angels is that they are so weak as to be afraid of men!

(6) Concerning the fact that another 'sahih' *Hadith* related from Abu Huraira is recognised as false, we read from this same Shi'ah scholar:

"Abu Huraira's narrations become also doubtful because in some cases he claims to have been present where he was not actually present for undeniable reasons.

For example, he said: I called on Ruqayya, daughter of the Holy

[Back To Top](#)

Part 4: The Qur'an Alone Is Useless

[Back To Part 4 Index](#)

Prophet (S.A.), the wife of Usman while she was holding a comb in her hand. She said, "The Prophet of Allah (S.A.) has just gone from me, after I combed his hair. He said, "How do you find Abu Abdullah (i.e. Usman)". (sic) I said, All right". He said, "Accord him honour as among all my companions he is the most similar to me in manners".

Hakim has related this tradition in his Mustadrak, volume 2, page 48 with the remark that the sources of this tradition are correct but its text is unbelievable because Raqayya had died three years after Hijra at the time of the victory of Badr while Abu Huraira accepted Islam after the victory of Khyber in the 7th year A.H. The same remark has been made by

Zahabi in *Talkees-ul-Mustadrak* about this tradition." (*Abu Huraira*, Syed Abdul Husai Sharafuddin Mossvi, p. 89, Peermahomed Ibrahim Trust)

While the title of this Shi'ah scholar's book (i.e. Abu Huraira) indicates his intent is to discredit Abu Huraira, the blame lies with the collectors of *Ahadith* who have failed to distinguish true content from false.

(7) We note the *Hadith* from *Sahih Muslim* concerning the length of 'Allah' and Adam:

" Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Allah, the Exalted and Glorious, created Adam in His own image with His Length of sixty cubits..." (*Sahih Muslim*, Vol. 4, p. 1481, #6809; emphasis added)

Does this *Hadith* represent 'original Islam'? If so, why does no one admit this today? Or, if they do, which group in Islam accepts this as 'the Sunnah of Muhammad' and uses it in defining their 'attributes of Allah'?

(8) As a last example we note:

"(6630) Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Allah created one hundred (parts of) mercy and He distributed one amongst His creation and kept this one hundred excepting one with Himself (for the Day of Resurrection)." (*Sahih Muslim*, Vol. 4, p. 1437, #6629; emphasis added)

One cannot accept a theology of God which says that the mercy He created is the same Mercy He exercises - except perhaps in Islamic *Ahadith* where God is said to act as He wills - just like man.

"The Jews Made False Ahadith"!?

What we have presented here are but a few of the many examples that could be cited of *Ahadith* which are contained in what Islam claims are the 'authentic' sources, but which surely are not acceptable to any thoughtful followers of Islam.

Some followers of Islam when approached over such *Ahadith* in the 'sahih' collections say "Oh, the Jews made false Ahadith!".

Yet, when asked if they are admitting there are false Ahadith in the

[Back To Top](#)

is no defense for the content of these 'sahih' collections.

Islam admits that there were an extremely large number of *Ahadith* which were fabricated for all kinds of reasons. It is obvious that many that are false *Ahadith* have come from among these and the collecting scholars were not able to sort true from false.

The truth is, therefore, that while the modern followers of Islam declare to the world the validity of its 'sahih Sources' of *Sunnah*, there are many things in them which are unacceptable and which even their ancient ancestors decided they couldn't accept.

The present writer was only able to find an honest statement concerning the admissibility of the content of the *Ahadith* collections from the chief Shi'ah missionary of Tanzania:

"4. Many companions noted down whatever hadith they heard from Imams, without any distinction of subject and without dividing them into chapters. Such collections were called 'Asl' (Plural: Usul = Foundations.) 400 such 'Usul' were prevalent among the Shias at the time of the death of Imam Hasan Askari (a.s.).

5. Later scholars collected and arranged the *Ahadith* subjectwise and in chapters etc.

Such books are called "Book".

The 400 books which were called 'Usul' were the most popular. They were the basis of all tenets, beliefs and laws of Shia Ithnaasheri faith. ... The Shia scholars after the death of Imam Hasan Askari (a.s.) were of the opinion that if all the *Ahadith* in those 400 'Usul' were collected in one book and divided subjectwise into parts, chapters and sub-chapters, it would fulfil a great need of the time and would ensure the safety of that vast treasure of knowledge, as it would be far easier to handle one book instead of 400 booklets.

It was not an easy task: collecting all the Usul from far and wide was an uphill task in itself; then the editing and arranging them was another painstaking job. All eyes were on Thiqatul-Islam Abu Jafar Muhammad bin Yaqub Al-Kulaini Ar-Razi. When pressure mounted, he accepted the responsibility....

And, thus, after 20 years' continuous back-breaking effort, 'KAFI' came into being.

This book alone contains more *ahadith* than all six authentic books (Sihah-e-Sitta) of the Sunnis put together.

Al-Kulaini was born 260 A.H. And died 329 A.H.

Some other scholars also collected the *Ahadith* from other books and Usul. Famous among them are:

Abu Jafar Muhammad bin Ali (bin Husain bin Musa bin Babwayh Cummi), popularly known as Shaikh Saduque (died 381 A.H.) wrote 'Man La Yahdhuruhul Faqih'.

[Back To Top](#)

[Back To Part 4 Index](#)

Abu Jafar Muhammad bin Hasan bin Ali At-Tusi popularly known as Shaikhut-Taifa and Shaikh Tusi (born, 385 A.H.; died 466 A.H.), wrote 'Tahzib-ul-Ahkaam' and 'Al-Istibsar'. The later two books opened the way of critical study of Ahadith, and, thus, laid the foundation of 'Ijtihad....

In 448 A.H. The Sunnis of Baghdad attacked the Shias and burned the library and house of Sheikh Tusi. He with his disciples went to Najaf and founded the religious university and the town. His grave is in Najaf.

Many other collections of Ahadith were written in the period under review, but only these four became popular and famous.

If a hadith is found in any of the above-mentioned books, it does not follow that that 'hadith' is 'automatically' authentic.

Likewise, if a hadith is found in other collections which were compiled by trustworthy scholars and it fulfils all conditions of authenticity, it will be accepted as 'authentic' even if it is not found in any of the above mentioned books." (*Qur'an and Hadith*, Rizvi, p. 70- 72)

Thus the Shi'ah admit not only that their collections also were extremely late and that they too contain 'non-authentic' *Ahadith*, but that it was only the books of the 4th and 5th centuries A.H. that "opened the way of critical study of *Ahadith*, and, thus, laid the foundation of 'Ijtihad...".

In the following Chapter we will note what this meant in terms of understanding the Qur'an and the religion.

'The Sunnah' But 'No One Else Got It'?

But, some places possessed *Ahadith* which no place else got! Again we read:

"Ibn Maja used to point out the area as well where a particular Hadith was well-known. For example he says after recording a Hadith under the heading of 'Forgiving the Murderer':

This is the Hadith of the people of Ramlah. No one else got it.

Under the heading 'Every Intoxicant is Haram he remarks after the Hadith of `Abdullah b Mas'ud:

"This is the Hadith of the people of Raqqa."

And after the Hadith of Mu'awiya:

"This is the Hadith of the people of Raqqa."

By locating the area where a certain hadith gained popularity, it becomes easier to explore fabrication if the same Hadith happens to appear from any other quarter with a different version." (*Criticism...*, Abdul Gaffar, p. 143)

But, let's face it, there is every difference between what is here referred to as what became 'popular' in one place, and what is supposed to be a 'part of a divine revelation embodied in a Sunnah' - which would surely have been known by everyone in Islam from the beginning! The very fact that such are only found in one place certifies them as spurious, but in

APPENDIX B - ISLAM ON SATAN'S WORDS

Appendix B: Islam Admits Its Sources Record 'Satanic Verses'

APPENDIX B: This is a reproduction of an article by a member of the UK Shari'ah Counsel from the book **PROCEEDINGS OF THE PANEL ON "CORRECTION OF ERRONEOUS INFORMATION PUBLISHED ON ISLAM AND MUSLIMS" THE CASE OF THE SATANIC VERSES** - by The Islamic Educational, Scientific, and Cultural Organization - ISESCO, 1413 AH/1992 AD..

[Back To Main Text](#)

"THOSE ARE THE HIGH FLYING CRANES"

S. M. Darsh

Ever since the publication by Viking/Penguin in the summer of 1998 of The Satanic Verses, by Salman Rushdie, interest in the origin of those so-called "Satanic Verses" was renewed. That episode, which was repeated by a good number of Muslim writers, historians and Quranic commentators (some accepting it, some rejecting it, and yet, some others modifying it) became a favourite topic of many Orientalists. It was called by one of them, Sir William Muir (the founder of the Muir Institute for Arabic and Islamic Studies at Edinburgh University), "the lapse" of Muhammad, or the temporary concession to Arabian polytheism.¹

But what is the origin of that story?

Part One

As mentioned above, it is a story reported in a number of Islamic sources. Al-Tabari, being the best-known Muslim exegete to mention it in both his history and his commentary, provides a full critique which will be given here.

In his commentary on verse 52 chapter 22, he provides the interpretation of verse 52. "Never did we send an apostle or a prophet before you but when he framed a desire, Satan threw some (vanity into his desire), but Allah will cancel anything (vain that Satan throws in), and Allah will confirm (and establish) His signs, for Allah is full of knowledge and wisdom."²

Ibn Ka'ab al-Quzari: When the Messenger of Allah (SAW) realized how alienated the Qurayshites had become, and how intensely they had persecuted his companions, Muhammad expressed the wish that a revelation would come so as to reconcile his people, rather than further alienate them. When, one day, he was sitting with some Qurayshites in one of their club

-97-

[Back To Top](#)

xxi

[Back To Main Text](#)

houses around the Ka'abah, he recited to them the chapter of "al-Najm". After reading the verses:

Would you consider al-Lat and al-Uzza?

As well as Manat, the third goddesses?³

He continued the recitation with the statement "They are the goddesses on high. Their intercession is worthy of being sought."

He, then, proceeded with his reading of the Surah to the end. When he finished, he prostrated himself and all the attending Qurayshites also prostrated. Subsequently, the Qurayshites proclaimed their satisfaction with what the Prophet had read and said, "We have always known that Allah creates and gives life, gives food and resurrects. But our gods intercede for us with Him. Now that you have allowed for them a place in your new religion, we are all with you." Thus the difference between Muhammad and the Qurayshites was dissolved. When the news of this reconciliation reached Abyssinia, the Muslims, who had migrated there three months earlier, decided to return to their beloved country and people. As they drew close to Mecca, they met some Kinnanah tribesmen who informed them that Muhammad allowed the gods a good place in his religion, reconciled Quraysh, and was now followed by everyone. The narrative has it that Muhammad reverted to condemning those gods, and the Qurayshites reverted to persecution. The returnees stopped to consider what their next move should be; however, they missed their relatives and next-of-kin so much that they went ahead and entered Makkah. Then Jibreel came to the Prophet (SAW) and said to him, "What did you do? You recited to people what I did not come to you with from Allah, and you said things which He did not say." The Prophet was grieved and full of fear of Allah.

Allah, who was ever merciful to him, consoled him, lightening his burden and informed him that, when prophets and messengers before him wished, as he wished, or liked something as he did, Satan would throw in their wish...etc.

Thus, Allah relieved His Prophet of his sorrow, strengthened his confidence, and rectified what Satan had put into his mouth (when the Prophet said of their goddesses that "they are the highflying cranes. And their intercession is to be sought.") by saying concerning al-Lat, al-Uzza and Manat "How many-so-ever be the angels in the heavens, their intercession will avail nothing, except after Allah has given leave for whom he pleases, and that he is acceptable to Him." The intercession of these goddesses is therefore of no avail.

-98-

[Back To Top](#)

xxii

[Back To Main Text](#)

Once Allah rectified the words put by Satan into the Prophet's mouth, the Qurayshites said: Muhammad renounced the importance he assigned earlier to our goddesses. And it so happened that those two sentences concerning

their goddesses became so much liked and repeated by every polytheist when they were rectified by Allah that the polytheists became more hostile than they were before.

This is the story of *al-gharaniq* as given by al-Tabari and repeated late on by most of the commentators, the Prophet's biographers and traditionsists.

Part two

Al-Tabari, from the various authorities he cites, makes it plain that the Prophet uttered these words concerning the goddesses.⁴ A few instances of the phrase he used variously: Satan threw on his tongue: he [the Prophet] said: these high...: he recited to them: Satan threw in his recitation...: and he went on reciting to them: etc.

Throughout these narrations concerning the account of the revelation of verse 52 and subsequent in Ch. 22, Al-Tabari refers to the feelings of the Prophet and his wish that Allah would reveal to him verses either to reconcile him with the Meccans or pacify them.

When it came to defining the verb *tamanna* (he hoped, or wished) Al-Tabari gives the meaning related to the inner feeling. However, since this meaning does not go with the narrations that stress the Prophet's uttering of those verses, al-Tabari chose a definition which goes with the context: the definition of *tamanna* as "recited". For illustration, he quotes ad-Dahhak, who states that *tamanna* means to recite, to read. Al-Tabari also finds that this definition is confirmed by the Quranic verses: "But Allah will cancel and thing vain that Satan throws in, and Allah will confirm (and establish) His Signs." The verses which Allah says that He is going to confirm are, no doubt, the verses which He subsequently reveals. It is clear, then, that the verses which Satan has thrown in are those which Allah has cancelled through rectification. The explanation of the words, then, is as follows: No prophet or messenger have We sent before you has read the Book of Allah or read or talked about Satan's attempting to throw in phrases to alter their message. "Allah suppresses what Satan throws in," Allah removes that which Satan has put into the mouth of His Prophet and has rendered it vain and obsolete.⁵

-99-

[Back To Top](#)

xxiii

[Back To Main Text](#)

Part Three

The theological implication of *al-gharaniq*

Al-Tabari relates the story of *al-gharaniq* in his Tafsir and in his book on history. As a *muhaddith* himself, it seems that he was interested, from his own point of view, in the soundness of its *isnad* (the chain of narrators) . He

was not troubled by the theological implications of the story, or by the time gap which separates the revelation of chapter 53 (an-Najm) which occurred about the fifth year of the mission of the Messenger of Allah, and that chapter 22 (al-Hajj), which occurred either in the thirteenth year of the Meccan period (according to one view) or in the early period of Medina (according to another view). He was interested, it seems, in seeking a reason for the revelation of verses 52 and following, which all deal with the same subject. The episode of *al-gharaniq* provided him with that. Strangely enough, with his great knowledge and theological insight, Al-Tabari did not refer to any inconsistency, or to the religious implication it raises. Besides, no one in Islamic scholarship accused Al-Tabari of inventing the story. He is described in the books comparing Hadith reporter as a trustworthy *muhaddith* himself. The authorities upon whom he relied in relating the story up to at-*Tabioun* (the followers of the companions), are deemed by Hadith scholars as trustworthy at least in two chains of narrations.

The Reaction of Muslim scholars

1. B. Khozayma

Notwithstanding the high reliability of Al-Tabari and his authority, other scholars rejected - outright - the whole episode as a forgery invented by the *zindiqs*. The first to condemn it outright was none other than the friend and admirer of Al-Tabari, his great contemporary traditionalist, al-Imam Muhammad b. Khzayma. Ash-Shawkani writes that "B. Khozayma, the Imam of imams, said: 'This story is invented by *zindiqs*.' This statement is the most forthright condemnation of the story. Other imams criticised the story on technical grounds. AL-Bazzar writes: "This is a tradition attributed to the Prophet (SAW), but not founded on a continuous unbroken chain." Likewise, AL-Bahhaqi states: "This story is not authenticated as far as *al-Isnad* (the chain of narrators) is concerned."

This point concerning *al-Isnad* was taken up by a number of Muslim scholars. Some, like b. Hajar, in his commentary upon al-Bukhari, somehow accept its reliability. Many others, on the other hand, judge it to be a

-100-

[Back To Top](#)

xxiv

[Back To Main Text](#)

fabrication by the enemies of Islam. But both parties agree that no theological implication follows from it.

2. B. Al-Arabi

Ibn al-Arabi, in his book, *Ahkam-ul-Quran*, discusses the implications of that fabricated story in detail. After reviewing what has been given as the reason for the revelation of verses 52, 53 and 54, of the Satanic verses, he proposes

to deal with the whole question in ten points. While it is beyond the scope of this paper to go into details, the main points will be dealt with, considering that ibn-al-Arabi's critique is the standard accepted in essence by the subsequent Muslim scholars who dealt with this question, whether from of Hadith, or Tafsir or theology.

B.al-Arabi begins his critique by establishing two essential theological points:

a. Allah has protected His Messenger (and for that matter all Messengers and Prophets) from disbelief. This is the consensus of all Muslims. Anyone who argues otherwise will be actually committing an act of disbelief.

b. The Prophet, by receiving Allah's revelation through the Archangel, thereby receives the ability to recognise that particular Archangel. Without that recognition and certainty, Prophethood cannot be established. Once this recognition is established, the Archangel will be clearly distinguished from any other by the Prophet, and the way of the religion will be safe from any interference from outside.

If it were possible that the prophet could not distinguish between the Archangel and some other creature, he could not possibly say: "What I have received is from Allah", and we, in turn, could not be sure that the revelation is from Allah. If it were possible for Satan to interfere with this process or to disguise himself as an angel, we would not be sure about one single verse; nor would we be able to distinguish truth from falsehood.

After establishing these two basic points, b.al-Arabi goes on to demolish the story of *al-gharaniq*. He states that "Those who say Satan said those words and the Prophet accepted them from him and was not able to distinguish tawhid (the Unicity of Allah) from disbelief, cannot fail to realize that this is an act of disbelief which could not come from the Prophet. How could the Prophet say that 'they are the high flying cranes. And their intercession is to be sought' when he know absolutely that they are dead

-101-

[Back To Top](#)

xxv

[Back To Main Text](#)

stone incapable of any good or harm, and when Gibriel was coming to him day and night with these facts about idols like them? Those who accepted that story went on to claim that, when Gibriel came to the Prophet and corrected the revelation, Allah thereafter revealed the verses:

Indeed they were seducing you from that We revealed to you, that you might forge against us another, and then they would surely have taken you as a friend. And had we not confirmed you, surely you were near to inclining unto them a very little. [Chap. 17, verses 73-74]

"Do not they know that these verses negate what they claimed? The Arabic structure of a verb preceded by *qad* means 'almost' doing something or 'coming near' to doing it, but it does not mean actually doing it. So Allah is informing us in these verses that they were about to seduce the Prophet but did not succeed. Allah protected and confirmed the unicity and the knowledge of the Deity in the heart of the Prophet. SO, these Quranic verses are absolute proof of the infallibility of the Prophet and therefore clear him of what they claim." ⁶

So far, so good. But what is the explanation of what happened, if indeed it happened at all?

Here b.al-Arabi gives an explanation which, in essence, amounts to acceptance of the reasons given for revelation of verses 52-54, in a way which, in his view, does not affect the infallibility of the Prophet. The words were uttered on the said occasion, not by the Prophet, but by Satan himself. The Prophet was in the habit of reciting the Quran in a very distinct, slow-paced way, and Satan must have taken advantage of the intervals, between one verse and another. He must have imitated the voice of the Prophet and uttered the verses of *al-gharaniq* unbeknownst to the Prophet. The disbelievers, not realizing this, must have been deluded into thinking that it was the prophet who spoke these words, and the chain of events, as explained earlier would have followed. The commentators who followed that story have accepted this account as the most plausible of the other explanations.

3. Al-Qadi Iyad

The critical approach of al-Qadi Iyad:

It was left to the student and contemporary of b.al-Arabi, al-Qadi Iyad, in his compendium *Al-Shifa bita'rifnahuq al-Mustafa* (The Satisfactory

-102-

[Back To Top](#)

xxvi

[Back To Main Text](#)

Explanation of the Rights of the Chosen One) to fully explain the theological implications and contradictions of the said story. Appropriately enough, Iyad's treatment of the subject come sin the third section of his book about the requisites for Prophethood as well as miracles and immunities concerning Prophets. In one of the chapters within this section, he deals with the infallibility of the Prophet concerning his statements and actions. He says: "As far as his [the Prophet's] statements are concerned, clear evidence shows that miracles necessarily imply his truthfulness. The consensus of the Muslim scholars, concerning the delivery of the Prophet's message, is that he is infallible in what he holds from God. He cannot utter that which is not true about anything whether he intends it or not."⁷

From this basic rule, which al-Qadi elaborates and substantiates in detail, he moves on to deal with some questions disputing its validity. The first was that story of *al-gharaniq*. After stating the gist of this story, he gives its different versions. Al-Qadi Iyad then adopts two lines of defence in refuting, or even explaining the theological implications resulting from the story.

In the first line, of defence he mentions the technical criticism of the story commentators as it is given above.

The interesting part of this line of defence consists in the four rational arguments which point out the contradictions implied in the story and which express the keen insight of al-Qadi Iyad and his critical ability to explode the myth of *al-gharaniq*.

The four arguments come as follows:

The first is that it is the consensus of the Muslims that Allah has protected His Messenger and made him immune from such evil as the wish that Allah would reveal to him verses that praise the Qureyshites' idols. Such praise is an act of disbelief (*kufr*), and to say that the Prophet intentionally or unintentionally praised the idols in an act of *kufr*, for he is immune from that. It is thus established, through consensus and strong evidences that the Prophet is immune from committing an act of unbelief, whether by heart or tongue, whether intentionally or forgetfully, and that Satan could neither influence him nor say anything false about Allah. Allah Most High warned him: "And if he had fabricated against Us some statements, We would certainly have seized him by the right hand, then cut off his heart's vein" [Ch. 69 vs. 44-45-45]: and "Then We would have made you taste a double (punishment) after death, then you would not have found any helpers against Us." [Ch. 17 v. 75].

-103-

[Back To Top](#)

xxvii

[Back To Main Text](#)

The second argument rests upon the linguistic weakness and the contradiction in the meaning. The construction of the added sentences, beginning: "al-gharaniq-ul-ula..." is not up to the high standard of Quranic construction. This aspect cannot escape the notice of the ordinary Arab, not to mention the Quaishites. The contradiction in meaning is very easily noticeable. The verses contain praise and degradation at the same time. When we consider the introductory question:

"Have you then considered Lat and Uzza, and Manat, the third other?", then consider the suggestion:

"They are the high goddesses,
and their intercession is to be sought;" and finally
"Are yours the males and His the females?
That indeed were unfair division.

They are but names, which you have named, you and your fathers, for which Allah has revealed no warrant",
the contradictory attitudes appear obvious and cannot pass unnoticed.

The third argument is: if anything like this had happened, it would not have gone unexploited by the hypocrites and the polytheists, who would have been quick to seize upon such an occasion to torment the believers and rebuke the. Now, there is no mention anywhere of any such incident or of any repudiation of faith on the part of lukewarm converts. One finds reports of how the polytheists tried to ridicule the Prophet when he told them about his night journey, or to break the agreement after the conclusion of the Hdaybiya pact, but nowhere is there even mention of such an exploitation taking place if we suppose that such an event took place. No doubt, some human Satan or jinn played this trick on some of the apathetic, attentive *muhaddiths* and weak-minded Muslims so as to deceive them.

The fourth argument is that: some of the narrations of the story say that Allah has revealed the following verses as a result of such an episode:

And surely they had purposed to turn you away from that which We have revealed to you that you should forge against Us other than that, and then they would have taken you for a friend. And if We had not made you firm you might have indeed inclined to them a little. [Ch. 17 vv. 73-74]

These two verses, on the contrary, are a rejection of the report they have Allah, Most High, is saying that they "might have" succeeded. Had it not been for Allah's support to His Prophet, the latter might have inclined to them. This implies that Allah has protected His Prophet, confirmed his faith

-104-

[Back To Top](#)

xxviii

[Back To Main Text](#)

so that he did not even incline a little to the disbelievers, not to mention the ill-famed story of praising their goddesses. B.Abbas says: "All that is in the Quran of term '*qad*' is 'might have' meaning that it did not in fact happen." Al Qurayshi al-Qadi says: "Quraysh and Thaqif requested the Prophet just to turn his face towards their idols when passing by them, and promised him, for that, to convert to his religion, But he never obliged, and he could not do that." B.al-Anbari says: "He never came close, or inclined, to the disbelievers."

The explication of the verse

The other positive contributions of al-Qadi Iyad was his clear and simple explanation of the verse. He says: "Allah, Most High, is reminding the Prophet of His favour upon him in protecting him and confirming his faith

against the trials of the disbelievers and their seductions."⁸

The second line of defence is that which supposes the story were authentic. The arguments given by B.al-Arabi, B. Hajar in *Fathul-Bari* commentary, and all other who were trying to explain the theological implications of the said story, are quite the same, and so there is no need to repeat them.⁹

4. Other authorities: (see the bibliographic note under endnote 9)

5. Ibn Taymiyah and the story of *al-gharaniq*:

B.Taymiyah deals with verse 52 of al-Hajj in his *Al-Fatawa* (Juristic opinions) in a number of places and from different points of view. In Volume Two, in differentiating between the prophet and al-Muhaddath (inspired person, talked to directly, like Omar).

In Volumes 13-14-17 and 21, he mentions the verse either in connection with prostration without ablution or the concepts of *al-Muhkam* and *al-Mutashabih* or with the use of the term *naskh* (abrogation generally).

It is in Volumes 10 and 15 that he addresses the story of *al-gharaniq*.

In Volume 10¹⁰, he mentions the agreed-upon principle of the infallibility of the Prophets as to the flawless accomplishment of the apostolic mission they are entrusted with. This infallibility is the guarantee which fulfils the aim of prophethood and messengership.

-105-

[Back To Top](#)

xxix

[Back To Main Text](#)

He, then, raises the question: Could the Prophets say that Allah, later on, redresses and rectifies, so that He will abrogate the spurious line that Satan has slipped in and confirm His verses? He answers the question in the light of the predominant views. The overall view recorded by the predecessors (as-salaf) is in agreement with the Quran. The successors did not accept that view and discredited the account given about the addition to the Chapter of an-Najm (The Star): "These are the high flying cranes. And surely their intercession is to be sought" on the grounds that this account was not established as an authentic one. But those who KNOW that it is well-founded say that this is what Satan has slipped into their ear, and not what the Prophet actually uttered. But the question is still valid notwithstanding the explanation.

Those who confirm the account given by the predecessors say that this is authentically reported beyond any challenge, and that the Quran bears testimony to it in the statement:

"And We never sent a messenger or a prophet before you, but when

he desired Satan proposed [...] Allah is the guide of those who believe, into a right path." [Ch. 22 vv. 52-54]

They observe that reports explaining these verses are well-known and authentically reported in the books of *tafsir* and hadith, and that all of this matches up with the statement in the Quran for the rectification by Allah of what Satan had thrown in, and the confirmation of His verses, occur for the specific purpose of straightening out the situation and of separating what is true from what is false so that Allah's verses will not be mixed up with spurious lines. To make that which Satan has proposed a temptation for those in whose hearts is a disease, and those whose hearts are hardened, could happen only if Satan's spurious line were brought out into the open to be heard by people, not something hidden, in the soul. The temptation which happens as a result of this kind of rectification, is like that which happens as a result of this kind of change. Rectification of what has been uttered loudly proves more strongly the truthfulness and self-denial of the Messenger (SAW) than any other measure. Indeed, if he uttered something and later ordered that it be rectified - both instructions being Allah's - and he is believed, and if he says that the rectification is Allah's true word, that it abrogates and utterance preceding it, and that that which has been rectified is not Allah's true word, then this demonstrates that he accepts the truth and that he speaks the truth.¹¹

-106-

[Back To Top](#)

xxx

[Back To Main Text](#)

In Vol. 15. When discussing the explication of the Quranic verse:

"Till, when the Messenger despaired, deeming they were counted as liars, Our help came to them." [Ch. 12, verse 110].

B. Taimiyah introduces the question of mistakes on the part of the Prophets. He says that the majority of *Muhadditoun* and *Fuqaha* are of the opinion that the Prophets might err in their personal opinion, *ijtihad*, but they are invariably corrected through revelation. Then he mentions that in the (Quranic) phrase "and thought that - or deeming they were counted as liars" this thought might have come from Satan as suggested in Allah's saying "We sent not ever any Messenger or Prophet before you, but that Satan proposed [...] Lo! Allah verily is guiding those who believe unto a right path." [Ch. 22 vv. 52-54] B. Taimiyah he repeats in a shorter way what he has said in Vol. 10. But, here, to those who do not accept the authenticity of the story despite their good intention, his answer is very simple: "something was proposed, then cancelled: so, there is no trouble. This is similar to the one who came to know about abrogation."¹²

It is clear that B. Tamely (sic), with his solid traditional background, with his extensive knowledge of the traditions, with his hard attitude against anything that infringes upon the pure concept of Islam and with his awareness of the theological implications of such a story, has no hesitation in accepting its

authenticity. Not only does she accept its authenticity, but he goes on to say that *tamanna* here, absolutely, *recited*. For Allah thereafter says that "Allah will suppress what Satan throws in, then will confirm His Verses." This cannot all be the desire of the heart, which the Prophet did not utter."¹³

Part Four

This attitude leaves the critics in a very difficult position. While great scholars like al-Tabari, B. Hajar, B. Taimiya accept the story as being authentic, the overwhelming majority brand it as a forgery. Is there any way out of this dilemma?

The context in which the story was told:

The story is not something of a divine nature, i.e. it is not a Quranic statement. It is not a tradition attributed to the Prophet. It is not even an authentic *athar* (a statement of one of the Companions). At best it is a statement of a *tabi'i*, expressing what he considered to be the reason for the revelation. So, it should be viewed in the light of the methodology of the branch of knowledge known as *'ilm marifat asbab-un-Nuzul* (the knowledge of the reasons for the revelation).

-107-

[Back To Top](#)

xxxi

[Back To Main Text](#)

The scholars in this field divide the Quran into two categories. The one, which is the larger of the two, was revealed with no particular reason other than the guidance of mankind to the right path. This includes the concept of Allah, His attributes, how He created this world generally and human beings in particular, how He established His relation to them through His Messengers and Prophets, how the communities received the messages, or treated their prophets, and the difficulties and the temptations or frustrations these prophets were exposed to. Prophet Muhammad (SAW) is one of these prophets. Their stories were told to him to take heart and bear with patience the troubles he was facing.

In the other category, verses were revealed to answer a question raised, to comment on an incident, to correct a habit or a custom which came to be questioned, and so on. In the first category there is no need to search for a reason for revelation. In the second, it is more helpful to look into the historical background to shed some light on the matter.

In one definition of *sabab-un-nuzul* (the reason for revelation) Shaikh Azzurqani, in his comprehensive book *Manahil-ul-Irfan Fi 'ulum al-Quran* says: "The reason for revelation consists of the circumstances which have called for the Quranic verse or verses to be revealed, dealing with an issue, or explaining the rule concerning it on the *day it has happened*." He explains the phrase 'day it has happened' by saying that this is a necessary condition in the definition, for it distinguishes this category from the other,

which is revealed to deal with past experiences, or future events, like the stories of previous Prophets, or the Day of Judgement and everything related to it, for there are many such topics in the Quran.¹⁴

The relevance of this condition will be noted later on. But the way in which this or that reason is given for the revelation of such and such verse needs to be looked at. As-Suyuti, in his standard book, *Al-Itqan Fi 'Ulum-al-Quran* quotes al-Wahidi as saying: "One cannot speak about reasons for revelation except through the chain of reports traced all the way to those who witnessed the revelation, knew the reasons and verified their knowledge." He quotes others as saying: "The reason for the revelation of any verse is a matter known to the companions as a result of indications surrounding the events. Some of them may not affirm that such and such is the reason, but they may say: 'I think this or that is the reason for...'"¹⁵ Shaikh as-Zurqani says: "If the reason is given by one of the Companions, it is acceptable even though it might not be supported by another report. But is it given by a *mursal* tradition i.e. no particular Companion is mentioned in the report, but

-108-

xxxii

[Back To Main Text](#)

the report is traced up to a *taby'i* (one of the Prophet's followers), it is not acceptable unless it is supported by means of another *mursal* tradition and the reporter of it was a renowned scholar in *tafsir*.¹⁶

Evaluation

As mentioned earlier, *sabab-un-nuzul* (the reason for the revelation) is a statement from a Companion expressing what he understood or thought to be such. Although Muslim scholars accept such a statement, still it does not amount to a definitive statement on the matter. If it comes to one of the followers, the degree of acceptability falls sharply because no follower has witnessed the revelation or mentioned an authoritative source who was present at the moment of revelation. His report may or may not be acceptable even though what he reports may raise no questions.

It seems that those who have accepted the authenticity of the episode of *al-gharaniq* were mainly interested in the technicality of the chain of reports. Does it satisfy the conditions of an acceptable report? Their answer was yes. What about its theological implications? Then they started the uphill task of explaining them away. As mentioned earlier, it would have been sufficient for them to drop the episode altogether. It is not worthy of the efforts they have made to corroborate or to explain the story. In fact, there is simply no necessity at all to insert it in order to explain the verse of *al-Hajj*. The Quranic verse came simply as a consolation to the Prophet at a time when Allah was saying to him: "yet it may be, if they believe not in this statement, that you will torment your soul with grief over their footsteps." {Ch. 18, v.6]

As a human being, he was eager to save his people from the punishment of

Allah for their rejection of his call. He was ready to compromise about minor issues, like meeting the notables among them, separately from the ordinary members of the community. At one time he was talking to a group of dignitaries when a blind companion interrupted him, asking him to teach him. The Prophet did not like being interrupted. Both instances are related in the Quran (verses 28-29, Ch. 18 and verses 1-10, Ch. 80).

When he was reproached for that, the Prophet felt sorry for what had happened, and Allah reminded him: You are not the only messenger or prophet to face such a situation, or to fall into such temptation. But it is My will that you have to be patient, to endure the troubles, inconveniences and persecution until the attitudes become clearly separated, then the judgement of Allah will take place.

-109-

xxxiii

[Back To Main Text](#)

The Quranic verses 52-55 deal with a universal question met by the previous Prophets and Messengers. No one has claimed that they committed an act of disbelief that can warrant a comparison of the Seal of the Prophets with them. The comparison, then, is with their hopes, fears, aspirations, and with the disruption of their efforts by suggestions, trials or desires thrown into their thoughts by Satan and his collaborators. But the watchful Eye of Allah spoils all these satanic tricks and keeps His prophets and messengers steady on the right path.

In the definition of *sabab-un-nuzul*, it is mentioned that the revelation has occurred whenever a particular fact or situation called for it. In this case chapter 53, *an-Najm*, was revealed in Ramadan in the fifth year of the mission of the Prophet while chapter 22, *al-Hajj*, was either a very late Makkan revelation or an early Medinan, the time elapse being about eight years or so. According to the definition, this cannot be an explanation of the occasion. The ordinary time lapse between the occasion and revelation is mentioned in relation to two instances of revelation. When the Makkans asked the Prophet about the People of the Cave, he said: "Tomorrow I will tell you." But without taking care to add: "Allah willing". Consequently, no verses were revealed to him for some fifteen to forty days, so as to remind him always to leave these matters to the will of Allah. Another instance occurred earlier, in connection with the revelation of ch. 93, *wad-Duha*. Once again the time lapse was not so long as to lose the impact of the occasion.

How could it be, after such a long interval when the wounds resulting from it had healed and everything had been forgotten, how could it be that the revelation came to reopen the issue anew? After all, *sabab-un-nuzul* is not definitive, it is an explanation. If it contradicts basic Islamic principles, it loses all its value. This is not something peculiar to *sabab-un-nuzul*; this is a general rule which *Hadith* scholars applied when they discussed the question of fabrications in the *Hadith*. Dr. As-Sabbagh, mentioning the signs of fabrication in the text of the *Hadith* says:

Third: its disagreement with clear Quranic indications or the clear indications of authentically handed-down traditions or the general principles adduced from the Quran and the *Sunnah* or the *ijma'* (consensus).¹⁷

This is one of the rules to be applied to what may be considered technically sound *hadith* attributed to the Prophet. If it comes to the saying of a Companions, not to mention a follower, any statement contrary to these

-110-

[Back To Top](#)

xxxiv

[Back To Main Text](#)

basic principles is to be rejected. The most appropriate description of that bad history is what B.Khuzayma says about it: that it is a forgery invented by atheists to discredit themselves, not Islam or the Prophet.

Part five

Some observations:

a. As mentioned earlier, the authenticity of the story was denied by great exegetes and jurists like b. Kathir, Ash-Shawkani, and b. Al-Arabi, but they explained the Quranic verses of *al-Hajj* 52-55, in the logth of the rejected story! They did not advance satisfactory alternative explanations. The only scholar who came nearer to offering a positive alternative explanation was al-Qurtobi. In the third question he writes that one of the things the disbelievers tried to deceive their common folk was their saying: 'It is the duty of the Prophets that they are able o do everything. Why, then, could not Muhammad bring punishment upon us, since we have gone far in our enmity of him? And they said, too, that Prophets should not be subject to forgetfulness or mistakes. So, Allah, glory be to Him, made it clear that Prophets are human beings. It is He Who brings punishment according to His will, and human beings are subject to mistakes, forgetfulness, until Allah confirms his will and removes the tricks of Satan.¹⁸ This is a good, satisfactory account of the verses. But instead of leaving it at that, al-Qurtobi gets into a long discussion of what was reported, and so leaves the reader in a maze of opinions, unable to sort out the dilemma for himself.

b. B.al-Arabi, after severely criticizing the story of *al-gharaniq* does not offer much consolation. All that he comes up with is his saying "Satan will cast *into* his wish", "Satan will cats *at* his recitation." Then he goes on to praise al-Tabari saying that no one was guided to this (i.e. the explanation of 'into' and 'at') except al-Tabari, thanks to his glorified station, clarity of thought, width of knowledge, and far-reaching sight. B. al-Arabi thus praises al-Tabari after mentioning so many reports which have no foundation. Far from being what he is claimed it be, al-Tabari actually accepted the story of *al-gharaniq* and tried to justify it.

B.Khathir, too, misquotes al-Qadi 'Iyad, when he says that there are variant answers to the story, assuming its authenticity, and that al-Qadi 'Iyad deals

with this in his book, *Ash-Shifa*, and answers what could be summed up as "it is so, because it is well established." But this is not true of the position of al-Qadi 'Iyad. As has been clearly explained earlier, he rejects it vehemently and goes on to answer the questions it raises, assuming that it is true.

-111-

[Back To Top](#)

xxxv

[Back To Main Text](#)

Part Six

The attitude of the Orientalists: Sir William Muir, in his book, *The Life of Mahomet*, refers to this story as "one of the strangest episodes in the life of Mahomet."¹⁹ He goes on to tell the core of the story, closely following what al-Tabari relates of it, then comments:

Pious Musulmans of after days, scandalized at the lapse of their Prophet into so flagrant a concession, would reject the whole story. But the authorities are, in his view, "too strange to be impugned." It is hardly possible, he argues, to conceive how the tale, if not in some shape or other, founded on truth, could ever have been invented. The stubborn fact remains, and is by all admitted, that the refugees did return about this time from Abyssinia, and that they returned in consequence of a rumour that Mecca was converted. To this fact the narratives of Wackidi and Tabari afford the only intelligible clue.²⁰

Professor Burton goes on to say: "It has been accepted as historically 'true' by writer after writer up to, and including our own day."²¹ He may be referring to those who dealt with the life of the Prophet, like A. Guillaume, W.M. Watt, and those who have written about the Quran and Quranic scholarship like Schwally. But Professor Burton, like L. Caetani before him, discredited the whole story in his article, for entirely different reasons. As he says: "We now propose to show the reason why this story must be decisively rejected once and for all."²²

However, there is nothing new in the criticism of Sir Muir. Most of the points he raised were answered in the course of this discussion. The only point which needed explanation was what he considered to be irrefragable proof of the story, the return of the emigrants from Abyssinia.

Muhammad Husayn Haykal:

In his biography of the Prophet, Dr. Haykal deals extensively with the fiction of al-gharaniq, in particular Sir Muir's irrefutable proof. Haykal was writing as early as 1934 and was aware of the Orientalist attitude to this particular event. In the English translation of the Arabic original, a translation which was very much delayed, for reasons well known to two American universities which unilaterally opted out of their publishing agreement, the author deals with the fiction from beginning to end. I will mention only the new points in his discussion of about ten pages in the English version. These may be summed up in four points.

[Back To Top](#)

xxxvi

[Back To Main Text](#)

1. The return of the emigrants: is far from being the result of what they heard about the conversion of the Makkans to Islam, for at that time there were no communication means to flash the news from Makka to Abyssinia in one month, not to say a few days. The fact of the matter was that Ja'afar b. Abi-Talib and Omar b. al-Kattab accepted Islam. And gave a great boost to the spirit of the Muslim community. Stunned by that conversion, the Makkans needed a respite to rethink their strategy towards the Muslims. There prevailed, for a time, an atmosphere of calm and restraint. This encouraged some Muslims to return to Makka and be with their people instead of living far way. Together with this factor, was another, very important local development in Abyssinia. Negus, who welcomed, and gave hospitality to, the fleeing Arabs, was himself under attack. His faith was questioned, his subjects revolted and the Muslims felt that they should not bother the man. Some of them returned, others went into hiding until the ruler succeeded in putting down the rebellion. Al-Imam Ahmad b. Hanbal reports in his *Musnad* a long tradition on the authority of Umm Salamah (who was among the emigrants living there at that time, and who later on became the wife of the Prophet) what they felt during that rebellion.²³

2. The construction of Ch. 53 itself shows the lie of the fabricated story. How could it be that he says:

"These are the supreme goddesses.
And their intercession is to be sought.

and immediately recites:

21. Are yours the male and His the female?

22. That indeed were unfair division!

23. They are but names which you have named,
you and your fathers, for which Allah has revealed no
warrant.

They follow but a guess and that which they themselves
Desire.

then goes on to verse:

26. And how many angels are in the heaven
whose intercession avails naught save after Allah
has given leave to whom He chooses and accepts."²⁴

praising and severely criticising at the same time? The Quran being considered the supreme literary Arabic Word, how could it contradict itself in the same chapter, at the same time without any one pointing out this clear contradiction?

[Back To Top](#)

xxxvii

[Back To Main Text](#)

3. The word *al-gharaniq*, says Sheikh Muhammad Abdu, the grand *mufti* of Egypt at the turn of the century, is a word that the Arabs have nowhere used to describe their gods, whether in their poetry or in their speeches. Nowhere do we find their gods or goddesses described in such words. The word *al-ghurnuq* or *al-gharaniq* is the name of a black or white water bird and sometimes figuratively designates a handsome blond youth. It is indubitable that the Arabs never have looked upon their gods in this manner.

4. The truthfulness of the Prophet: he was well-known even before his mission as *al-Ameen*, the most trustworthy (sic). And as he called upon the Qurayshite clans, he put his integrity to the test when he asked them: "If I tell you that behind this mountain, there is an army about to attack you by surprise, would you believe me?" The answer was: "Yes, for you have never lied to us."

How could he, after all his struggle and persecution, and after the results of his mission began to be felt, suddenly start to praise the idols while he has been repudiating and discrediting?

This is why Ibn Isshaq was asked what he thought of the story, he dismissed it as fabrication.²⁵

And Allah is the guide to the Right way.

-114-

[Back To Top](#)

[Back To Main Text](#)

NOTES

¹ The Life of Mahommet, London 1877, p. 86.

² Jamiul-Bayan v. 9. Pp 131-135 (Darul-Hadith edition) Cairo 1407/1987.

³ Ch 53, verses 19-20.

⁴ Al-Tabari's Tafsir v. 9, pp. 131-135.

⁵ *Tafsir*, p. 134.

⁶ Ashkam-ul-Quran, v 3, pp. 1299-1301.

⁷ Ash-Shifa, v. 2, pp. 44-6.

⁸ Ash-Shifa, v. 2, pp. 748-758.

⁹ See B. al-Arabi, Ahkam-ul-Quran, v. 3, pp. 1299-1300.

- B. Hajar, Fath-ul-Bari, v. 8, Book of Tafsir, Ch. 2 al-Hajj pp. 438-440
- Al-Baghawi: *Ma'alim-ut-Tanzil*, v. 3, pp. 293-294, Ch. Al-Hajj.

- Ash-Shawkani: *Fathul-Qadir*, v. 3, pp. 461-63.
- Al-Qurtobi: *Al-Jami' Li ahkam al-Quran*, v. 12, pp. 79-87.
- Al-Jamal: *Al-Futuh al-Hahiyyah*, commentary on: Al-Jalalayn., v. 3, p. 173 quoting *al-Fakhr al-Razi* in rejecting the story, then quoted b.Hajar, in detail, supporting it.
- B. Kathir: Tafsir: *Tafsir-ul-Quran al-Azim*, v. 3, pp. 229-231. It is worth noting here that the author refers to *Ash-Shifa*, giving the view of Iyad as accepting the authenticity of the infamous story, while, as has been indicated, al-Qadi Iyad, in his first line of defence rejects it. Then he goes on to say: "Suppose it is authentic...So that supposition does not amount to acceptance of the story as implied in the quote of B. Khathir."
- Al-Qadi a'dud-ud-Deen al-Ijji: Sharh al-Mawaqif as sadis (the Sixth station) as-Samiyyat (things known through the revelation) al-Maqdis al-Khamis (the fifth goal) the infallibility of the Prophets. After mentioning the proofs of the infallibility of the Prophets, he goes on to discuss what is thought to be an infringement on that concept. In the case of Prophet Muhammad (SAW) he mentions, first, the expression "And he found you wandering - dallan -" [Ch 43, v. 6]. The second was the infamous story of *al-gharaniq*. He mentions the core of it as mentioned by others who have referred to it with the same answers. Then he goes on to explain the verse in this way: "Or what is intended here, taking *tamanni* to mean: desire., wishful thinking. The meaning of the verse will be: When the Prophet wishes something, Satan interferes with such a wish, and calls him to what is not proper for him, then Allah Most High will suppress such a wish to keep him away from the whispering of Satan. According to this explanation THE STORY MENTIONED IS A FABRICATION OF THE HERETICS. *Al-Maqaqif*, pp. 573-4.
- As-Suyuti, Jalal-ud-Dean (sic), *Lunan-un-Nuqul Fi Asbab an-Nuzul*, p. 138, in connection with verse 73 Ch 17 "And they were about to beguile you..." He adds that this is a proof that the Quranic verse 52 CH 22 is a Meccan revelation. Then he mentions the same story on p. 150 in connection with the Quranic verse 52 again, quoting the judgement of b. Hajar that the story must have an origin. Then he goes on to say: "No one should take notice of what was said by al-Arabi and al-Qadi Iyad: All these narrations are false and have no basis."

[Back To Top](#)

[Back To Main Text](#)

10 Al-Fatawa, v. (sic), p. 289-295, King Khalid edition, Morocco.

11 Al-Fatawa, v 10, p. 292.

12 Al-Fatawa, v 15, p. 189-192

13 Al-Fatawa, pp. 120-121.

14 *Manahil*, v. 1, pp. 06-7.

15 *Al-Itqan*, pp. 28-29.

16 Az-Zurqani, p. 114.

17 *The Sunnah and Its Place in Islamic Sharia*, see also: *al-Hadith an-Nabawi* by Dr. M. Lifi as-Sabbagh, p. 320.

18 Al-Qurtobi, *Ahkam-ul-Quran*, v. 12, p. 80.

19 *The Life of Mahomet*, London 1877, p. 86.

20 Loc. Cit. 88. This is in an article written by J. Burton in the *Journal of Semitic Studies*, XV (1970), pp. 246-265, lent to me by courtesy brother Ahmad Bolock.

21 Prof. J. Burton, p. 248.

22 Loc. Cit. 248.

23 *Al-Fath-ur-Rahman*, Vol. 20, pp. 226-230.

24 Ch. *An-Najm* (53), verses 21-26.

25 *The Life of Muhammad*, translated into English by Prof. I. Ragi Al-Furuqi 105-115, 8th edition.

-116-

[Back To Top](#)

xxxix

[Back To Top](#)

214

Part 4: The Qur'an Alone Is Useless

[Back To Part 4 Index](#)

Islam, where nothing is certain, even these 'may be the Sunnah' - just as the various 'almost Arabic... almost `Uthmanic' readings 'might be Qur'an'!!

"The Superiority That Islam And The Muslims Enjoy... Destroyed"

While **Maududi** made the assertion that "The entire account of his life - his sayings, instructions and actions - is preserved with complete accuracy. It is as though it all happened yesterday rather than thirteen centuries ago." (*Towards...*, p. 58), anyone who is well read within Islam knows that this is made WITHOUT ANY 'PROOF'!

Furthermore, this applies not only to the *Sunnah* in the *Ahadith* collections but to all of Islam's "historical" records. One need only examine the claims about the Ka`ba and al-Aqsa 'Mosque' (Temple of Solomon) to see that a wide array of 'versions'⁹, not 'a history', is transmitted. The following conflicting remarks are made concerning Hadith #1056 in *Sahih Muslim* where it is stated that there was 40 years between the building of the Ka`ba and the Temple of Jerusalem:

"This part of the hadith is often made a target of criticism by the hostile

critics of the Hadith. They contend that Ka`ba was built by Hadrat Ibrahim and the Temple of Jerusalem was built by Hadrat Sulaiman and there is span of one thousand years between these two Messengers of Allah, whereas the hadith asserts that there is a difference of only forty years between the setting up of these two Houses of Worship. The fact is that it is wrong to suppose that Ka`ba was built by Ibrahim and the Temple of Aqsa was built by Hadrat Sulaiman. Both these houses of worship were built by Adam and there was a difference of forty years between the two. Hadrat Ibrahim rebuilt it on the old foundations. The second view is that the Temple of Jerusalem was built not by Sulaiman but by Yaqub b. Ishaq b. Ibrahim who laid its foundation forty years after the rebuilding of the Ka'ba by Hadrat Ibrahim (Fath-ul-Mulhim, Vol. II, p.114)

This point has been stressed by Hafiz Ibn Qayyim. He says: This hadith creates doubt in the mind of one who does not know its correct implications. It is said that it was Sulaiman b. Dawud who built the masjid Aqsa, whereas there yawns a space of time more than one thousand years between the two. The fact is that Sulaiman rebuilt the Aqsa Mosque and he was not the first to build it for the first time. It was built by Ya`qub b. Ishaq (peace be upon him) after the building of the Ka`ba by Ibrahim equal to so much space of time (Zad al-Ma`ad, vol. I, p. 11)" (*Sahih Muslim*, English version, Vo. I, p. 264, footnote #723; emphasis added)

Yet, from the same commentator we also read:

"It was not for the first time that the Ka`ba was being reconstructed. According to Suhayli, it was first built by Shith son of Adam during his lifetime. Later on it was reconstructed by Hadrat Ibrahim (peace be upon him)." (*Sahih Muslim*, English, Vol. I, p. 193, footnote #560; emphasis added)

[Back To Top](#)

Part 4: The Qur'an Alone Is Useless

[Back To Part 4 Index](#)

[Back To Top](#)

It is evident that between these 'histories' is a great deal of disagreement!! Adam, Shith (Seth), or Ibrahim are all said to 'perhaps' have built the Ka`ba! And 'perhaps' Adam, Sulaiman (Solomon), or Jacob built the al-Aqsa Mosque (Temple of Jerusalem)!!

It is no wonder a follower of Islam after looking at a true historical record at a national library, bent over double at the waist, grabbed his head in his hands and in desperation moaned, "We Muslims cannot accept the history of the world

because it conflicts with Islam!"¹⁰

A simple perusal of Islam's attempts to rebut the issue over which it has become so incensed in recent years, makes it evident that the sira, tarikh, etc., the things cited by Maududi as 'immaculately' preserving Islam's past, do not even agree as to whether or not Satan put words in Muhammad's mouth! Rather they record that false verses had to be expunged from the Qur'an and replaced with other verses! Which version of the biography is "like it only happened yesterday"? Not only so, but Islam continues to publish and sell the very materials transmitting this sort of thing!! [See **Appendix B** for the Islamic 'attempt' to rebut its own 'sources' on this matter.]¹¹

But, this is precisely what pervades the 'sources' of Islam which Maududi would declare presents Islam's history and details "as if it happened yesterday"!! It just isn't so!

One can understand now why maulana Azami expressed himself so clearly when he pleaded that a realisation that this was the true state of the sources would mean:

"the superiority that Islam and the Muslims enjoy over all other faiths and religious communities would also be destroyed. For it would necessarily mean that the Muslims had no history, no intellectual achievements to their credit, since there is no dependable way of knowing about those achievements."

All this is fully realised in more ways than one.

It is, then, also no wonder that Islam tries so hard to convince its people that this is the plight of Christianity's history, Book, and its major doctrines, and not that of Islam!¹²

[Back To Top](#)

Part 4: The Qur'an Alone Is Useless

[Back To Part 4 Index](#)

[Back To Top](#)

Footnotes

1/ This Hadith is declared 'rejected' in another quotation, and its obvious absence from Sahih al-Bukhari must mean that those scholars' have removed it! There is no 'protection' of Sunnah here.

2/ Yet how many know that the last two collections named, contain Ahadith about the collection of the Qur'an different from the one which al-Bukhari

recorded which places Caliph `Uthman in the centre? For examples *see The Collection of the Qur'an*, Burton.

3/ Al-Khams meaning 'the 5'.

4/ Of course, if you believe the theology of 'Divine Protection' then you must believe it is all part of 'Divine Protection' no matter how late they are collected.

5/ The word sunnan means Sunnahs (plural), and so indicates the principle use of the collection - being to find Muhammad's Sunnah.

6/ A disciple of ibn Taymiyya, d. 748 A.H.; see p. 106f, *Al-Albani Unveiled*.

7/ Acknowledging that the 'new meanings' given by the 'new readings' already corrupted Islam's claimed pure 'Word of Allah' we look to see how pure the rest is.

8/ Azami is not someone who is appealing to his readers on the basis of "Allah promised to preserve the thikr", but simply appealing for the general reliability of the sources.

9/ This is upheld in that when one reads the text of, for example, *Sahih Muslim*, one repeatedly finds the wording "[in another version...](#)", and inevitably something is different, and they aren't always 'minor' matters, as we can see here. The same applies time and again to the earliest *Sirah*, that of ibn Ishaq. There is nothing in Islam but a general tale which has become embellished with a wide array of 'facts' [exactly what it accuses others of].

10/ Not only do the followers of Islam disagree among themselves, but what they hold as 'history' directly disagrees with all those records previous to Muhammad. Yet, to accuse others of being guilty of such flagrant disregard for God, for truth, and so of forging their Books in order to change history is beyond belief.

11/ And not only that, but the followers of Islam who are Shafi'ites and say "[We only accept what as-Suyuti says.](#)" have to contend with the fact that the aforementioned article relates: "[Somehow Suyuti accepted the authenticity of it.](#)" On top of this our Shi'ah scholars relates: "[In the commentary of the Qur'anic verse: Satan would try to tamper with the desires of every Prophet or Messenger whom We sent. Then Allah would remove Satan's temptation and strengthen His revelation \(Surah al-Hajj\) as given in Commentary of Ad-Durrul Manthur by Suyuti vol. IV, pp. 366, 368 fourteen narrations purporting to deal with this topic have been narrated by some distinguished companions.](#)" (*A Probe...*, p. 71f)

Our Shi'ah writer maintains that even Sayyid Kutb, was he not the founder of the Muslim Brotherhood (?!), included this in his commentary.

12/ Some have attributed the numbers who follow Ahmad Deedat to this very state of Islam's sources:

["Ahmad Deedat stated in his lectures and books that Jesus was placed on the cross but he did not die on it:... It is a known fact that because of the untiring efforts of Ahmad Deedat, millions of Muslims have changed their traditional views as to what happened to Jesus. This instantaneous change](#)

in the view of millions of Muslims is a phenomenon that deserves closer investigation. It is either that Ahmad Deedat possesses a stronger logic and appeal than the Islamic tradition that says that someone else was crucified instead of Jesus and that Jesus was lifted up alive to heaven, or that this Islamic tradition is so flimsy, in spite of its

[Back To Top](#)

217

Part 4: The Qur'an Alone Is Useless

[Back To Part 4 Index](#)

[Back To Top](#)

antiquity, that it was neither well established nor deeply rooted in the minds of Muslims. This tradition was simply an unsatisfactory explanation on to which they clung. The minute these millions were offered another explanation, they quickly accepted it without much reflection. (*Deedat in The Balance*, Internet, <http://answering-islam.org/Responses/Deedat/deedat.html>)

[Back To Top](#)

218

Part 4: The Qur'an Alone Is Useless

[Back To Main Index](#)

[Back To Part 4 Index](#)

CHAPTER XIX: CONFUSION ON THE SUNNAH AND QUR'AN

We noted earlier that because the Qur'an was incomplete on its own, this meant it was absolutely necessary to be able to identify the true *Sunnah*, and the true meaning of them so as to understand the true meaning of the Qur'anic part of the 'revelation'. Only in such a way could the Qur'an be understood, let alone be followed up with obedience.

Our first step was to evaluate the collections of *Sunnah*. We just noted the uncertainty of what Islam admits are its 'sources' for that *Sunnah*. Some of our examples have already shown that there was not agreement on these.

Our purpose now is to gain a broader perspective on how the scholars fared correlating the collected *Sunnah* to the Qur'an. Did Islam come up with something that could be construed as 'a revelation'.

Can it be said, as Islam [and the Qur'an in **Q15:9**] requires, that a 'thikr' has been 'Preserved' in such sources? Was it something that was clearly discernible?

No Agreement On The Collected Sunnah?

Ibn Hazm, who we just noted rejected at-Tirmidhi's *Sunan*, is elsewhere declared to have acknowledged that thousands of *Ahadith* had been overlooked:

"There are many other Hadiths that people of Taqleed and Qiyas have rejected what they contained of the Messenger's orders. If one sought to count them, the number will be in the thousands, as ibn Hazm has said." (*The Hadith is Proof...*, Al-Albani, p.53; emphasis added)

But, if ibn Hazm rejected the large number of 'extra *Ahadith*' that at-Tirmidhi had collected, yet he knew of thousands of others that had been rejected, where were they? In fact it appears they were among those that were already in the accepted collections but were rejected for various reasons.¹

No Agreement On The Guidance Of The Sunnah For The Qur'an?

As we noted earlier, there was confusion concerning the *Sunnah* and Qur'an:

"But confronted with the enormous body of hadiths, which had been scattered in various forms and narrations throughout the length and breadth of the Islamic world following the migrations of the Companions and Followers, the Sunnah sometimes proved difficult to interpret. Even when the sound hadiths had been sifted out from this great body of material, which totalled several hundred thousand hadith reports, there were some hadiths which

[Back To Top](#)

Part 4: The Qur'an Alone Is Useless

[Back To Part 4 Index](#)

appeared to conflict with each other, or even with verses of the Quran."
(<http://ds.dial.pipex.com/masud/ISLAM/ahm/newmadhh.htm>)

It is evident that this assertion of 'confusion' is a truth which resulted in the inability to even agree on what would make one's wudu invalidated simply because the scholars could not agree on the interpretation of a Companion's report on a very simple matter:

"Al-Shafi'i took the verse "Or if you have touched women" (4:43) literally, and considered that contact between the sexes, even accidental, nullified ablution. This is also the position of Ibn Mas'ud, Ibn 'Umar, al-Sha'bi, al-Nakha'i, al-Zuhri, and al-Awza'i, which is confirmed by Ibn 'Umar's report: "Whoever kisses or touches his wife with his hand must renew his wud'u." It is authentic and related in numerous places including Malik's Muwatta'. Al-Shafi'i said: "Something similar has reached us from Ibn Mas'ud." They all read the above verse literally, without interpreting "touch" to mean "sexual intercourse" as do the Hanafis, or "touch with pleasure" as do the Malikis. (Internet article, Imam Shafi'i, GF Haddad; http://sunnah.org/publication/khulafa_rashideen/shafii.htm)

This means that some are obviously praying while unclean and the prayer is invalidated!!

Sometimes this lack of decisive evidence entailed rejection of the 'sahih' *Ahadith* by some, as the following comments on the Hanafi perspective on the *Sunnah*, the Qur'an and prayer, indicate:

"The Prophet said, what translated means: "There is no prayer for whoever does not read the Fati'hah of the Book (the first chapter of the Qur'an)." This Hadith is correct and is narrated by the two correct books of Hadith (Al- Bukhari and Muslim). Followers of Hanafi Mathhab rejected this Hadith saying that it is in opposition to what was mentioned in the Qur'an! Allah said what translated means, {So recite as much of the Qur'an as may be easy (for you).} [73:20]

Therefore they changed its meaning because it is an Ahad Hadith, as they claimed. However the leader of Hadith scholars, Al-Bukhari, said in the beginning of "Chapter: Book of reciting," that this Hadith is a Mutawatir from the Messenger of Allah.

What these people were supposed to do was to benefit from the knowledge of this Imam who specialised in Hadith. They should have changed their mind that this Hadith is Ahad. They could have accepted this Hadith, joined it with the Ayah, and said that the Hadith is restricting the general meaning of the Ayah. We say this, knowing fully that this Ayah is about the voluntary prayer at night. It is not about what one must read in the compulsory prayer!!" (*The Hadith is Proof...*, Al-Albani; from the Introduction by: Muhammad Eid Al-Abbasi, p. 79f; emphasis added)

So, while the one group (Hanafites - the largest Madhab in Islam) declared that this '*Sunnah*' disagrees with the Qur'an, the other group decided that they "should" rather have interpreted everything so it could all

[Back To Top](#)

Part 4: The Qur'an Alone Is Useless

[Back To Part 4 Index](#)

be thought to 'fit together' as something which would provide a clear Message from the Qur'an and *Sunnah*.

The one group had declared the *Hadith* Ahad, while the other attests to it being *Mutawatir* (universal) and continuous to Muhammad. Such differences of 'informed opinion' ('ijtihad'), were the cause of many conflicts between the schools of interpretation.

The translator of *Sahih Muslim* finds himself trying to pacify his readers over the content of this same problem which has resulted in three interpretations:

"This hadith and the forgoing ones in this chapter prove beyond doubt that the recitation of Surat al-Fatiha in every rakah of the prayer is essential, and if it is not recited one is not credited with having observed one's prayer. There is perfect agreement among the jurists on this basic point. The difference, however, is on the nature of recitation. Imam Shafii and some other Fuqaha are of the view that the recitation of Surah Fatiha by

each individual is essential in all rakas and in both types of prayer (jahri, in which the Imam recites loudly and in sirri in which the Imam recites inwardly).

Imam Malik and Imam Ahmad ibn Hanbal are of the opinion that in jahri prayers when the recitation of the Imam is audible to his followers, one should only listen to him attentively as the recitation of the Imam would absolve the followers of the responsibility of its recitation.

According to Imam Abu Hanifa, even in sirri prayers, the followers need not recite Surat al-Fatihah as the recitations of the Imam (even though it is done inwardly) is sufficient for the followers." (Sahih Muslim, English version, Vol. 1, p 217, ft. 616; emphasis added)

Thus, the '4 Madhabs' have managed to have 3 versions of how to get 'credit' for prayer - according to the Qur'an - and these are not even close to one another.

No Agreement On The Same Sunnah?

Even the *Ahadith* on 'Difference of opinion is a sign of Mercy' which today is 'central', is acknowledged to have had less than acceptance from many of the 'imams of learning':

"5 Al-Hafiz al-Sakhawi said in his "Maqasid al-hasana" p. 49 #39 after quoting the above: "I have read the following written in my shaykh's (al-Hafiz ibn Hajar) handwriting: 'The hadith of Layth is a reference to a very famous hadith of the Prophet (s), cited by Ibn al-Hajib in the "Mukhtasar" in the section on qiyas (analogy), which says: "Difference of opinion in my Community is a mercy for people" (ikhtilafu ummati rahmatun li al-nas). There is a lot of questioning about its authenticity, and many of the imams of learning have claimed that it has no basis (la asla lahu). However, al-Khattabi mentions it in the context of a digression in "Gharib al-hadith" . . . and what he says concerning the tracing of the hadith is not free from im

[Back To Top](#)

Part 4: The Qur'an Alone Is Useless

[Back To Part 4 Index](#)

perfection, but he makes it known that it does have a basis in his opinion." (Internet article, Ikhtilaf (differences) among the Madhabs in Islam, GF Haddad; <http://ds.dial.pipex.com/masud/ISLAM/misc/ikhtilaf.htm>)

Another specific example shows that Abu Hanifah originally accepted a *Hadith* now contained in *Sahih Muslim* but he later rejected it after identifying it as false. Other have continued using it. We again cite our Shi'ah scholar's interpretation:

"(13) HOLY PROPHET (S.A.)'S FORGETTING
TWO RAKATS WHILE OFFERING PRAYERS

Bukhari and Muslim have related in their Saheehs in connection with forgetfulness that Abu Huraira related that the Holy Prophet (S.A.) offered one of

the Isha prayer (or probably Asr prayer) in only two Raka'ts then he recited Salam and stood up towards a post in the fore part of the Mosque and placed his hand on it. Among the people there were Abu Bakr and Umar but they felt hesitant to talk to him. The people came out hurriedly and they said, "Did you shorten the prayer?" And a man came out whom the Holy Prophet (S.A.) used to call Zul Yadain said, "Did you forget or shorten it?" The Holy Prophet said, "I neither forgot nor did I shorten." He said, "Then you did forget." Thereupon he offered two Raka'ts, recited Salam, then recited Takbeer and performed prostration."

COMMENTS

... the man shown as Zul Yadain in this tradition is really Zush Shimalain Ibne Abd Amr, ally of Bani Zohra, and he had been martyred in the Battle of Badr five years before Abu Huraira embraced Islam. This is confirmed by the Chief of Bani Zohra Muhammad Bin Muslim Zohri as is shown in Isaba of Ibne Hajar Asqalani, in Istee-aab, and all the commentaries of the two Saheehs of Bukhari and Muslim. It is also confirmed by Sauri in two of the most reliable traditions narrated by him and by Abu Hanifa when they stopped acting on this tradition, and gave verdict against it, as has been shown in the commentary of Saheeh of Muslim by Novi. Nisai also shows that Zul Yadain is the same as Zush Shimalain. The same point is further clarified by Imam Ahmed in his Musnad, Volume 2, page 271 and also page 284.

It is also noteworthy that the version of this tradition as adopted by Muslim in his Saheeh, volume 1, page 216, contains the words of Abu Huraira as "Once when I was offering Zohr prayer with the Prophet of Allah he recited the Salam after two Raka'ts ..." up to the end of the tradition including the conversation between Zul Yadain (or Zush Shimalain) etc. Since Zul Yadain had been martyred in Badr had been martyred in Badr five years before Abu Huraira embraced Islam and came to the Holy Prophet (S.A.), their whole tradition can be given no credence at all." (*Abu Huraira*, Mossvi, p. 46f; emphasis added)

Again on the same topic he relates a conversation between Abu Hanifa and one of his chief pupils in Kufa, Abu Yusuf:

"Abu Yusuf asked Abu Hanifa that in case we come across a tradition as from the Holy Prophet (S.A.) but at variance with our opinion what should

[Back To Top](#)

Part 4: The Qur'an Alone Is Useless

[Back To Part 4 Index](#)

we do with it. He said, "If it comes through reliable narrators we should act upon it and disregard our own opinion". Then I said, "What do you say about Abu Bakr and Umar." He said, "In their case I would forbid you from personal opinion". I said, "And Ali (A.S.) and Usman". He said, "The same". When he saw that I was naming the Companions one by one he said, "The Companions are all just except a few", then he excepted Abu Huraira and Anas Bin Malik. In short, it is clear that Abu Hanifa and other great Companions used to reject the traditions of Abu Huraira when they conflicted with their opinions. For example, Abu Huraira and all the Companions are agreed that Salat (prayer) becomes void by speaking whether in forgetfulness, in ignorance or under the impression of the offerer that he has finished. The Hanafi school of fiqh is clear on the point and the same view is held by Sufian Souri. This means that they attach no value to the tradition of Abu Huraira wherein he narrated that: The Holy Prophet (S.A.) once forgot and finished a four-raka't prayer at the end of two raka'ts, then he stood up from his prayer-place and went to his apartment. Then

he came back when it was said to him, "Did you shorten the prayer or you forgot it". He replied, "I neither cut it short nor did I forget". Then they said, "But you only offered two raka'ts with us". And after some exchange of conversation between him and them he believed what they were saying. So basing on the previous two raka'ts he completed the prayer then offered prostration for forgetfulness.

On this basis Imam Malik, Imam Shafei and Imam Ahmad have held that speaking in forgetfulness during prayer, or the belief of the offerer that he is no more engaged in it does not make it void. Since, however, Abu Hanifa did not accept Abu Huraira's tradition he holds the prayer void in such a case." (*Abu Huraira*, Mossvi, p. 93f)

Thus, despite the fact that several of the earliest scholars noted this was a false *Hadith*, three of the four 'authentic' *Madhabs* continue to base rulings upon it - even the Hanbalites whose credited 'founder' said the *Hadith* was false!

And all this the scholars of Islam freely admit to one another - but not to 'outsiders' to whom it is said 'Allah left an eternal witness' and Islam is still said to know 'as if it were yesterday', a 'clear revelation'.

Yet, there are other more obvious matters to consider than merely later disagreement over the *Sunnah*.

Disagreement Over Time - Even Within A Madhab?

It is worth noting the following example which shows how much disagreement there was amongst the great scholars:

"(Ali Qari:) The Hadith "I am the city of knowledge and 'Ali is its gate," was mentioned by Tirmidhi in his *Jami'*, where he said it was unacknowledgeable. Bukhari also said this, and said that it was without legitimate claim to authenticity. Ibn Ma'in said that it was a baseless lie, as did Abu Hatim

[Back To Top](#)

Part 4: The Qur'an Alone Is Useless

[Back To Part 4 Index](#)

and Yahya ibn Sa'id. Ibn Jawzi recorded it in his book of Hadith forgeries, and was confirmed by Dhahabi, and others in this. Ibn Daqiq al-'Eid said, "This Hadith is not confirmed by scholars, and is held by some as spurious." Daraqutni stated that it was uncorroborated. Ibn Hajar 'Asqalani was asked about it and answered that it was well authenticated (hasan), not rigorously authenticated (sahih) as Hakim had said, but not a forgery (mawdu'), as Ibn Jawzi had said. This was mentioned by Suyuti. The Hadith master (hafiz) Abu Sa'id 'Ala'i said, "The truth is that the Hadith is well authenticated (hasan), in view of its multiple means of transmission, being neither rigorously authenticated (sahih) nor weak (da'if), much less a forgery" (*Risala al-mawdu'at*, 26)" (*Al-Albani Unveiled*, p. 73)

One need only acknowledge the time element involved between the opinions of these high profile scholars to realise that this was a change in opinion over time, for al-Bukhari died 256 AH, al-Dhahabi died 748 AH, ibn Hajar died 852 AH, and as-Suyuti died 911 AH. These four were all Shafi'ite scholars, which means

that within that *Madhab* opinion changed considerably over time.

"No Agreement On [Evaluating] The Sunnah And Practice" - Or Between 'The Sciences'?

More evidence of the early inability to agree over the religion can be found in the vast discrepancy which existed in the approaches to the topic of *Sunnah* and Practice by those persons whose names have become associated with the 'founding' of the Madhabs - namely Malik, Abu Hanifah, Shafi'i and Ahmad ibn Hanbal.

As we examine this evidence we recall that today the proclamation is made to the world that the development of the "the Science of Hadith" has provided THE WAY to establish the reliability of *Ahadith* so that one should give credibility and authority to them. However we note that one very important sector of Islam completely ignored what that 'Science of Hadith' established.

Namely, the "Scholars of Sacred Law" ignored the rules of the "Science of Hadith". Without doing this they would have been left in confusion about how to decide 'exactly' what the religion was supposed to be.

We find that the scholars accepted the 'practice' of the people [the word 'practice' may mean they incorporated something into their actions or into their sayings] while in fact there was no *Ahadith* to support it. Indeed great discrepancy exists amongst those credited with being the 'founding' scholars of early Islam on this issue showing again the great confusion of early Islam:

[Back To Top](#)

Part 4: The Qur'an Alone Is Useless

[Back To Part 4 Index](#)

"...Malik strongly supported the view that the practice of the people of Medina was a major factor in accepting a Hadith or rejecting it. If a Hadith was found against the practice of the people of Medina, he would prefer the practice to the Hadith itself....

Shafi'i also recognises a weak Hadith as authentic if it is found to be accepted by the whole Ummah. (See Al-Sakawi: Fath al-Mugith).

But he doesn't accept Malik's view of restricting the practice to the people of Medina. According to later scholars of Hanafi school like Ibn al-Humam, a Hadith will be declared Sahih, if it is supported by the practice of the Ummah. (See Abd al-Rashid Nu'mani: Ma tamusu ilaihe al-Haja, p. 18).

Among traditionists, Tirmidhi often remarks, after quoting a less authentic Hadith:

'It is being practiced by the people of learning (Ahl 'Ilm)'.

Suyuti deduces: It indicates that the Hadith is supported by the sayings of the people of learning. More than one scholar has said that a Hadith is declared Sahih if supported by the sayings of the people of learning, even if it lacks a proper Isnad. (See Suyuti: al-Ta'aqubat, folio 20).

Tirmidhi had also said: All that is found in this book (al-Sunan) is being practiced and adopted by the people of learning except two *Ahadith*. (ibn Rajab: Kitab al-'Ilal, p. 43).

Ahmad adheres to the Hadith strictly and gives it preference to any practice,

opinion or analogy. Ibn Qayyim (d. 751 A.H./1350 A.D.) among later scholars has supported this view strongly. Similar is the view of Sheikh Ibn Taymiyya. (See Ibn Qayyim: *I'lam al-waqqi'in*, 2:361-366).

...no one has declared a Sahih Hadith as weak if it is not supported by the practice. But most scholars are inclined to find reasons for the absence of the practice in relation to a particular Hadith. The most likely reason is that the implication of that particular Hadith is abrogated.

Muhammad b Ibrahim al-Wazir (d. 840 A.H./ 1446 A.D.) in his book *al-Ruad al-Basim* has given ninety nine examples of such Hadith as [are] known to be abrogated. But to him only twenty seven of them are found to be abrogated by the consensus of the scholars.

...those who gave preference to the practice of the people of Medina in particular or the practice of the whole Ummah in general, would certainly adopt the practice as a deciding factor if two *Ahadith* are found contradictory while one of them is supported by the practice." (*Criticism...*, p. 130ff)

It should be obvious that several very revealing things are brought forward here.

Firstly, even amongst those credited with 'founding' the Madhabs, there was not agreement as to which should be considered 'valid', the *Ahadith* or the prevailing practice.

This indicates the difference in how they viewed the basic principle of analysis of

accepting the 'consensus of the community'. Although both recognised this concept as a 'root of the derivation of law', yet Malik perceived 'the community' as being the community of Medinah ('the city

[Back To Top](#)

Part 4: The Qur'an Alone Is Useless

[Back To Part 4 Index](#)

of the Prophet'), where he was raised and where he obviously thought truth still reigned!

Shafi'i, on the other hand, although he had been raised in Mecca and had spent time when he was 20 years old under Malik, was later taken to Baghdad for trial. When he was set free he met with the Hanfites in Baghdad. Later he went to Egypt where he taught and wrote extensively. By this time his perception was that 'the consensus' must be as the consensus of the Islamic community as a whole.

Thus we find the assessment:

"The consensus allowed as a 'root' by ash-Shafi'i was different from the agreement or consensus of the jurists of Medina of which Malik had spoken. The latter consensus has been reached after argument, but ash-Shafi'i was concerned rather with the fact that there were certain practices universally accepted by Muslims for which there was no Qur'anic prescription and no Tradition with named transmitters. In such cases he argued that the general public could not have been ignorant of a Sunna of the Prophet, and could not have agreed on what was contrary to a Sunna or in error, and that therefore the

practice in question was obligatory." (*The Majesty That Was Islam*, Watt, p. 128f)

Secondly, it shows that the 'practice' [sayings or actions] of the people of Islam was not something uniform. Either this had to be viewed as an indication that the people of Medina had become corrupted, or the Ummah in general had become corrupted.

Thirdly, we need to ask exactly when the assertion arose that the "practice of the people of learning" made it unnecessary for the confirming evidence of a Hadith. The late evolution of this 'legal principle' would seem to be the only reason that Tirmidhi's collection of *Sunnah*, which had been rejected for so long, was suddenly accepted! We recall that he claimed:

"All that is found in this book (Al-Sunan) is being practised and adopted by the people of learning except two Ahadith."

The conflict between the 'science of Hadith' and the 'science of law' is evidence, according to those who have studied the history of Islam thoroughly in the Islamic sources, in that in the same period both the Traditionists (major collectors of Traditions) and the Legislators (those who sought to set out the legal aspects of Islam systematically) arose. Each had approached the systematising of his particular facet of Islam from a differing perspective.

The Traditionists were interested in preserving a clear line of transmitters which they felt would be 'Proof' that they could show people 'the Way'. The Legislators were busy trying to 'systematise' the existing condition of the entire community despite the fact that there was no clear

[Back To Top](#)

Part 4: The Qur'an Alone Is Useless

[Back To Part 4 Index](#)

basis for it in the *Sunnah*.

Thus, when we remember that ibn Hazm rejected at-Tirmidhi's collection, we must consider that he did so because he considered these 'practices of the people of learning' to be innovations, things provable, not by 'sound' *Ahadith*, but by *Ahadith* quite possibly concocted to uphold the practice. This must be so if he upheld the opinion of the 'founder' of his *Madhab*, Ahmad ibn Hanbal, of whom we just read:

"Ahmad adheres to the Hadith strictly and gives it preference to any practice, opinion or analogy."

Today the 'West' is presented with a false picture, as if everyone in scholarship had agreed on 'Islam' because the Traditions had been certified and this was 'Proof' that 'true Islam' was being followed because 'the true *Sunnah*' had thus been identified! This is far from the truth.

To show just how confused the whole issue truly is we note:

"Two points:

1. Attacking the credibility of some hadiths is not the same as attacking the credibility of all hadith. I have not claimed that all hadiths are spurious. Some of them are probably authentic, though on the whole the determination of the authentic core is difficult and uncertain.

2. Rejecting an individual hadith with a good (sahih) isnad is not necessarily attacking Islam. Many classical Muslim scholars agreed that a hadith could have good (sahih) isnads and still be spurious. So, "sahih" is not synonymous with authentic. Al-Nawawi states that outright.

One may also cite Ibn al-Jawzi. In his {kitab al-mawdu'at min al-hadith al-marfu'at} (Book of Fabricated Prophetic Traditions) he cites some hadiths with good isnads that he thinks are fabrications. He thinks that in such cases the hadith was originated by somebody not listed in the isnad. (Don't be surprised; that could happen easily, e.g. due to the transmitters' widespread practice of omitting one's immediate authority/authorities when handing down the tradition. Transmitters who engaged in this practice were still deemed reliable and their hadiths are to be found in collections such as Bukhari's and Muslim's.)

Perhaps Malik b. Anas is relevant in this regard too. He sometimes overruled Prophetic hadiths with good isnads, i.e. isnads that later came to be known as "sahih," if their contents went against the prevailing practice of Medinan authorities. Many Malikites thought that the "Practice of Medina" preserved the Prophetic Sunna better than hadith did.

Of course, there are also many scholars who say that every sahih hadith is authentic. Many of them go so far as to attach miraculous properties to the physical collections of hadith. For example, some said that a ship would not sink if there was a copy of Bukhari's _ (sic) Sahih_ (sic) in it.

I happen to agree with the view that "sahih" is not synonymous with authentic. There are several historical reasons for this view which can be

[Back To Top](#)

Part 4: The Qur'an Alone Is Useless

[Back To Part 4 Index](#)

explained based on the study of the usual classical methods of hadith transmission and isnad & rijal criticism, and the historical evolution of these fields. I will not get into any of the arguments in this post.

Is my position anti-Islamic? For most people "anti-Islamic" is whatever they were taught to be so by their teachers. If somebody thinks I'm anti-Islamic, all I can say is, "I don't think so."

As for the question of whether it's reasonable to reject mutawatir hadiths (i.e. multiple and allegedly independent reports of sense observation), the issue boils down to exactly how tawatur is defined. Many definitions were proposed in the past, and today we may choose to give additional definitions. By most of these definitions, relatively very few hadiths end up qualifying for tawatur. And by *some* of the more strict definitions proposed by classical scholars of jurisprudence (usul), no hadith actually qualifies. So the question of whether mutawatir hadiths are authentic or not becomes moot in many cases, since there are so few of them.

For examples of classical proposals of how to define tawatur, see: Kamali, Mohammad Hashim, {Principles of Islamic Jurisprudence}, Pelanduk Publications, 1989.

Now, are any of the traditions for/against writing hadiths _ (sic) mutawatir_ (sic)? Their isnads are listed or cited in this excellent article by Michael Cook:

"The opponents of the writing of tradition in early Islam,"

Arabica, vol. XLIV, no. 4, October 1997, pp. 437-530.

as well as in some other works on the subject of writing (Azami, Abbot,

Sezgin). None of these traditions is mutawatir, by any of the many different formal definitions proposed for tawatur."

(Re: *Was The Sunnah Preserved*, Behnam Sadeghi, soc.religion.islam, Aug. 24, 1999; Internet article; italics added; URL unavailable)

Another follower of Islam responded to this posting [The text behind " is a portion of the previous posting which is being responded to.]:

"... 2. Rejecting an individual hadith with a good (sahih) isnad is not necessarily attacking Islam. Many classical Muslim scholars agreed that a hadith could have good (sahih) isnads and still be spurious. Agreed, like I said before, "mutawaatir" is based on transmission, while "saHeeH" is based on the isnad, reporter, matn, etc. The only type of hadith that is accepted in the Islamic creed is the hadith mutawaatir.

So, "sahih"

is not synonymous with authentic. Al-Nawawi states that outright.

Agreed, An-Nawawi talks about this issue in his preface and commentary to "SharH SaHeeH Muslim." Because what composes the Islamic creed is of course and mutawaatir hadiths. There is no "DHann" or doubt in mutawaatir, according to many muhaddith and lexicons such as "Lisan al-Arab," "ilm" is the complete opposite of "DHann," and hadith ahad is not free from DHann. Some of those that said hadith ahad does not provided certainty are Al Kamal bin Al Humaam (at Tahrir vol. 2 pg 368), Al Aamidi (Al Ahkaam vol. 2 pg 49-50), Ibn Taymiyyah (some say he believe hadith ahad is taken in the Creed, but please refer to his book "Al Musawwadah pg. 236-244), Al Ansari

[Back To Top](#)

Part 4: The Qur'an Alone Is Useless

[Back To Part 4 Index](#)

(Fatawih ur Rahmoot fee Sharhi Muslim ath Thaboot vol. 2 pg, 121), Ash Shawkani (Irshaad al Fuhood pg, 48-49).

One may also cite Ibn al-Jawzi. In his {kitab al-mawdu'at min al-hadith al-marfu'at} (Book of Fabricated Prophetic Traditions) he cites some hadiths with good isnads that he thinks are fabrications. He thinks that in such cases the hadith was originated by somebody not listed in the isnad.

The criterion for authentication of hadith is not the same for every scholar who is a scholar of hadith. That is why the level of transmission is more important than who or what regards a hadith to be saheeh, hasan, da'eef, mawdu', etc.

As for the question of whether it's reasonable to reject mutawatir hadiths (i.e. multiple and allegedly independent reports of sense observation), the issue boils down to exactly how tawatur is defined.

Of course I am quite aware of this issue. Different scholars have different criterion for Tawaatur, but it is all agreed that Tawaatur does not have or imply any doubt whatsoever.

By most of these definitions, relatively very few hadiths end up qualifying for tawatur.

That is true, but according to Islamic jurisprudence, the minimum number of transmitter to classify something as Mutawaatir is generally five."

(24/09/99; (http://x23.deja.com/getdoc.xp?AN=516754645&search=thread&CONTEXT=940809945.738656328&hitnum=6)

Thus 'certainty' varies greatly from one scholar to the next(!):

"Regarding the issue of tawatur...:

The numbers cited for the required minimum number of independent transmitters of a hadith at each stage of transmission are usually between 4 and 100....

P.S. Incidentally, as a side note: I do not think the Qur'an can be shown to be mutawatir at all. At least not based on evidence which itself is near-certain."
(<http://x23.deja.com/getdoc.xp?AN=517081477.2&search=thread&CONTEXT=940809945.738656328&hitnum=7>)

While our one respondent clings to the ulema's principle of 'certainty' (despite the absurdity of varying from 4 to 100 transmitters), the other knows it is too stringent as the dividing line between 'truth' and 'falsehood':

"Certainty establishes (sic) truth from falsehood, without it, we are left with conjecture and wishful thinking. We live in a reality where facts are truth and fiction is falsehood. If you can not prove a belief, than you should not tout it or give the impressing of touting it as a fact or the closest thing to it."

"I don't think that a report must be mutawatir, i.e. established as nearly-certain, for it to form the core creed ('aqida). If one were to hold this view, then nothing would remain of Islam! "

(<http://x23.deja.com/getdoc.xp?AN=518288516&search=thread&CONTEXT=940809945.738656328&hitnum=11>)

The more we view, the more we see that is "only conjecture to follow".

No Agreement On Abrogation Of The Sunnah?

We note also that great disagreement exists as to how many *Ahadith* (*Sunnah*?) have been abrogated - somewhere between 99 and 27!

[Back To Top](#)

229

Part 4: The Qur'an Alone Is Useless

[Back To Part 4 Index](#)

Yet this too is a far more complex issue than at first it appears to be as it is coupled with the more complex issues of "disagreement between the sciences".

Von Denffer defines it clearly as:

"What is Abrogated?

According to some scholars the Qur'an abrogates only the Qur'an. They base their view on suras 2:106 and 16:101. According to them the Qur'an does not abrogate the sunna nor does the sunna abrogate the Qur'an. This is, in particular, the view held by Shafi'i.

Others are of the opinion that the Qur'an may abrogate the Qur'an as well as the sunna. They base their view on Sura 53:3-4.

There is also the view that there are four classes of naskh:

- 1 Qur'an abrogates Qur'an.
- 2 Qur'an abrogates sunna.
- 3 Sunna abrogates Qur'an.
- 4 Sunna abrogates sunna." (*Ulum*, Von Denffer, p. 107f)

The 'founding' scholars couldn't even agree in 'basic principles' over what abrogates what between the *Sunnah* and Qur'an!

No Agreement On The Qur'an? - "The Controversy Over Abrogation"?

The problem of 'exactly' how many ayas in the Qur'an are abrogated by other ayas

is a topic of great disagreement between the scholars of Islam.

In terms of Islam's claim to be 'Allah's eternal witness to mankind' this means that there can be no 'witness' here either. In this case, although it has been believed that the content of the Qur'an is 'the Words of Allah', yet the followers of Islam are divided as to what has, or has not, been altered by another 'revelation' - in the same text!

This is the very text which has been held aloft and declared not only to be the bastion of 'Divine Protection and Perfection', but whose 'guidance' is 'complete' and easily perceived! Since it is this same Qur'an which is held up as the 'foundation' of the Shar`iah, it is not surprising to find that the rest of Islam's sources are also unknowable.

A number of citations from an article by A. Rippin on Naskh follow:

- "Although the companions of Muhammad are reported to have discussed naskh, and even to have disagreed over the abrogation of a particular verse, references to the generation of the companions in the naskh literature are relatively infrequent.

[[N.B. - Footnote 9 states: But see Ibn Salama, al-Nasikh wa 'l-mansukh (Cairo 1315/1899), 142-3, where `Ali and Ibn 'Abbas disagree over the abrogation of Q4/94; `Ali maintained that the verse was abrogated by Q4/115 and 4/48, while Ibn 'Abbas held that it remained muhkama."]] (p. 117)

- "In classical texts on abrogation we frequently encounter references to disagreements among tabi'is over the status of a particular verse.

[Back To Top](#)

Part 4: The Qur'an Alone Is Useless

[Back To Part 4 Index](#)

For example, although the majority of scholars consider Q2/62 to have been abrogated by Q3/85, Mujahid ibn Jabr (d. 101/722) and al-Dahhak ibn Muzahim (d 105/723) considered the verse to be muhkama." (p. 119)

- "The number of verses that are considered to have been abrogated increased dramatically between the eighth and eleventh centuries (al-Zuhri mentions 42 abrogated verses, al-Nahhas 138, and Ibn Salama, 238), at which point an upper limit seems to have been reached (Ibn 'Ata'iqi identifies 231 abrogated verses, and al-Farsi, 248). (p.122)

- "al-Suyuti (d. 911/1505) recognised only twenty [20] instances of true abrogation and Shah Wali Allah (d 1762) reduced that number to five [5].

[N.B. - Footnote 26 states: "these figures are mentioned in Ernest Hahn, 'Sir Sayyid Ahmad Khan's The Controversy over Abrogation (in the Qur'an): An Annotated Translation, MW64 (1974), 124.]

Ibn al-'Ata'iqi, on the other hand, while citing 231 instances of abrogation, appendixes the phrase wa fihi nazar, indicating doubt or uncertainty to his discussion of twenty-six [26] verses."

With such wide variations in understanding one must wonder how Muslim scholars can declare, like Ibn Salama, that 'science of abrogation and abrogated verse' is, in the investigation of the Qur'an, the starting point! Furthermore he states that one is 'deficient' (naqis) who, before mastering the doctrine of abrogation engages in a true (scientific) study of the Qur'an. [see Ibn Salama p 4-5] (p. 123)

- "Anas ibn Malik (d. C. 92/710) for example, related that during the lifetime of Muhammad the believers used to recite a sura equal in length to sura 9 ('Repentance'), but that he could only remember one verse from this sura, namely, If the son of Adam had two valleys made of silver..."

[[N.B. - Footnote 34 states: "Ibn al-'Ata'iqi, p. 23; cf. Ibn Salama, pp 10ff"] (p. 125)

- "There is also considerable disagreement over the scope of abrogation within the Qur'an itself. At one extreme, there were apparently certain people who argued the 'the Qur'an does not contain either an abrogated or an abrogating verse'

[[N.B. - Footnote 38 states: "Ibn Salama, p. 26; cf. Al-Nahhas, pp 2-3"]], these people, according to Ibn Salama, 'have deviated from the truth and by virtue of their lying, have turned away from God'. [[N.B.- Footnote 39 reads "Ibn Salama, p. 26]]

At the other extreme were those scholars who maintained that any narrative, positive command, or prohibition in the Qur'an may be abrogated." [[N.B. - Footnote 40 states: "Al-Nahhas, pp. 2-3"] (p. 126)

The fact is that it shows, further to everything else we have observed, that Islam has no 'certain knowledge' about what it claims is 'the Final Eternal Revelation', let alone certainty concerning what it asserts is its 'foundation' for the Shari'ah.

Thus the *Sunnah* has failed to transmit clearly what is required to even sort out the abrogations of the Qur'an by the Qur'an.

[Back To Part 4 Index](#)
[Back To Top](#)

Part 4: The Qur'an Alone Is Useless

[Back To Part 4 Index](#)

"Every Ayah...Must Be Altered In Meaning. The Same Is For Every Hadith"?

This same problem of disagreement over the Qur'an shows itself among the *Madhabs* in other statements. This is evident in that from the *la-Madhabis* we find not only an 'apparent' rejection of the concept of *Taqleed*² but also through their citing of an example which indicates that "the way leading to Paradise",

as according to the 4 remaining *Madhabs*, is an uncertain way:

"The majority of speakers and writers of today, as in centuries before them, have a very strange attitude. They claim that they are not able to refer to the Qur'an and the Sunnah to understand the religion. They also claim that they must refer to Taqleed of Imams. However, they do not accept if one calls them ignorant, as their own scholars called followers of Taqleed. These people of Taqleed, shun some sayings of their own Imams in many basics that the Imams established. They introduced rules of their own. Since they claim to refer to Taqleed, then how can they introduce new rules and regulations? These rules are in disagreement with texts of the Qur'an and Sunnah. They invented these rules in order to justify their imposing Taqleed of Imams in various matters of the religion, although the Imams commanded to the contrary. These people of Taqleed claim that: "The real Mujtahid does not exist anymore!" They repeat the saying that Ijtihad has been closed since the fourth century of Islam, as ibn Abidin said in his Hashiah. Therefore, they prevented Muslims from seeking knowledge in the Qur'an and the Sunnah. They required Taqleed, of any of the four Imams, from Muslims. One of them said in his book Al-Jawharah: "A necessity is Taqleed of a scholar of among them (the four Imams). This is what they (his ancestors who followed Taqleed) said in clear terms!" They also claimed that knowledge of Hadith and Fiqh had gone bad and burned! [Ad-Dur Al-Mukhtar]. They confirmed the above and strengthened it, when Abu Al-Hasan Al-Karkhi said: "Every Ayah, which is in disagreement with what our people say (followers of the Hanafi Mathhab) is either under Naskh (overruled) or must be altered in meaning (to satisfy what Hanafis say). The same is for every Hadith (in opposition to what Hanafis say), it is either under Naskh or must be altered!!" This is why if one produces any evidence depending on an Ayah or a Hadith, they refuse the evidence without hesitation! They do not even think of what the Ayah or Hadith means...they usually say: "Are you more knowledgeable than the Mathhab?" (Hadith is Proof, al-Albani, p.97f; emphasis added)

This is the condition Islam finds itself in because it has accepted as a 'revelation' something which has 'the Words of Allah' separate from everything else and the diverse perspectives of evaluating the evidence has required the '*ijtihad* of *Mujtahids*. The average man CANNOT go to the 'sources himself an figure out the religion!! The whole thing is so complex as to leave him in despair!!

[Back To Part 4 Index](#)

[Back To Top](#)

Part 4: The Qur'an Alone Is Useless

[Back To Part 4 Index](#)

What they arrived at admitted to be "the best transmitted and most reliable" of all the '*ijtihad*s, being what remains after most of the error has been removed by later generations! Since the Hanafites constitute the greatest number in Islam and they say everyone should do as they assert, one can understand how the others feel infringed upon.

But, what has been established in this case is definitely not something which can

be called 'divine law'. Rather it is evidence that "the best transmitted and most reliable" 'ijtihads have been decreed to be 'divine law' by the Ulema (theologians).

It seems obvious that in order to allow the Hanafites to 'enforce' this as 'Divine Law' as well as allow the other *Madhabs* to do the same with their '*ijtihads*, 'Taqleed of juristic rulings' had also to be given a place as part of 'divine law'. As it was stated, "According to the divine law of Islam, *Taqleed* is the acceptance of a statement or juristic ruling of an Imam". This is the only way that the religion of Islam could encompass such diverse approaches to the Qur'an and *Sunnah* and still convince itself it was 'unified' and not 'divided'.

With the aforementioned Hanafi declaration in mind, one cannot agree with Murad that:

"Indeed, in essentials they hardly have any differences. Divergences occur in the way that two courts, attempting to interpret the same law, may arrive at different conclusions." (*Shari'ah...*, Murad, p.23; emphasis added)

Nor can one agree with the claim that the *Madhabs* did not "explain away the meaning" unless it was necessary, for it seems that each group has done this very thing in order to implement their rules:

"The scholars of the Ahl as-Sunnah took the nass³ (Qur'an and Sunnah) with their outward meanings. That is, they gave the ayats and Hadiths their outward meanings, and did not explain away (ta'wil) the nass or change these meanings unless there was a darura (necessity) to do so. And, they never made any changes with their personal knowledge or opinions. But those who belonged to heretical groups and the la-Madhhabi (those who do not belong to one of the four Madhabs) did not hesitate to change the teachings of Iman and ibadat (worship) as they learned from the books of the Greek philosophers and from sham scientists, who were Islam's adversaries." (*Al-Albani Unveiled*, ibn Muhammad, p. 124; underlining added)

Surely this is simply a sinking ship trying to stay afloat. It is obvious that everyone is accusing each other of deviating from the 'perfectly revealed religion' - something not one of them can show they possess through 'Proof'.

Surely this is 'confusion', not a 'revealed religion'.

[Back To Part 4 Index](#)
[Back To Top](#)

Part 4: The Qur'an Alone Is Useless

[Back To Part 4 Index](#)

"This Claim Means That The Evidence Of The Qur'an And Sunnah Are In Opposition To One Another"

We must note the truth which the following *Salafiyyah* statement acknowledges - they cannot all be correct:

"Ibn Al-Qayyim also said: "We do not claim that Allah obligated all His creation to know the evidence to the truth in every matter of the religion, major or minor. What we reject is the same that was rejected by the Imams, the Companions and the Tabi'in (the second generation of Islam) before them. We reject what happened after the best three centuries of Islam, and during the fourth century that the Messenger of Allah criticized.⁴ They (the fourth and later generations) took sayings of one man and treated his Fatwas as if they were coming from the Legislator (Allah, the Qur'an and Sunnah). They even preferred these sayings to the text of the Legislator and sayings of all other scholars of the nation of the Messenger of Allah. They preferred to Taqleed of their Imam and shunned referring, for judgment, to the Book of Allah, the Sunnah of His Messenger and the sayings of the companions. They also claim that whomever they follow do not say other than what is found in the Book of Allah and the Sunnah of His Messenger. This testimony is based on ignorance and saying that of which they have no knowledge. This saying also implies that whoever is in opposition to their Mathhab is in disagreement with the Qur'an and the Sunnah, even if he was more knowledgeable. They either say: 'My Imam is correct,' or they may say that all the Imams are correct in all their sayings and that all their sayings are in accordance with the Qur'an and the Sunnah, even though sayings of different Imams are in disagreement with each other! This claim means that evidence from the Qur'an and the Sunnah are in opposition to each other. This saying means that Allah and His Messenger issued conflicting Commandments about the same matter at the same time. The religion of these people is following the opinions of men. These people are indecisive about matters of religion. They either follow this path, saying that all Imams are correct, or refute followers of other Imams. This is their only path. This is the blessing of Taqleed!!" (*Hadith is Proof*, al-Albani, p. 103f; emphasis added)

The *Salafiyyah* thus acknowledge that Islam should only have one interpretation, and that it does not possess this.

And this would certainly be so if a 'thikr' had been identified and agreed upon by all parties - but such was clearly not the case.

Footnotes

1/ In fact this becomes evident in the *Salafiyyah* vs. *Madhabi* contentions which we will examine in a moment.

2/ We say 'apparent' because we must agree with the *Madhabis* that those of the *Salafiyyahs* who follow al-Albani, etc., are also performing *Taqleed*!

3/ Nass is the text of the Qur'an and *Sunnah*.

4/ All in Islam know the *Hadith* which declares that Muhammad said that the first 3 generations would be trustworthy, but other generations would increase in unreliability. In this case, it is used as 'Proof' that the '*ijtihad*s' of the *Madhabs* have to be unreliable.

[Back To Part 4 Index](#)

[Back To Top](#)

Part 5: 'A Shari'ah' And 'Divine Protection'?

[Back To Main Index](#)

CHAPTER XX: THE SHARI'AH "WHICH MUHAMMAD BROUGHT"?

- **Clouding 'Original' Islam (Hiding The 'Original' Din/Religion)**
- **The Madhabs - Altering The Din And Establishing "Conflicting Opinions About The Fundamental Principles"**
- **"He Must Act In Certain Knowledge That What He Is Following Is Universally And Absolutely True"?**
- **Side-Stepping The Facts**
- **The Follower Of Islam's Dilemma - He Must Make His Own 'ijtihad'!**
- **Our Conclusions**

CHAPTER XXI: "ALLAH'S HAND IS OVER THE GROUP"?

- **"In The Community As A Whole There Is No Error Concerning The Meaning Of The Qur'an And Sunnah"?**
- **Hasn't "The Main Body" Also Been Re-interpreted As "The Scholars"?**
- **"To Them Sunnah Is Only A Name"**
- **"Ijtihad' And "My Ummah Will Not Agree Upon Error & Allah's Hand Is Over The Group"**

CHAPTER XXII: "THE ETERNAL AND UNCHANGING"?

- **Does This Constitute A 'Preserved' Shari`ah, A "Divinely Ordained Way Of Life"?!?**
- **Islam's True beliefs About The 'Eternal Shari'ah'**

- **Part 5: 'A Shari'ah' And 'Divine Protection'?**

- [Back To Main Index](#)
- [Back To Part 5 Index](#)
- **CHAPTER XX: THE SHARI'AH "WHICH MUHAMMAD BROUGHT"?**
- **Clouding 'Original' Islam (Hiding The 'Original' Din/Religion)**
- While it is obvious that the Qur'an and *Sunnah* are unintelligible quantities, and consequently so is what the followers of Islam refer to as "the Shari'ah that Muhammad brought", the further one reads on Islam the more one perceives that he has been misled on this matter also.
- For example, those of modern Islam, like **Maududi**, speak in terms of

the *Din* and *Shari`ah* as two distinct entities:

- "Distinction Between Din and Shari'ah
In the foregoing chapters we said that all the Prophets who have appeared from time to time propagated Islam, that is a belief in God with all His attributes, faith in the Day of Judgement and faith in the Prophets and the Books; they asked people to live a life of obedience and submission to their Lord. This is what constitutes al-Din and it was common to the teachings of all the Prophets. Apart from this Din there is the Shari`ah, the detailed code of conduct or canons comprising ways and modes of worship, standards of morals and life and laws that allow and proscribe, that judge between right and wrong. Such canon law has undergone amendments from time to time and though each Prophet had the same Din, he brought with him a different Shari`ah to suit the conditions of his own people and time. This process ended with the advent of Muhammad, the last Prophet (blessings of Allah and peace be upon him), who brought with him the final code which was to apply to all mankind for all times to come. Din has undergone no change, but all the previous Shari`ahs stand abrogated because of the comprehensive Shari`ah that Muhammad (blessings of Allah and peace be upon him) brought with him. This is the climax of the greatest process of training that was started at the dawn of the human era." (*Towards...*, Maududi, p. 95; emphasis added)
- But, while some of the followers of Islam, like **Maududi**, convey the impression that the *Din* and the Shari`ah have always been different, that "*Din* has undergone no change", and that even the Shari`ah of Islam is 'preserved', in so doing they neglect to tell us the fact that in the beginning the term *Din* referred to everything that made up 'Islam', including anything that might be construed as 'Law':
- "In its fullest sense, the *Shari`ah* is therefore virtually synonymous, and can be used interchangeably, with the word Din, which can only inadequately be translated as 'religion'. Din literally means 'way of life', 'submission', 'following' or the 'Way'. Though the word Shari`ah in its various derivative forms is found in five places in the Qur'an, its extensive use only came into vogue much later; for the words Islam and Din were more commonly employed to express the same meaning in the early days of Islam." (*Shari`ah the Way To*
- [Back To Top](#)

• 235

Part 5: 'A Shari'ah' And 'Divine Protection'?

[Back To Main Index](#)
[Back To Part 5 Index](#)

God, Murad, p. 7; emphasis added)

Thus, as to the *Shari`ah*, it wasn't even known as such in the early days, nor did Muhammad 'bring it with him' as **Maududi** phrased it!

Furthermore, the term *Din* [Religion/Islam] originally designated the totality of the religion said to have been brought by Muhammad - that known to the early Followers.

From this it is obvious that the Qur'anic passage **Q42:13** declaring "The same Din.. as Noah... Abraham,... Moses and Jesus" has been made obsolete by the 'renovators' and that it is not something that can be considered by those in Islam as 'truth' any longer since the later followers of Islam altered the *Din*/religion! It is no wonder that many in Islam also think that all religions 'used to be' as Islam

is today! They are confused by the tamperings.

Since the 'original *Din*' (i.e. original 'Islam') has become divided by this change of the original definition of the word *Din* (Islam), this has caused the 'original' content of Islam to become lost to the people's understanding. 'Originally' the *Din* was everything - i.e. 'Islam'.

With this in mind, we can see that many other Qur'anic passages no longer hold what must have been their meaning either. For example, "confirming what went before it" today is said to mean only that it contained the same *Din*, yet in fact, since *Din* was all that Islam was, it could only have 'originally' meant that the entire religion of Islam 'confirmed' the revelation in the first Books as possessed by the Jews and the Christians. Today it is claimed this is not the intent, but it is obvious that it used to be, and has only been lost in all the 'reshuffle' and 'extension' of Islam.

This would also explain the extreme rage of Muhammad evidenced in the well-known *Hadith* about 'Umar starting to read a copy of the Torah in his possession!

Back to our present topic, today the word *Din* is defined as less than it 'originally' was, and the new word '*Shari'ah*' encompasses far more than what 'Islam' (*Din*) used to be - i.e. what 'Muhammad brought'.

The importance of this is that, while today it is declared that the Shari`ah (Law) is something 'Eternal', it is admitted that in the early days such a thing had not been conceived of, and the Companions didn't even agree on the simple matters of the (Eternal?) '*Din*' (Islam) as was supposed to come in the Qur'an. We find **Maududi** admitting:

"Another question which troubles the minds is that of divergences in

[Back To Top](#)

Part 5: 'A Shari'ah' And 'Divine Protection'?

[Back To Main Index](#)

[Back To Part 5 Index](#)

the interpretation of the Qur'an. People say that on the one hand, Qur'an condemns very severely those people who create differences in the Book of Allah and cause division in their religion; on the other hand, so many different interpretations of the injunctions of the Qur'an have been made that there is hardly to be found any Command with an agreed interpretation. And it is not the people of the later periods alone who differ with one another but even the great scholars of the early period, including the Companions of the Holy Prophet and their followers, did not agree in every detail in regard to Commands and Prohibitions." (Introduction, *The Holy Qur'an*, Maududi, p. xxxix; emphasis added)¹

How do the followers of Islam consider it acceptable that the Sources show the Companions did not agree on the "Commands and Prohibitions" [normally called "Halals and Harams"] of the earliest recorded form of the 'Protected religion of Islam', and this being the result of them disagreeing over the meaning of the

Qur'an!?! This is not how Islam treats others!

What we find, then, is that today these differences of the Companions over the *Din* - which at that time included the "Halals and Harams"/ "Commands and Prohibitions" - are hidden from sight!! Their importance being obscured by the fact that someone (the 'scholars'/ 'popes' no doubt) split up the religion and altered the original meaning of the word *Din* so that it refers only to 'the main teachings about Allah', etc., and the word '*Shari`ah*' covers the rest!

The Madhabs - Altered The Din And Established "Conflicting Opinions About The Fundamental Principles"

Not only so, but we find that part of a running commentary cited from Qadi Iyad (d.544/1449) provides further evidence not only for the existence of differences among the Companions (Sahaba) on the simple basics (the *Din* as it existed), but also that a great deal of effort was expended by the Madhabs to 'obliterate' these differences over the Qur'an in order that the confusion of the Companions should not remain to distract the later followers (*Muqallid*)!

From such 'house cleaning' the *Madhabs* and their own divergences on 'the Eternal religion' arose so that, as **Maududi** says, "... so many different interpretations of the injunctions of the Qur'an have been made that there is hardly to be found any Command with an agreed interpretation.". We read in the following long citation:

"The great scholar of Islam, Qadi Iyad (d.544/1149 Rahimahullah), has beautifully and eloquently explained how the Madhabs arose, and why one

[Back To Top](#)

Part 5: 'A Shari'ah' And 'Divine Protection'?

[Back To Main Index](#)
[Back To Part 5 Index](#)

should make Taqleed ² of them. He said: "...[3 paragraphs are omitted]... Nevertheless, they [Sahaba] only spoke about a few of the problematic events that happened among them, and large numbers of answers to Shari`ah questions did not branch out from them in detail. They did not speak about the Shari`ah except with regard to the basic teachings, and certain things that actually happened. Most of the pre-occupation was with the putting into practice of what they knew and the active defense of the entire deen, the laying down of the firm foundation of the Shari`ah of the Muslims. There was among them a degree of difference of opinion in some of the things which they discussed which could keep the Muqallid in a perpetual state of confusion, and require of him the kind of reflection and review for which he is not yet prepared. And indeed the full elaboration of questions, resolving of problems, and settling out the discussions only came about in response to those matters, the appearance of which had been anticipated after the Sahaba were gone. Consequently, the Tabi'in, the Followers (like Imams Abu Hanifah, an-Nakhai, Hammad, al-Zuhri, Hasan al-Basri, Sha'ibi...), came and reflected on the difference of opinion of the Companions, and built on the foundation which they had laid down. Then after them came the Ulama from among the Followers of the Followers (like Imams Malik, Shafi'i, Ibn Hanbal, Dawood al-Zuhri...). By that time, the occurrences which had happened already became many and the problematic events had already occurred, while Fatwas

regarding all this had branched out into many details. Therefore they gathered together the opinion of them all, and they committed their Fiqh to memory. They sought out difference of opinion of the earlier generations as well as their areas of agreement, but they were cautious about the matter of this disagreement spreading and of its getting out of control. Therefore they did ijtiḥad regarding all these parts of the Sunnah, and the precise articulation of fundamental principles. They asked questions and they got answers. They built up the foundations of the basic precepts and they made accessible the basic principles. Upon them were delineated the solutions to problems and events and they were put down in writing for the people and organised. Each of them worked on the basis of the inspiration he was given and the accomplishment to which Allah had guided them. So they became the ultimate in the science of Uṣool and of the specific details of the Shari`ah in the matters of agreement and disagreement. And on the basis of this knowledge which had come to them, they made Qiyas, analogy³, according to the indications and the similarities that they had got. ... Therefore it is an individual obligation that falls on the ordinary Muqallid and the student of knowledge in his beginning stages, to take recourse in his Taqleed to these great men, or the explicit texts regarding the problem and events that befall him. Recourse must be had to them regarding all of these matters which are problematic because of the fact that they were immersed in knowledge of the Shari`ah

[Back To Top](#)

Part 5: 'A Shari'ah' And 'Divine Protection'?

[Back To Part 5 Index](#)

and it literally revolved around them. They alone have precise understanding of the schools, of who had gone before, and the earlier generations, and that knowledge is enough for all who have come after them in later generations. Nevertheless, it is simply not possible that all of these earlier Fuqaha can be simultaneously objects of Taqleed regarding the most difficult problems and the majority of questions, because of their differences among themselves caused by conflicting opinions about the fundamental principles upon which they built. Moreover, it is not valid for the Muqallid to do Taqleed of any of among them merely on the basis of personal whim, or chance that he has come upon a decision on the basis of what he happened to find the people of his region doing, or his family doing (and this is quite common today; is it not?).

Again therefore, the portion of 'ijtiḥad that falls to his lot in this case, is that he seek to discover by reflection which of them was the most knowledgeable, and come to know which of them is most worthy of being an object of Taqleed from among all of them, so that his practise and his Fatwas, the ordinary man can trust him and rely on him and trust that in his acts of worship, he had taken on himself only what the Mujtahid had and discerned as correct. The ordinary man therefore must give to the most knowledgeable (scholars) among the adherents to the schools of these Fuqaha, the status which by right he deserves.

...It is not permissible for him to go against his Imam unless one has become a Mujtahid within the school or in specific issues.... (quoted from Root of Islamic Education, pp. 82-87, by Shaykh Abdalqadir al-Murabit)." (*Al-Albani Unveiled*, Ibn Muhammad, p. 95; emphasis added)

What does this tell us? It is an admission that the Companions (Sahaba) admittedly disagreed over the basics (the Din), and that the *Sunnah* likewise disagreed! This declaration tells us that the Sources which are supposed to have been preserving "Allah's Proof" were so divergent in their content that the discrepancies had to be eliminated or admit that there was no credible 'Islam'. Either way we see something is drastically wrong when the scholars began to

hide such things.

Maududi has already shown us that the Companions differed regarding the meaning of the Qur'an. We know that the later 'renovators' did too! This means that the Hizb ut-Tahir assertion that without the correct interpretation of the text no rule can be established and the Deity cannot be obeyed, is the ACTUAL CONDITION Islam finds itself in - according to its original Sources before 'ijtihad, and according to 'renovated' Islam after!

Not only so, but recalling what we have seen concerning how these scholars who 'renovated' Islam in this way held such "conflicting opinions about the fundamental principles" over how to assess all the evidence, we can only feel sorry for those who have to 'trust and follow' - blindly.

[Back To Top](#)

Part 5: 'A Shari'ah' And 'Divine Protection'?

[Back To Main Index](#)
[Back To Part 5 Index](#)

A Long Time To Produce "That Which Muhammad Brought"

Not only did the scholars have to sort out the Companions' inconsistencies on the *Din* (Islam), but Murad illuminates us as to how little is 'original' and how long the 'sorting out' of Islam's claimed 'revealed' Law (*Shari'ah*) has been:

"The Shari`ah, as a code of life derived from the Qur'an and Sunnah, in its present form, has developed over a long period of time. During the prophet's life, he was available as the supreme source of guidance and all situations and issues could be referred to him. He either received a direct revelation or laid down the code by his own prophetic knowledge, wisdom and authority. And, if the situation arose when he could not be approached, the Companions exercised their own judgments to find the solution in the light of the Qur'an and whatever they had learnt from the Prophet. That he approved of this procedure is borne out by many instances.

For about one hundred years after his death, as the Muslim society expanded and new situations arose, the Companions of the Prophet and the scholars trained by them used the same procedure of understanding, interpreting and applying the Qur'an and the Sunnah, using their own reason and judgment. On the one hand, the Khalifate Rashida (Rightly Guided Caliphate) provided central legislative and political machinery for this purpose. And, on the other hand, Muslims approached any Companion or trusted scholar of the Qur'an and Sunnah who was near at hand to find out answers to the problem faced by them. They did not consider themselves bound to follow any one particular person and every Companion and scholar answered their questions to the best of his knowledge and wisdom without recourse to any organised body of jurisprudence. After the period of the Khalifate Rashida, Islamic political authority separated from the legal authority and could not play such an effective role; during the next 150 years⁴, however, many Muslim scholars arose to answer the growing needs of Muslims. They gave definite shape to the principles and concepts which were already being used in determining the Shari`ah, and also dealt with the ever more complex situations being faced by the Muslim society. It was during this period that great jurists like Ja'fer Sadiq (d. 148/765), Abu Hanifa (d. 150/767), Malik (d. 179/795), Shafi'i (d. 204/819), and Ahmad Ibn Hanbal (d. 273/886) appeared. Each developed a circle of followers, although there were still no

organised schools of law and jurisprudence - ordinary Muslims referring their problems to any scholar they could find. This is how a particular scholar came to be followed more in a particular region. By 350 AH the principles laid down by these great scholars had developed into well-defined schools of thought and had begun to command the exclusive allegiance of scholars. Over the next 300 years⁵ ordinary Muslims also came to adhere to a particular school and owe exclusive allegiance to it. This happened, as explained, because they followed the school of law to which

[Back To Top](#)

Part 5: 'A Shari'ah' And 'Divine Protection'?

[Back To Main Index](#)

[Back To Part 5 Index](#)

the scholar or religious leader they found near and trusted belonged, or in some cases, to which the ruler or judges belonged. Inter-school debates and arguments also developed leading to, as often happens in such situations, a hardening of positions.

The fall of Baghdad, in the middle of the 7th century AH, was a watershed, the instinct for preservation became the foremost consideration in an age of intellectual disintegration and political instability." (*Shari'ah*, Murad, p.20f; emphasis added)⁶

This is the true origin of 'the *Shari'ah* that Muhammad brought'.

However, this is a typical case of how an explanation for the 'rise of the *Shari'ah*' becomes a means to hide the true importance of these events!

Thus, it was not that an earlier implemented '*Shari'ah*' had gone astray and was being re-established. In fact one cannot see anywhere that such a thing existed! Instead the very *Sunnah* was being clearly established as the *Ahadith* had only begun to be collected in earnest, and, as a result, what was being established in those early years was that an attempt was being made to give the Qur'an its 'intended' meaning and purpose!

The purpose of men like Shafi'i is often 'made to appear' to be merely 'making the *Shari'ah* a little clearer', a setting out clearly of 'the system in use', whereas in fact it had many facets the most important being to identify the true *Sunnah* and the intended meaning and intent of the ayas of the Qur'an and thus lay out 'the foundation' (according to his 'ijtihad) of the 'Eternal *Shari'ah*'!

These men were 'identifying/laying the foundation' of the religion in this way and showing that those before them had gone astray with false sources and false interpretations! But, then, as we have seen, even they disagreed on what they came up with as 'the *Shari'ah* which Muhammad brought'!

The 'system' which was gradually set up (grew up) over the years as the 'schools of Fiqh' developed realised this. The 'schools' themselves did not agree on matters and sometimes fought openly over the various stands they took on various matters!

'Submission' (subjection?) had to be built into this rising edifice so that the people

would 'follow' it despite the uncertainties. If the people were not convinced that 'the religion of Muhammad' was actually attainable, even in these extremely late interpretations of the Qur'an and *Sunnah*, then there would be no 'Islam'!

[Back To Top](#)

Part 5: 'A Shari'ah' And 'Divine Protection'?

[Back To Main Index](#)

[Back To Part 5 Index](#)

Taqleed Of The Madhabs - Following "The Divine Law" Or One Of Many 'Ijtihads (Informed Opinions)?

As the following shows, all in the 4 *Madhabs* have, in the 'system' established, been required to either 'follow' or 'be followed' in the matter of understanding and implementing just what the religion as decided by others is perceived as being.⁷ These are the *Muqallids* and the *Mujtahids*:

"According to the divine law of Islam, Taqleed is the acceptance of a statement or juristic ruling of an Imam (Mujtahid) of the highest calibre, intelligence, learning, as well as piety, on the conviction that the accepted statement has been derived in accordance with hard facts, and proofs from the fundamental sources (Usool) of Islam; namely the Holy Qur'an, Sunnah, Ijma (consensus; of which there are various types) or even Qiyas (analogical deduction). In short it is the following of qualified and verified scholarship of an absolute (Mutlaq) Mujtahid, as well as the opinions derived by the scholars within the Madhab (school of Islamic jurisprudence) of the Mujtahid Mutlaq. Hence one who follows the opinions of a particular Madhab and its scholars is known as a Muqallid. ... What I have just described applies to all categories of Muqallids, and that is the lot of the common Muslim who has not gained the requisite qualifications to follow an independent method of deriving laws from the sources of the Shari'ah (see the quotes from scholars later).

...Now, the opposite of a Muqallid is one who is known as a Mujtahid. A Mujtahid is a scholar of the highest rank, piety and learning, who has gained the requisite qualifications to independently strive, derive, and extract the laws of Islam from the fundamental bases (namely the Qur'an, Sunnah, Ijma and Qiyas); and this process is known as Ijtihad (independent reasoning). In doing so the absolute Mujtahid does not usually follow the opinions of others without knowing their evidences, as well as their justifications. In fact, some scholars have said that it is forbidden (haram) for a qualified Mujtahid to make Taqleed of others (see below)." (*Unveiled*, p. 78; emphasis added)

One such scholar is cited as relating:

"(C) Imam Abdal Wahhab ash-Sha`rani (d. 973/1565; Rahimahullah) said in his book, al-mizan al-Kubra: "An `alim in the grade of Ijtihad, that is a scholar who can infer rules from the sources (of the Shari'ah), is not permitted to follow somebody else. However, according to the Ulama, it is Wajib (incumbent) for the ordinary Muslim to follow a Mujtahid. They said that if a non-Mujtahid Muslim did not follow a Mujtahid, he would deviate from the right path. All Mujtahids inferred rules from the documentary evidence they found in Islam. No Mujtahid has ever talked out of his own opinion on the religion of Allahu ta`ala. Each Madhhab is like a tissue woven with the threads of the Book (of Allah) and the Sunnah. Anybody who is not in the grade allowing him to employ Ijtihad has to choose and follow any one he likes of the four Madhabs, because they all show the

[Back To Top](#)

Part 5: 'A Shari'ah' And 'Divine Protection'?

[Back To Main Index](#)

[Back To Part 5 Index](#)

Surely if anything was intended to 'show the way to Paradise' it would be a 'revealed way', something so set out by God in the beginning so that even the average man could identify it! Not so, claims 'the ulema'!

Yet the importance of Islam appearing to be in possession of 'a clear revealed Way' is seen when the religion is first presented to someone. Then it is "you only need to believe in the unity of God and Muhammad as his Prophet and you will be saved!" It is only when the luckless person enters the fold that he finds he has been misled in the extreme but by then he is blinded to his condition.

Yet, Murad informs us that though there are only 4 *Madhabs* now, the "way to Paradise" used to be much broader.

Narrowing 'The Way To Paradise'

Through the early centuries great diversity existed as many scholars exercised their energies to try and analyse 'the Qur'an and *Sunnah*' and decide 'the Believer's Way', as Murad called it:

"As we know, countless scholars and hundreds of schools of thought blossomed during the first four centuries of Islam, its intellectual Golden Age, but only four have survived among Sunnis and most Shi'as follow Ja'fer Sadiq. The Hanafi school is predominant in Bangladesh, Pakistan, India, Afghanistan, West Asia and lower Egypt; the Maliki in North and West Africa; the Shafi'i in Indonesia and Malaysia; the Hanbali in Arabia; and the Ja'feri in Iran and parts of Iraq." (*Shari'ah*, Murad, p. 23; emphasis added)

It is here that we get the clear picture that rather than the *Madhabs* being 'revealed ways', hundreds of *Mujtahids* have made their own approach to the Qur'an and *Sunnah* and made their own '*ijtihad*s'. The result was that literally hundreds of schools of *Fiqh* (*Madhabs*) existed, and were accepted as each equally able "to show the way to Paradise"! Nothing could be rejected as 'impossible' since a *Mujtahid* had discerned it!

The great scholar at-Tabari had his own *Fiqh* called the Jaririyya, which he formed after he left the Shafi school⁸. In other words, the '*ijtihad*' he made as a *Mujtahid* sufficiently differed so as to establish his own *Fiqh* (*Madhab*) with attending followers. And each of the other 'hundreds' of *Mujtahids* who exercised his own '*ijtihad*' obviously saw things differently than the other *Mujtahids* or he would not have differed in his interpretation of the *Sunnah* and Qur'an. So much for the *Shari'ah* being something "which Muhammad brought". Muhammad had not 'brought a Law from God'.

Part 5: 'A Shari'ah' And 'Divine Protection'?

[Back To Main Index](#)

[Back To Part 5 Index](#)

All this being what it is, confusion, one can understand why at some point the 'lid' had to be put on this ever expanding 'legacy'. Many of the Sunnis write of the 4th century A.H as "the close of the gate of 'Ijtihad'", the time when the freedom of '*ijtihad*' was removed:

"The question about how the door of Ijtihad was closed needs some background about the definition of Ijtihad, its history and the background on the development of the schools of Fiqh. Only after this we can talk about the closing of the door of Ijtihad.

Ijtihad is the process by which a person can go to the text (Qur'an and the Sunnah), study and understand it and drive a Hukm (rule) from it regarding a specific issue at hand. There are some prerequisites for Ijtihad: for example, knowing the Arabic language, its grammar, definition, history, etc.; regarding the issue at hand, a Mujtahid has to know all or most of the Hadith and the Qur'anic Ayat regarding the issue, etc. There are also other requirements for a person to be a Mujtahid.

There is no clergy in Islam, thus Ijtihad is open to anyone who is qualified for it. No one can monopolize on understanding Islam. In another words, there is no official spokesman for Islam. In the past, Muslims practiced Ijtihad in very effective and creative ways. There was a time in which Ijtihad was the general rule and the exception was the Taqleed (following rules by a person who did Ijtihad). During that era Muslims were attached to the text (Qur'an and the Sunnah) not to the scholars. And even the scholars used to teach the people that they should abandon his (scholar's) own opinion if they found an evidence (from the Qur'an and the Sunnah) stronger than his.

However, after that era, Muslims started to decline and the curve started to go down. This happened due to many factors: One of these factors is the neglecting of Arabic language. Muslims also started to think that the previous scholars offered us whatever is needed, thus, there is no need for Ijtihad. All what is needed, according to this wrong understanding, is a person well educated about a specific Madhab and trying to study the old books of Fiqh. Now, the people started to get attached to the Madhab and not to the text.

In the fourth century of Hijrah a person called al-Qaffal issued a Fatwa closing the door of Ijtihad, thus he was called al-Qaffal which means the one who closes something. Although Ijtihad was declared to be closed, but, practically, Muslims continued Ijtihad and it was not abandoned completely. From time to time one would hear of a Mujtahid, such as as-Shawkanee and others." (*How the Door of Ijtihad Was Closed*, <http://www.khalifornia.org/>)

A Shi'a publication further relates:

"Besides, the rulers, in the best interest of their governments, decided to bind their Muslim subjects to follow one of the four leaders (Imams) of the Sunniite school for the solution of their legal problems."

[Footnote #7 states: "Sultan Zahir Bibrus Bandqidari issued a proclamation in this regard in the year 665 A.H. (Maqrizi's Khutat p. 61)]

[Back To Top](#)

Part 5: 'A Shari'ah' And 'Divine Protection'?

[Back To Main Index](#)
[Back To Part 5 Index](#)

(*A Probe...*, p. 45)

It would seem that the various *Madhabs* were allowed in use until the 7th century A.H. (one book seems to indicate that this is when Sunnism rose over Shi'ism), and that no new ones had been allowed after the 4th century A.H. While Islam asserts that it has no 'clergy' to 'dictate the religion', there certainly is a great deal of 'dictating of the religion' in Islam.

One evidence of it is that today a great emphasis is placed upon following only the '4' as revealing 'the way', and it is declared that departing from them "leads to Hell", yet before there were hundreds:

"One who descends from the Fuqaha (scholars of Fiqh) as much as a span falls into heresy, becomes deprived of Allah's help and deserves Hell, because the Fuqaha have been on the right path and have held on to the Sunnah of Rasulullah (Peace and blessings be upon him) and on to the path of al-Khulafa ar-Rashideen, the Four Khaliphs (may Allah be pleased with them). As-Sawad al-Azam, that is the majority of the Muslims, are on the path of Fuqaha. Those who depart from their path will burn in the fire of Hell. O Believers! Follow the unique group which is protected against Hell! And this group is called Ahl as-Sunnah Wa'l Jama'ah. For Allah's help, protection and guidance are for the followers of this group. Today, this group of salvation comes together in the Four Madhabs, namely the Hanafi, Maliki, Shafi'i, and Hanbali." (*Unveiled*, p. 127; emphasis added)

Yet, this doesn't seem to hold much fear since the writer, on his following pages, assures us that all sects of Islam will ultimately come out of Hell. Thus even his contention that the Salafiyyah type groups are in error can hardly be worrisome.

For our purpose, the real issue is that departure in any way from the 4 *Madhabs* was suddenly thrust upon the followers of Islam, and any departure from, or combining of them (*Talfiq*), results in a "new Madhab" and to follow it is "in vain":

"(B) Imam Abdal Ghani an-Nablusi (d. 1143/1733, he was an author of nearly 500 works; Rahimahullah) said in his well known book, *Khulasat-ut-Taqqiq*: "A Muslim has either become a Mujtahid or has not reached the grade of Ijtihad. A Mujtahid is either Mutlaq (absolute) or Muqayyad (belonging to a Madhhab). It is not permissible for a Mutlaq Mujtahid to follow another Mujtahid (i.e; he does not make Taqleed); he has to follow his own Ijtihad. However, a Muqayyad Mujtahid follows his own Ijtihad which he employs in accordance with the methods of the Madhhab of the Mutlaq Mujtahid. The one who is not a Mujtahid should follow whichever he likes of the four Madhabs; and when doing an Ibada (worship) in accordance with a certain Madhhab, he has to fulfill all the conditions required by that Madhhab for it to be Sahih (correct). If he does not fulfill one of these conditions, his Ibada will not be Sahih. It has been informed unanimously by the Ulama (Ijma-al-Ulama) that such an Ibada will be in vain (ba'til). Though it is not a

[Back To Top](#)

Part 5: 'A Shari'ah' And 'Divine Protection'?

[Back To Main Index](#)
[Back To Part 5 Index](#)

must for him to believe his Madhhab to be superior ..., it will be good if he believes so. Talfiq, that is to do any Ibada or any deed in accordance with those words of the four Madhhabs that disagree with one another means to go out of the four Madhhabs and to make a fifth Madhhab. This Ibada of his will be in vain, and he will have made a game out of Islam, because his Ibada will not be Sahih according to any of the four Madhhabs." (*Unveiled*, p. 80f; emphasis added)

Firstly, we note that the followers of Islam are not allowed to 'mix' the '*ijtihad*s' of the 4 *Madhhabs*, or, the ulema say, their effort at following the religion will be rejected because they will have 'created a new Madhab'. Thus, absolute divine credibility has been allocated to each entire system, right or wrong - and there used to be hundreds of them.

But, how can what was once accepted as "the way to paradise" now be 'the way to Hell'?

The Purity Of The 4 Madhhabs 'Assured'?

The *Madhhabis* assure us that the 4 *Madhhabs* which remain are the only ones whose

teachings could be proven by a good *Isnad*, thus assuring those who must follow that these alone out of the hundreds, can be proven to be authentic:

"Al-Shaykh Abdul Rahman Ba`alawi (d. 1251/1835; Rahimahullah) said in his *Bughut al-mutarshidin fi talkhis fatawa ba`d al-a`imma min al-muta`akhhirin* (The goal of guidance-seekers: a summary of the formal legal opinions of certain later Imams), p. 8: "Ibn Salah (d. 643/1245; a scholar of Hadith, Rahimahullah) reports that there is scholarly consensus (*Ijma*) on its being unlawful to follow rulings from schools other than those of the four Imams, meaning in one's personal works, let alone give court verdicts or formal opinions to people from them, because of the untrustworthiness of the ascription of such rulings to the scholars who reportedly gave them, there being no channels of transmission (*asanid*) which obviate the possibility of textual corruption and spurious substitutions.... It is quite otherwise with the four schools, whose Imams (Allah reward them) have spent themselves in checking the positions of their schools, explaining what could be rigorously authenticated (*Sahih*) as the position of the person it was attributed to, and what could not be. Their scholars have thus achieved safety from textual corruption and have been able to discern the genuine from the poorly authenticated... [Translation taken from *The Reliance of the Traveller*, pg. 25-6, by N.H.M. Keller]" (*Unveiled*, p. 82f; underlining added)

While this is also an admission of lack of 'original writings' from the founding Imams, it is foremost an admission by a late scholar (d. 1251 A.H.) that the 4 *Madhhabs* were not always reliable, and that corruptions had to be removed by later scholars.

[Back To Top](#)

Part 5: 'A Shari'ah' And 'Divine Protection'?

[Back To Main Index](#)

[Back To Part 5 Index](#)

That indeed the great scholars (*Mujtahids*), whose names have been assigned as 'founding' the 4 *Madhabs*, were unable to assess their sources correctly, even in those early days is expounded clearly by our *Madhabi* scholar who writes:

"On page ix Imam Abu Hanifah (Rahimahullah) has been quoted as saying, "When I say something contradicting the book of Allah the Exalted or what is narrated from the Messenger (peace be upon him), then ignore my saying." Does this not mean that if any of Imam Hanifah's Fatwa's does not contradict the Qur'an and the Sunnah, may be taken by way of Taqleed; after the research scholars within the Hanafi school had shown that it had a basis? Similarly, Imam Malik (Rahimahullah) was quoted by al-Albani to have said (see 'Sifah', pg. x): "Truly I am only a mortal: I make mistakes (sometimes) and I am correct (sometimes). therefore, look into my opinions: all that agrees with the Sunnah, accept it; and all that does not agree with the book and the Sunnah, ignore it." Again, Imam Malik has given the right to take his opinions, so long as they agree with the Qur'an and Sunnah; Is this not in favour of Taqleed after the verifying scholars of the Maliki Madhhab proved which verdict of Imam Malik were in harmony with the Shari`ah? Also, al-Albani quoted Imam al-Shafi'i (see 'Sifah', pg. xi) as saying: "If you find in my writings something different to the Sunnah of the Messenger of Allah (peace be upon him), then speak on the basis of the Sunnah of the Messenger (peace be upon him), and leave what I have said." Hence, whatever contradicts the authentic Sunnah in Imam Shafi'i's writings was carefully examined by the research scholars within the Shafi'i Madhhab. This means that whatever did not contradict the Sunnah in Shafi'i's writings may be taken by way of Taqleed; does it not?" (*Unveiled*, p. 90f)

While some would take it to mean this (i.e. "whatever did not contradict the Sunnah..."), it also means that either these 'founding' men who employed 'ijtihad' made many errors which were corrected by others, OR, that there was a shift in the 'basics', being the 'accepted' *Sunnah*, giving also a different interpretation of the Qur'an. This being so, no-one could have any confidence since it means not only that the clear '*ijtihads*' of such men were sometimes rejected for such reasons, perhaps, as the new collections of *Sunnah* which were made and added much later. Who knows who was correct?

The situation which transpired is well noted by Guillaume:

"Shafi'i often states explicitly that there is no tradition from the Prophet on a particular point of law, which in fact is based on practice, and the required documentation duly appears in the later canonical collections." (*Islam*, p. 100)

Of course, this could mean that later scholars overturned a decision of Shafi'i although he may have been correct! The result is obeying innovations, as the following *Salafiyyah* statement proclaims:

[Back To Top](#)

Part 5: 'A Shari'ah' And 'Divine Protection'?

[Back To Main Index](#)

[Back To Part 5 Index](#)

"Taqleed is one of the reasons, or the major reason behind Muslims shunning obedience to the Qur'an and the Sunnah, and depending on Taqleed of opinions of men. Followers of Taqleed consider Taqleed an obligation and the accepted and followed religion. They claim that all who came after the fourth generation of Islam must adhere to Taqleed. They curse and oppose whoever defies this rule of theirs. They call them names and accuse them of what is false. Whoever reads books about this matter, by both proponents and opponents of Taqleed, knows this fact.

Many people of today have no access to what is called Comparative Fiqh. Studying this Fiqh allows the researcher to know how far are followers of Taqleed from obeying the Qur'an and the Sunnah, and how far they are from sayings of their own Imams. They follow their Mathaheb blindly....To support the above, I say the following: In his book, *Iqath Al-Himam*, Al-Fulani mentioned that ibn Daqiq Al-Eid collected all writings that defied the correct Hadith by each of the four Mathaheb, along with what was defied by more than one Mathhab at the same time. He collected them in a large volume. In the beginning of his book, ibn Daqiq Al-Eid said: "And relating Fatwas in these matters to be [from] Mujtahid Imams is Haram (impermissible, since they all said that the Hadith is their Mathhab and that if their sayings are in disagreement with the Hadith, one must follow the Hadith). Those who follow Taqleed and these Mathaheb must know these Fatwas, so as not to attribute them to the Imams and thus relate falsehood to them." (The Hadith is Proof, al-Albani, p. 105f; emphasis added)

Here is 'Proof' that at the time of Al-Eid many *Fatwas* in the *Madhabis* writings, although declared to have been related from the founding Imams, disagree with the *Ahadith* (*Sunnah*)! Such *fatwas* were collected "in a large volume" and were declared 'impermissible' for use.

Clearly the 4 *Madhabs* are not 'purer and more reliable than the others' (i.e. the 100's) as our *Madhabi* writer has claimed.

But, since the same *Mujtahid Imams* are credited with founding the *madhabs*, and these are considered reliable scholars and true, and since they declared that "if their sayings are in disagreement with the Hadith, one must follow the Hadith", identifying these many unreliable attributions creates more problems than it solves! For, who knows whether the *Ahadith* (*Sunnahs*) their *fatwas* were later declared to be in disagreement with were not "late accepted *Sunnahs*", as for example from at-Tirmidhi's collection? Or, who knows if the *Mujtahid Imams* didn't disagree as to the validity of these particular *Sunnahs*? Or, who knows if al-Eid was not wrong? It is one late scholar's opinion against another - not "revelation".

It must be the recognition that anyone of them 'might' be correct that caused someone (who appears to be a *Salafiyyah*) like Murad to 'extend the right hand of fellowship' not only to the 4 *Madhabs*, but to the Shi'a,

[Back To Top](#)

when he wrote:

"but only four have survived among Sunnis and most Shi'as follow Ja'fer Sadiq."

"He Must Act In Certain Knowledge That What He Is Following Is Universally And Absolutely True"?

This hardly sounds like a 'Perfect Eternal religion', let alone a *Shari'ah* 'that Muhammad brought', as **Maududi** defined it! Such a definition would mean that people could simply take what was 'given' and implement the directions, something like what Moses was given and gave.⁹

But, this is not what the later followers of Islam had, needing both the Qur'an - by that time reduced to 'Uthman's errors, and with a multiplicity of 'readings' which seems to indicate that everyone was playing a giant game of 'Scrabble' - and the 'not-agreed-upon' *Sunnah* as the guidance which disagreed with the Practice, yet from which from which they were supposed to derive decisions.

Later followers had to do 'ijtihad on the differences of opinion ('ijtihad) of the Companions as well as on what the *Sunnah* might be, as well as on 'the fundamental principles' of evaluating. As we just read:

"Therefore they did Ijtihad regarding all these parts of the Sunnah, AND of the precise articulation of fundamental principles."!

So, we find that the truth about Islam is that it was not a 'clear' (well defined) religion when Muhammad died, as its followers today would have us believe it was. The *Sunnah* conflicted (in fact most probably didn't exist!), the Companions differed, and they were uncertain of the "basic principles", let alone a 'perfect *Shari'ah*' revealed by Muhammad. As a consequence:

"it is simply not possible that all of these earlier Fuqaha can be simultaneously objects of Taqleed regarding the most difficult problems and the majority of questions, because of their differences among themselves caused by conflicting opinions about the fundamental principles upon which they built." (*Al-Albani Unveiled*, Ibn Muhammad, p. 91ff; emphasis added)

In fact, we found reference to the fact that several different generations did *ijtihad* (informed opinion) concerning the decisions (*ijtihad* again) of those who came before AND, they still disagreed on the fundamental principles!

And still today, everyone is expected to AGAIN do *ijtihad* (informed opinion) to decide which of those who did *ijtihad* before was "most knowledgeable" on the principles on which they disagreed, and thus "trust him in his acts of worship"!

[Back To Top](#)

Obviously today Islam twists the Qur'anic verse "Today I have COMPLETED your religion for you and given Islam as your Deen" to suit its own purposes!

But, can anyone in good conscience accept that the conflicting interpretations present him with "certain knowledge" that it "will please his Creator", as some claim:

"And he must act in the certain knowledge that what he is following is universally and absolutely true and will please his Creator. Who else, then, other than his Creator should he look to for those answers. Herein lies the beauty of the Shari`ah. Every man knows what his outward conduct ought to be to conform with his faith, his moral ideals. He has an answer to the eternal question: what is 'good'? It matters not whether he is illiterate or a scholar, he can confidently act." (*Shari`ah*, Murad, p. 14; emphasis added)

How could one possibly say that when Islam supplies many 'interpretations' and others, as we will see, can still find new ones, that "herein lies the beauty of the *Shari`ah*" or that this is 'from his Creator' and so "he can confidently act"! Such a claim is absurd.

Side-Stepping The Facts

Despite also the admissions of continuing conflicts between the *madhab* followers, Islam must justify such divisiveness as actually being 'unity' in the people's eyes, or agree that again the religion has failed. To accomplish this the contradictions between the *Madhabs* are "made to appear" to be a 'side issue'. For example after all the admissions of a lost Islam we read:

"The first question that should be raised is: "What differentiates one sect from another sect?" The answer to this is simple and definitive! Know that the chief characteristic that distinguishes one sect from another, lies not in the differences of opinion that its scholars have attained by making Ijtihad from the sources of the Shari`ah (this leads to the formation of the Madhhabs), but rather the actual belief (Aqeedah or I`tiqad in Arabic) that the scholars and laity of the sect in question are clinging onto - since the founding of their respective sect." (*Unveiled*, p. 122)

In other words, all the disagreements arising from (1) acceptance of new words arising from the corruptions of the `Uthmanic texts, as well as (2) over the 'conflicting opinions about basic principles' of evaluating the *Sunnah* and Qur'an, (3) the performing of '*ijtihads*' on the conflicting reports about the 'original' *Din* and also (4) inability to agree on an interpretation of the rest of the Qur'an, and (5) the need to do 'ijtihads' over the conflicting reports from the Companions on the

[Back To Top](#)

[Back To Part 5 Index](#)

'Commands and Prohibitions' - to name but a few - are suddenly thrust aside as only pertaining to "the Madhabs of Deeds", and "made to appear" to be of no consequence even though this indicates no 'revelation' at all.

The Follower Of Islam's Dilemma - He Must Make His Own 'Ijtihad

Surely, if as Islam claims [and this is how it argues for itself and against others], Muhammad was commanded to 'reveal' certain things that were binding for all time upon the people as part of the claimed 'new and incorruptible Law' (*Shari'ah*), it would be something that was clearly stated!! Not only so, but it would have been something decisively recorded.

Yet now we find everything is dependent upon one man's *'ijtihad* against another's *'ijtihad*, and that on someone else's *'ijtihad*, and 'original' cannot be identified from confusion! All this weighs heavily upon the lives of the follower of Islam who are commanded:

"...the portion of Ijtihad that falls to his [the ordinary follower's] lot in this case, is that he seek to discover by reflection which of them [the madhab mujtahids] was the most knowledgeable, and come to know which of them is most worthy of being an object of Taqleed from among all of them, so that his practise and his Fatwas, the ordinary man can trust him and rely on him and trust that in his acts of worship, he had taken on himself only what the Mujtahid had and discerned as correct. The ordinary man therefore must give to the most knowledgeable (scholars) among the adherents to the schools of these Fuqaha, the status which by right he deserves." (*Unveiled*, p. 95)

But, after he has made such an *'ijtihad*, he still can't actually know if he is doing what is right or wrong! What peril!

Others admit this:

"Those who think they are mujtahid but in reality are unqualified, when faced by the followers of madhahib, cover up their ignorance with the flashy claim: "We follow Qur'an and Sunna, not madhahib." When it is pointed out to them that to follow a madhhab is to follow Qur'an and Sunna through true ijtihad, they become upset: "How can the four madhhabs differ and be right at the same time? I have heard that only one may be right, and the others wrong." The answer is that one certainly follows only the ruling that he believes is right, but he can never fanatically invalidate the following of other rulings by other madhahib, because they, also, are based on sound principles of ijtihad. At this they rebel and begin numbering the mistakes of the mujtahids: "Imam Malik was right in this, but he was wrong in that; Imam Shafi'i was right in this, but he was wrong in that . . . " This is what they say, and what they hide in their heart is worse because it includes even the Companions. This we will never accept." (Internet article; Ikhtilaf (differences) among the

[Back To Top](#)

[Back To Main Index](#)

[Back To Part 5 Index](#)

Madhhabs in Islam, GF Haddad
<http://ds.dial.pipex.com/masud/ISLAM/misc/ikhtilaf.htm>)

Thus the dilemma is admitted. But where does this truly leave one, for on this point we read:

"Important Note:-

The acceptance of righteous deeds is stipulated with the following two basic conditions which must be fulfilled:

(1) The intentions while doing such deeds must be totally for Allah's sake only without any show off or gaining praise or fame, etc.

(2) Such deed must be performed in accordance with the Sunna (legal ways, orders, acts of worship, statements, etc.) of Allah's Messenger Muhammad bin `Abdullah, the last (end) of all the Prophets and the Messengers...". (The Notes, *Summarized Sahih Al-Bukhari*, p. 1072).

Plainly in terms of Islamic beliefs that the "correct way" must be followed, no one in Islam can have confidence that he is actually following 'the *Sunnah*' concerning his prayer, or anything else. The followers of Islam disagree on what the *Sunnah* and the Qur'an demand concerning prayer, and they further admit that today each individual has to make his own *ijtihad* because others failed to produce 'the final religion'.

[Our Conclusions](#)

In conclusion, then, all this means that the true condition of Islam after the first century was that it had not been recorded, let alone begun to be systematised and everyone was found in disagreement.

There was disagreement concerning which 'practices' [the sayings and actions] it should be following since the 'practices' [sayings and actions] of the Ummah varied from place to place. As a result, there was no agreement over which Hadith should be accepted as representing 'the true *Sunnah*'. Even what of the *Sunnah* or Qur'an should be abrogated by other parts of the *Sunnah* and Qur'an was disagreed over.

One can understand why it was desirable to change the term *Din* - which embodied by then everything of 'Islam' which was in such a mess - and push the idea of a *Shari'ah* separate from *Din*.

Modern Islam has taken to covering all such things up and maintaining for itself something more orderly, more 'Divine' - "the *Shari'ah* that Muhammad brought". The impression is given that all actions are based upon *Sunnah*.

The truth is that it was out of 'dust and ashes' - things which were so different as to deserve the term 'disunity' but to which Islam has sought to

[Back To Top](#)

Part 5: 'A Shari'ah' And 'Divine Protection'?

[Back To Main Index](#)
[Back To Part 5 Index](#)

give the appearance of having 'unity' - that the *Madhabs* eventually arose.

Islam seems to have slowly accomplished this, firstly by utilising a *Hadith* concerning the reliability of the first 4 generations - something given broad powers through assessments by men such as Shafi'i. Later the 'authority' embodied in 'unauthenticated' *Hadith* - the one on '*ijtihad*', and the one on 'Allah's Hand is over the group.' - were added.

Footnotes

1/ It is now claimed that those early 'original' differences were considered as "Differences of opinion... is a sign of mercy. BUT, as we are about to see, these differences were 'removed' and new differences were introduced - centuries later! THESE corruptions (new differences) have been given the same designation of 'differences of opinion is a mercy', and simply because no-one notes the alterations to the religion the same 'language' is now applied to an entirely new set of differences in the *Din*/ '*shari`ah*' than what are said to have been the 'original' ones. Thus, there is no applicability of this argument, the 'new' ones being *Bid`ah* (innovation) according to Islamic theology.

2/ '*Taqleed*' is a topic which is highly controversial today and is mentioned several times in our citations. It refers to the requirement of following the rulings as defined in one of the '4' existing *Madhabs*. As we will see, the *la-Madhabis* (no-Madhab), or those who do not believe in following the *Madhabs* (one group being the so-called '*Salafiyyah* sect'), claim that this rule to '*Taqleed*' the '4' is something that overrode the *Sunnah*, and encouraged ignoring of the *Sunnah*. They maintain that to '*Taqleed*' the '4' does not lead to "certain knowledge" about the matter in question. It was the *ithemselves* who made the ruling that every follower of Islam must '*Taqleed*' one of the '4'!

3/ This means that, not finding anything that actually spoke on the situation, they looked the existing Qur'an, *Sunnah* and rulings over and tried to draw on the similarities that existed between the two situations. But again, this is not something that has been 'revealed', but something that has been 'derived'. It is a making of new rulings based on non-specific evidence. It is "adding to" the religion that it claims was "revealed".

4/ From 162 A.H. to 262 A.H..

5/ From 350 A.H. to 650 A.H..

6/ Others, like Doi, make the early work appear more scientific, a mere gathering and sifting of the existing revelation in order to stave off those who see what we have just seen:

"Among the European-educated Muslim elites are those who believe that Islamic jurisprudence is primarily the result of juristic innovations....The correct viewpoint

is that Muslim jurists, despite their vast erudition and profound reflections, did not really introduce novelties from their own imagination, nor were they above human standards with respect to their meditative faculties. The fact is that they found within their grasp a system of jurisprudence Divinely-enriched with theories and comprehensive principles and they explained and analysed them to the fullest. They did nothing more than

[Back To Top](#)

Part 5: 'A Shari'ah' And 'Divine Protection'?

[Back To Main Index](#)

[Back To Part 5 Index](#)

what any jurist and genuine thinker would try to do by collecting all available data and assigning to each theory what is relevant to it and tabulating under each principle what belongs to it." (*Shari'ah in the 21st...*, Doi, p. 12f)

One cannot accept such a view after what we have seen acknowledged by everyone else.

7/ It is asserted that this is only in regard to Deeds not Beliefs, "The scholars have said that Taqleed is only permissible in things that are practiced (Amal) according to the divine Shari'ah, but it is impermissible (haram) in the facts that need to be believed in, thus one must know the fundamental beliefs of Islam (Aqeedah. I'tiqad or Iman)" (*Unveiled*, p. 79)

8/ *The Majesty That Was Islam*, Montgomery Watt, p. 178.

9/ This is what we find was the case when God spoke to Moses and literally gave him the Commandments and the laws, something he gave to the people to be obeyed! In the Torah, Exodus 20 - 23, we find God gave the Ten Commandments, and then we find:

"And God spoke all these words"

This is followed by 85 verses (ayats) each enshrining a law concerning the actions of the people, everything from stealing to spreading false reports. Exodus 24:3 records:

"When Moses came down, and told the people all the Lord's words and laws, they responded with one voice, "Everything the Lord has said we will do." Moses then wrote down everything the Lord had said."

IT IS OBVIOUS that this is the way God revealed His covenant, and that it was written down immediately. This also shows that Moses remembered, by Divine help, all the laws and commandments he had been given by God.

We find that even in Muhammad's day it was acknowledged that what Bani Israel (Jews) had was the same Book, for we find in the *Sirah* of ibn Ishaq:

"Rafi ...and Sallam... and Malik.. and Rafi...came to him (Muhammad) and said: 'Do you not allege that you follow the religion of Abraham and believe in the torah which we have and testify that it is the truth from God?' He replied,

"Certainly but you have sinned and broken the covenant contained there-in and concealed what you were ordered to make plain to men, and I dissociate myself from your sin.' They said, 'We hold to what we have. We live according to the guidance and the truth and we do not believe in you and we will not follow you.' So God sent down concerning them, 'Say, O Scripture folk, you have no standing until you observe the Torah and the Gospel and what has been sent down to you from your Lord...' (Suhuf #397)

There is no accusation from Muhammad that the Torah or Gospel had been altered, but that they needed to be followed.

Abdul Gaffer in his Criticism of *Hadith* among Muslims With Reference to Sunan Ibn Maja, on p. 51 states "The Prophet used to refer to the original source, whenever the need arose. In the following incident we find the prophet asking the Jews to refer to the Torah. They tried to hide the actual verse pertaining to stoning but the truth was ascertained and the punishment was implemented according to the Torah." He then cites *Sahih Muslim* Vol. 3, p. 918 where one finds *Ahadith* #4211 and #4214 containing these events.

[Back To Top](#)

254

Part 5: 'A Shari'ah' And 'Divine Protection'?

[Back To Main Index](#)

[Back To Part 5 Index](#)

CHAPTER XXI: "ALLAH'S HAND IS OVER THE GROUP"?

Clearly it is established that the claims that the Qur'an (and a *Shari'ah*) 'replaces' what went before it and 'remains' as 'Allah's Eternally Comprehensible Witness' are not only untrue but that they are a total distortion.

As we consider thoughtfully what we have just seen, the question comes to mind as to how Islam carried on portraying itself as 'a revealed religion'. What was able to convince the people that despite all the obvious contradictions and inconsistencies they should consider this as a 'revealed religion'?

It is not that this became sorted out in a hurry. But over a period of time it came to be accepted that the legal scholars had established a 'reconciling' factor. By making a ruling claimed to be based on one *Sunnah* in particular, Shafi'i managed to include as broad a spectrum of 'Believers' as possible under the guise of being 'without error'.

Through such methods the confusion found among the community by those who were trying to document 'the true form of the religion' was made to appear to be 'the religion as it was intended'.

"In The Community As A Whole There Is No Error Concerning The Meaning Of The Qur'an And Sunnah"?

We note that Shafi'i came to a conclusion (ruling) over the content of

the *Hadith* which

speaks of the '4 righteous generations' for which it is obvious that he had no basis.

In this conclusion he went far beyond the *Hadith's* simple assertion and created a 'covering theology' which the later followers of Islam came to love. Through this all the conflicting perceptions of the Qur'an and *Sunnah* were declared acceptable as 'Islam'.¹ His assertion was as follows:

"(15) Imam Shafi'i (Rahimahullah) stated in al-Rasala (p. 286-87):
"And Sufyan (also) told us from `Abd Allah ibn Abi Labid from... from his father who said: `Umar ibn al-Khattab (Allah be pleased with him) made a speech at al-Jabiya in which he said: The Apostle of God (Peace be upon him) stood among us by an order from God, as I am now standing among you, and said: Believe my Companions, then those who succeed them (the Successors), and after that those who succeed the Successors; but after them untruthfulness will prevail when people will swear (in support of their saying) without having been asked to swear, and will testify without having been asked to testify. Only those who seek the pleasure of Paradise will follow the community, for the devil can pursue one person but stands far away from two. ...'" (see also Musnad

[Back To Top](#)

255

Part 5: 'A Shari'ah' And 'Divine Protection'?

[Back To Part 5 Index](#)
[Part5.htm - Part5](#)

al-Shafi'i, vol. 2, pg. 187; and vol. 1, pg. 112-13, 176-81). Imam Shafi'i said in conclusion to this Hadith: "He who holds what the Muslim community (Jama'ah) holds shall be regarded as following the community, and he who holds differently shall be regarded as opposing the community he was ordered to follow. So the error comes from separation; but in the community as a whole there is no error concerning the meaning of the Qur'an, the Sunnah, and the analogy (qiyas)." (*Al-Albani Unveiled*, p. 140f; emphasis added)

We noticed earlier that Shafi'i had been taught by Malik at Medina, had learned from the Hanafites at Baghdad, and had finally retired to Egypt where he taught and wrote out his thoughts. He was not ignorant of the divergences among the people and the inability to reconcile them through the Qur'an and *Sunnah* in a normal fashion.

As we noted before:

"This careful articulation of the methods of resolving conflicting source-texts, so vital to the accurate derivation of the Shariah from the revealed sources, was primarily the work of Imam al-Shafi'i. Confronted by the confusion and disagreement among the jurists of his day, and determined to lay down a consistent methodology which would enable a fiqh to be established in which the possibility of error was excluded as far as was humanly possible, Shafi'i wrote his brilliant Risala (Treatise on Islamic jurisprudence). His ideas were soon taken up, in varying ways, by jurists of the other major traditions of law; and today they are fundamental to the formal application of the Shariah." (Internet article; *UNDERSTANDING THE FOUR MADHHABS the problem with anti-madhabism [revised edition]* ©Abdal-Hakim Murad;

It is obvious, then, that Shafi'i's conclusion "but in the community as a whole there is no error concerning the meaning of the Qur'an, the *Sunnah*, and the analogy (qiyas)", was something arrived at with the 'solution' of the problem condition of Islam in mind. It was certainly not something based upon the content of the *Hadith*, the *Sunnah* he should have been looking for, but only that he was so trying to find a way to give life to Islam that he went over the top.

One can perceive clearly that his desire was to create from this *Hadith* sufficient reason ('Proof') to accept the religion as 'forever valid'.

However, one cannot find any rational reason to do so since it is obvious that several things speak against its validity.

First, the very aim of that i - to declare the testimony of the first 3 generations as 'trustworthy' - has not been able to be fulfilled in Islam since the testimony of the first 3 generations conflict! It was these 3 generations who the *Hadith* intended to point the people to as a 'testimony' yet their testimony is in a shambles!

[Back To Top](#)

256

Part 5: 'A Shari'ah' And 'Divine Protection'?

[Back To Part 5 Index](#)

Secondly, in Shafi'i's declaration the 'authority' was shifted from 'the Proof of the *Sunnah*' to 'Divine liberality' and 'the community's present practice' - without the blink of any eye!!

And look at the consequences! Because he had established such a precedent the confusion that existed was able to be rationalised as 'the true and allowed religion' instead of as 'error' and 'disunity' without a *Sunnah* or Qur'an to back it up!!

Thirdly, despite Shafi'i's 'ruling' declaring "but in the community as a whole there is no error concerning the meaning of ... the *Sunnah*", it is admitted that later scholars of the *Madhabs* tried to correct what they saw as errors in the scholarly assessments of their predecessors - men like Shafi'i on the Qur'an and *Sunnah*. They even rejected some of the *Sunnah* they had earlier accepted as being the true ones. Finally on this third point, not only did the *Madhabs* disagree over which were the true *Sunnah*, but on the interpretation of them and the Qur'an as well.

Perhaps this is another application of what our *Madhabi* scholar asserted "they did not explain away the *nass* unless there was a necessity to do so". Again the 'necessity' is obvious.

'Error' was out of necessity 'redefined' to be 'something outside of the community', not 'something which deviated from its intended meaning.'

If the frame of mind found among modern followers of Islam was also that of these early scholars, then we can believe that Shafi'i was simply a scholar who is

determined to make things 'work', and so he found an easy 'remedy'. He interpreted the nass so that Islam could be conceived of as encompassing everything, called it a 'ruling according to the Divine *Shari'ah*' - and all was well. This seems to be what Shafi'i did - and what Islam did in the centuries to follow.

"The Main Body" Reinterpreted As "The Scholars"?"

However, despite Shafi'i's ruling we cannot ignore the fact that other early-collected *Ahadith* declare only that people were to adhere to the "main body". We note three *Ahadith* from Ahmad and others:

"184 Mua'sh b. Jabal reported Allah's Messenger (peace and blessings be upon him) as saying: Verily the satan is the wolf of a man just as the wolf is (the enemy) of flock. He seizes the solitary sheep going astray from the flock or going aside from the flock, so avoid the branching paths and it is essential for you to remain along with the community. (Ahmad)" (*Mishkat*, Saddiqui, Vol. 1, p. 116; underlining added)

Again we read:

[Back To Top](#)

257

Part 5: 'A Shari'ah' And 'Divine Protection'?

[Back To Part 5 Index](#)
[Part5.htm - Part5](#)

"185 Abu Dharr reported Allah's Messenger (peace and blessings be upon him) as saying: He who separates from the main body (of Ummah) by even a hand's breadth from the community he throws off Islam from his neck. (Ahmad and Abu Dawud)" (*Mishkat*, Saddiqui, Vol. 1, p. 117; underlining added)

We find Shafi'i with a more extensive version of another *Hadith* also transmitted by Ahmad:

"228 Ibn Mas'ud reported Allah's Messenger (peace and blessings be upon him) as saying: May Allah be well pleased with the servant who heard our words, remembered them, retained them well and then passed them on to others. And how many scholars are there who are scholars of the religion without having understanding of it and how many scholars of religion convey knowledge to those who are more well versed as compared to them. There are three things on account of which no rancour enters a Muslim heart, the sincerity of purpose for Allah's sake, seeking goodness for the Muslims and sticking to their main body, for their prayers encompass them all around. (Shafi'i reported it and also Baihaqi in Al-Madkhal)

229 Ahmad, Tirmidhi, Abu Dawud, Ibn Majah, Darimi transmitted it from Zaid b. Thabit but Tirmidhi and Abu Dawud did not mention: There are three things on account of which no rancour enters to the end." (*Mishkat*, Saddiqui, Vol. 1, p. 138, 139; underlining added)

Yet, what group do we think the content of these would have meant in their original context? Surely it could only have meant that group perceived to be

clinging closely to Muhammad. This is upheld by another *Hadith* which states:

"171 'Abdullah b. 'Amr reported Allah's Messenger (peace and blessings be upon him) as saying: There would exactly befall my Ummah (all those) evils which had befallen the people of Israel, so much so that ...if the people of Israel were fragmented into seventy-two sects my Ummah would be fragmented into seventy-three sects. All of them would be in Hell Fire except one sect. They (the companions) said: Allah's Messenger, which is that? Whereupon he said: It is the one to which I and my Companions belong." (Tirmidhi)" (*Mishkat*, Saddiqui, Vol. 1, p. 111; underlining added)

One cannot perceive anything in the wording of this *Hadith* that should encourage a person of later generations to ignore the fact that the people had lost track of what the Qur'an (and *Sunnah*) let alone what they were 'supposed' to be telling them, and that at that point they could collectively simply consider themselves 'part of the Ummah' and so all right - but have no certified 'truth'!

In fact, we note concerning this *Hadith* that one of our Shi'ah scholars (*A Probe...*, al-Askari, p. 15-18) has cited fourteen *Ahadith* in the Sunni sources which declare that the followers of Islam would 'follow the deeds of the Jews and Christians in bitter and sweet deeds' and then he used these

[Back To Top](#)

258

Part 5: 'A Shari'ah' And 'Divine Protection'?

[Back To Part 5 Index](#)

to assert that it meant "alterations to the Books"!! Of course he wanted to 'preserve' the Qur'an from the effects of this and so he asserted 'but the Qur'an is protected and so they only tampered with the *Sunnah*' - but we know different.

It is obvious that the content of this type of *Hadith* can as easily be used to assert 'overall corruption by the followers of Islam' since that is what Islam asserts were the 'bitter deeds' of the Jews and Christians!!

The truth is that in the above mentioned *Hadith* we find only a warning that there will be many sects in Islam and only one will not "be in Hell Fire"! This again is interpreted in many ways!

While Islamic writers wooing the West to Islam assert that means the Sunnis (the Ahl as-Sunnah), a Hanafite acquaintance has assured me that his is 'the sect' that is intended here!! The *Madhabs* thus actually perceive themselves as the ones who fulfil this *Hadith* and as actively vying with one another to be 'the one sect'!!

But, with the scholars adding new *Sunnah* from collections like *Sunnan Ibn Maja*, and interpreting what is or is not 'the truth' for Islam, it is not surprising, that later they gradually had to confuse the issue of exactly what the "main body" referred to was, as the following from ibn Maja shows:

"174 It is reported on the same authority [i.e. Ibn 'Umar] that Allah's Messenger (peace and blessings be upon him) said: Follow the great mass for he who kept himself away from it in fact would be thrown in Hell Fire. (Ibn Majah)" (*Mishkat*,

The footnote attached to the words "great mass" shows the need to be cautious as it is a declaration of the scholars broadening their own powers(!):

"1. There is a good deal of difference of opinion as to what the term SawAd Azam implies. The overwhelming majority of the scholars is of the view that As-SawAd al-Azam means the largest group of the learned scholars and pious persons whose opinions are held in high esteem in Islam." (p. 113; bold added)

We can understand why there would be such "difference of opinion". However, surely no-one would be so naive as to follow scholars ('popes', 'priests and monks') who think all the confusion of Islam can simply be swept under the carpet and called 'a revelation' by re-channelling all authority to themselves and then making obedience to such a declaration as that mentioned above binding on all future generations?

No wonder the Islamic writers are always wagging their fingers at the 'Popes' and saying 'we're not like them!' - to draw attention away from the true origins of 'Islam' - their own 'popes' the *ulema*!

[Back To Top](#)

Part 5: 'A Shari'ah' And 'Divine Protection'?

[Back To Part 5 Index](#)

"To Them, Sunnah Is Only A Name"

Most likely it is because of rulings like Shafi'i's which went far beyond the *Hadith's* content, that we find it is easy for increasing numbers in modern Islam to accept the *Salafiyyah* accusation of corruption attributed to the scholars:

"Al-Khalaf (Later Generations) Judged the Sunnah Instead of Judging With the Sunnah.

After the righteous generations, came generations that ignored the Sunnah of the prophet and lost their grip on it. This happened because later generations adopted rules and basics that some people of Al-Kalam (philosophers), and some scholars of Fiqh and Usul (those who establish general rules comprised of numerous minor rules) adopted. As a result of these adopted rules, the Sunnah, or at least a major part of it, was ignored and doubted. A part of the Sunnah was even rejected because this part was in opposition to the general rules that Al-Khalaf established!! The Ayah was changed: Instead of referring to the Sunnah for judgement, they did the opposite. They referred the Sunnah to their own rules and regulations for judgment!! Whenever their rules agreed, they accepted the Sunnah. Otherwise, the Sunnah was rejected!! As a result, the strong ties between Muslims, from among Al-Khalaf, and the Sunnah, were severed. ... This disease, that we explained above, has become widespread in the Muslim world today. It even touched the majority of religious magazines and books. Very few refer to the Qur'an and the Sunnah when issuing Fatwas. The majority depend on one of the four Mathaheb (schools of thought of Abu Hanifah, Malik, Ash-Shafi'i and Ahmad)." (*Hadith is Proof*, al-Albani, p. 33f; underlining added)

And in the same publication the charge is made against the followers of the

Madhabs:

"To them, Sunnah is only a name, and something else (Qiyas and opinions) is obeyed; Sunnah has the reputation and people speak in its name, but the obeyed order or prohibition is for something else (Qiyas and opinions)." (*The Hadith is Proof*, al-Albani p. 43)

The *Salafiyyah* thus charge that the *Madhabis* have not been dispensing a 'revealed Law', but were establishing 'rules' which disagreed with the *Sunnah* and consequently they have actually rejected the *Sunnah*. This is certainly justifiable from the examples we have seen.

One can understand how people would feel the religion was no longer 'original' and that Shafi'i's ruling is no more than an attempt at creating 'safety' ['Divine Protection'] for the religion.

The four *Madhabs* are thus declared to be 'corrupt' bodies of teaching yet the ulema have declared them 'the only vehicles through which the Shari`ah is allowed to be disseminated'.

[Back To Top](#)

260

Part 5: 'A Shari'ah' And 'Divine Protection'?

[Back To Part 5 Index](#)

Somebody has to be wrong! Yet, to distract the followers from this obvious fact, our one *Madhabi* writer tries to plead that Islam's 'lost' and 'corrupt' condition is 'not wilful corruption' - the kind of thing the Jews and Christians have been accused of:

"So please ask yourselves, "Were these great scholars the enemies of Islam (Allah forbid), who imitated the ways of corrupt Christians and Jews?" I say, never could these madhabs have ever existed if the well known scholars did not spread them; is this not the basic and fundamental truth?" (*Al-Albani Unveiled*, p.96; emphasis added)

In real terms though, since Islam itself has suffered the loss of what it claims is 'Allah's eternal witness against mankind' this accusation about the Jews and the Christians is in reality another attempt at 'slight of mind'. If Islam is corrupt, what does it matter whether or not others are or are not 'corrupt'? The fact is that there is 'PROOF' that Islam is unable to produce what it claims is its 'eternally incorruptible replacement'!

For this reason one finds confusion:

" Today in some Arab capitals, especially where the indigenous tradition of orthodox scholarship has been weakened, it is common to see young Arabs filling their homes with every hadith collection they can lay their hands upon, and poring over them in the apparent belief that they are less likely to misinterpret this vast and complex literature than Imam al-Shafi'i, Imam Ahmad, and the other great Imams. This irresponsible approach, although still not widespread, is predictably opening the door to sharply divergent opinions, which have seriously damaged the unity, credibility and effectiveness of the Islamic movement, and

provoked sharp arguments over issues settled by the great Imams over a thousand years ago. It is common now to see young activists prowling the mosques, criticising other worshippers for what they believe to be defects in their worship, even when their victims are following the verdicts of some of the great Imams of Islam. The unpleasant, Pharisaic atmosphere generated by this activity has the effect of discouraging many less committed Muslims from attending the mosque at all. No-one now recalls the view of the early ulama, which was that Muslims should tolerate divergent interpretations of the Sunnah as long as these interpretations have been held by reputable scholars. As Sufyan al-Thawri said: If you see a man doing something over which there is a debate among the scholars, and which you yourself believe to be forbidden, you should not forbid him from doing it. The alternative to this policy is, of course, a disunity and rancour which will poison and cripple the Muslim community from within." (Internet article; *UNDERSTANDING THE FOUR MADHHABS the problem with anti-madhhabism [revised edition]* ©Abdal-Hakim Murad; <http://ds.dial.pipex.com/masud/ISLAM/ahm/newmadhh.htm>)

[Back To Top](#)

Part 5: 'A Shari'ah' And 'Divine Protection'?

[Back To Part 5 Index](#)

"Ijtihad' & 'My Ummah Will Not Agree Upon Error & Allah's Hand Is Over The Group"

Islam admits also that two vitally important beliefs about its 'eternal acceptability' are founded upon other 'unauthenticated' *Hadith*.

Firstly, we find that its acceptance of the practice of i, the very cornerstone of its existence [being the sole authority for allowing the Companion discrepancies over the 'Commands and Prohibitions' to be eliminated, to say nothing of 'allowing' the later derivation of conflicting perceptions of the Qur'an from the *Sunnah*] is based upon a *Hadith* which scholars of *Hadith* do not authenticate, while scholars of Law accept it! This is the same 'Traditionists' vs 'Legislators' we noted earlier.

Secondly, and equally as great in terms of its enormous confidence in a 'Protected' state, is the "Allah's hand is over the group" belief, something based on the content of a late-accepted *Hadith*.

We find these both mentioned in the following passage which also enlightens us more concerning the 'Traditionists' vs 'Legislators' perspectives:²

"Ibn Hajar `Asqalani says: "Among the characteristics that necessitate acceptance is for scholars of Sacred Law to have concurred on applying implications of a Hadith. Such a Hadith is acceptable, even obligatory to apply, as a number of the Imams of fundamentals of Islam (usul) have explicitly stated. Shafi'i, for example, says, 'What I have said about water when its taste, odour, and colour change, has been related from the Prophet (Allah bless and give him peace) through a channel of transmission that Hadith scholars do not confirm the like of, but it is a position of all scholars without a dissenting voice I know of.' And he said of the Hadith, 'There is no bequest to an estate division heir' - 'Scholars of

Hadith do not corroborate it, but all scholars receive it with acceptance and apply it."

Ibn al-Qayyim, in his *I'lam al-muwaqqi'in*, when discussing the Hadith of Mu'adh about judgements (Shaykh Abdal Wakil Durubi: in which the Prophet (Allah bless and give him peace) asked Mu'adh ibn Jabal when dispatching him to Yemen how he would judge, to which Mu'adh replied that he would judge first by the Kor'an, then the *Sunnah*, and then by his own reasoning (ijtihad)), says, "Legal scholars accept it and employ it as evidence, from which we learn that they hold it to be rigorously authenticated (sahih), just as we learn of the Prophet's saying (Allah bless and give him peace):

(1) "There is no bequest to an estate division heir.'

(2) "[The Hadith about the sea,] Its water is purifying.'

(3) "When buyer and seller differ about the price they have agreed upon and the merchandise still exists, each swears [Shaykh Nuh Ali Salman: that his side of the story is correct] and [Shaykh Nuh Ali Salman: they cannot agree] they cancel the sale.'

[Back To Top](#)

Part 5: 'A Shari'ah' And 'Divine Protection'?

[Back To Part 5 Index](#)

(4) "The killer's extended family is responsible for the indemnity.'

"Even if these Hadiths are unauthenticated in their chains of transmission, since virtually all scholars have related them, the Hadith's authenticity, which they accept, eliminates their need to verify the channels of transmission, and so it is too with the Hadith of Mu'adh: the fact that all scholars have adduced it as evidence eliminates the need for their checking its means of transmission."

And Ibn `Abd al-Barr says in *al-Istidhar*, concerning Tirmidhi's having related that Bukhari said of the Hadith of the sea "Its water is purifying" that it was rigorously authenticated (sahih) - "Hadith scholars do not consider Hadiths with the like of its chain of transmission to be rigorously authenticated (sahih), though I hold it to be so, because scholars have received it with acceptance" (*al-Isaba fi nusra al-Khulafa ' al-Rashidin wa al-Sahaba*, 11. 8-9).

(Shaykh Abdal Wakil Durubi:) Among the primary textual evidence for the admissibility of such Hadiths is the word of the Prophet (Allah bless and give him peace): "Allah will never make my Community concur upon misguidance, and Allah's hand is over the group." (This is sahih Hadith related by Imam al-Hakim)."" (Al-Albani Unveiled, p. 74f; underlining added)

Elsewhere our Madhabi writer notes that the original collector of this last Hadith is not al-Hakim (d. 405 A.H.):

(17) Imam al-Tirmidhi (4/2167) reported on the authority of Ibn Umar (Allah be pleased with him) from the Prophet (Allah bless and give him peace), who said: "Verily my Ummah would not agree upon error and Allah's hand is over the group and whoever dissents from them departs to

Hell." (see also Mishkat, 1/173)

Imam al-Azizib (d. 1070/1660; Rahimahullah) quoted Imam al-Munawi's (d. 1031/1622; Rahimahullah) commentary to the last Hadith in his al-Siraj al-munir sharh al-Jami al-saghir (3.449), as follows:-

Allah's hand is over the group

(al-Azizi:) Munawi says, 'Meaning his protection and preservation of them, signifying that the collectivity of the people of Islam are in Allah's fold, so be also in Allah's shelter, in the midst of them, and do not separate yourselves from them.' The rest of the Hadith, according to the one who first recorded it (Tirmidhi), is:-

and whoever descends from them departs to hell.

Meaning that whoever diverges from the overwhelming majority concerning what is lawful or unlawful and on which the Community does not differ has slipped off the path of guidance and this will lead him to hell." (vide: The Reliance of the traveller, p. 25)" (*Al-Albani Unveiled*, p. 140f; emphasis added)

Thus: (1) A late collected, and late accepted *Sunnah* (as it came from both at-Tirmidhi's and al-Hakim's collections) became "the primary textual evidence" for the acceptance of unauthenticated *Ahadith*

[Back To Part 5 Index](#)

[Back To Top](#)

Part 5: 'A Shari'ah' And 'Divine Protection'?

[Back To Part 5 Index](#)

in general for the purpose of establishing the religion!

(2) Furthermore, the *Hadith* "Allah will never make my Community concur upon misguidance, and Allah's hand is over the group." - now declared to be 'sahih' by the denial of the need for verification by the 'Legislators' - is used to declare that the existing behaviour of the followers of Islam must 'of necessity' be authentic!

(3) The same late *Hadith* is "among the primary textual evidence" for accepting the 'unauthenticated' *Hadith* which says that '*Tjtihad* was endorsed by Muhammad.

(4) And finally, the same 'evidence' is used to the declaration that he who leaves the main fold of Islam "departs to Hell"!

Yet this late-accepted *Hadith* itself proposes to be the sole 'textual evidence' for something as immense as "Allah will never make my Community concur upon

misguidance and Allah's hand is over the group" - the safekeeping (or rather acceptance) of all the beliefs of the Ummah, the main body of the Islamic community!!

Not bad for one new *Sunnah*. No wonder they also wanted the **1339** new ones³ presented by Sunnan Ibn Maja! What could they do with all that!

Footnotes

1/ The author of *Al-Albani Unveiled* cites a large number of *Ahadith* which make general remarks only concerning how in times of duress the followers of Islam should stick to the main body of Islam. From this he tries to extend the belief system by using the late accepted *Hadith* "Allah's hand is over the group" as an 'extension' of the early belief. This is not a reality.

2/ The citations are from a section introduced by a paragraph stating: "The following has been derived from the English translation of Umdat al-Salik wa Uddat al-Nasik (*The Reliance of the Traveller and Tools of the Worshipper*, by Shaykh Ahmad ibn Naqib al-Misri [d. 769/1368; Rahimahullah], trans. by Noah Ha Mim Keller W48.0, p.954-957)." (p. 72).

The writer of *Al-Albani Unveiled* used abbreviations instead of the names of certain shaykhs; we have used the names which he abbreviates by letters, A= Shaykh Abdal Wakil Durubi, and N= Shaykh Nuh Ali Salman.

3/ See citation above from *Criticism of Hadith...*, p. 139.

[Back To Part 5 Index](#)

[Back To Top](#)

264

Part 5: 'A Shari'ah' And 'Divine Protection'?

[Back To Main Index](#)

[Back To Part 5 Index](#)

CHAPTER XXII: "THE ETERNAL AND UNCHANGING"?

We find it impossible to leave certain comments and perspectives asserted by Islamic scholars concerning the *Shari'ah* without addressing them.

Does This Constitute An "Eternal And Unchanging" Shari`ah, A "Divinely Ordained Way Of Life"?

So, what does this say for the claims of Islam for its 'Preserved Eternal *Shari'ah*'? Murad, despite his admission of the long evolution of the *Shari'ah*, the conflicts of those who actually established it, and the conflicts in the interpretations, elsewhere contends:

"The Shari`ah is nothing less than the divinely ordained way of life for

man. To realise the divine will, man must follow the Shari'ah. To live in Islam is to live according to the Shari'ah. To give up the Shari'ah or any part of it knowingly, wilfully or deliberately is to give up Islam. A Muslim must do his utmost therefore to implement the whole of it, wherever and whatever situation he finds himself. Hence the Muslim insistence, persistence and passion for it." (*Shari'ah*, Murad, p. 8)

Again he claims:

"THE UNCHANGING IN A CHANGING WORLD

THE ETERNAL AND UNCHANGING

The Shari'ah is for all times to come, equally valid under all circumstances. The Muslim insistence on the immutability of the Shari'ah is highly puzzling to many people, but any other view would be inconsistent with its basic concept. If it is divinely ordained, it can be changed by a human being only if authorised by God or His Prophet. Those who advise bringing it into line with current thinking recognise this difficulty. Hence they recommend to Muslims that the 'legal' provisions in the Qur'an and the concept of the Prophet as law-giver and ruler should be 'downgraded'.

But, as the manifestation of God's infinite mercy, knowledge and wisdom, the Shari'ah cannot be amended to conform to the changing human values and standards: rather, it is the absolute norm to which all human values and conduct must conform; it is the frame to which they must be referred; it is the scale on which they must be weighed." (*Shari'ah*, Murad, p. 16f; emphasis added)

"Highly puzzling" is not our conclusion! If it had been 'Divinely ordained', let alone left as 'THE Eternal WITNESS against mankind', then it would have been something clear, something obtainable, like what God gave Moses and which Moses wrote down. Or like Jesus gave "A new commandment I give you, that you love one another as I have loved you."

But those responsible in Islam could not even agree on the 'intended'

[Back To Top](#)

Part 5: 'A Shari'ah' And 'Divine Protection'?

[Back To Part 5 Index](#)

purpose (or meaning!) of the content of the Qur'an (that which is asserted as 'the foundation of the *Shari'ah*') let alone agree in their going beyond that to establish what might be construed as 'a Law'! The 'Law' which Islam pretends to possess is something contrived by men centuries after Muhammad.

Again, although we have already read the admissions that the differences between the groups are because they held "conflicting opinions about the fundamental principles upon which they built", including *Halals* and *Harams*¹, **Maududi** declares that the *Shari'ah* has to be "revealed" and that this includes what is "*Halal* and *Haram*":

"The Shari'ah stipulates the law of God and provides guidance for the regulation of life...The Shari'ah has been revealed by that very God Who harnessed everything for mankind." (*Towards...*, p.100)

And:

"Man's knowledge is limited. Every man in every age does not, by himself, know what is good and what is evil, what is beneficial and what is harmful to him. The sources of human knowledge are too limited to provide him with the unalloyed truth. That is why God has spared man the risks of trial and error and revealed to him the Law which is the right and complete code for life for the entire human race." (*Toward...*, p. 101)

Finally **Maududi** concludes his work with a section where he states:

"Shari`ah. The Universal and final Law.

In the foregoing pages we have given a very brief resume of the law of Islam - the law which Prophet Muhammad (blessings of Allah and peace be upon him) delivered to mankind for all times to come....

This universal and eternal religion is Islam." (*Towards...*, p.115f)

We must conclude that this is another 'outwitting' since the belief that "Muhammad brought" a *Shari'ah* is not based on 'PROOF', something that Muhammad left (i.e. as a Law in book form). Nor does it acknowledge that the *Sunnah* indicates that what little there was at the beginning comprised all of 'Islam' and the Companions disagreed over that!

Rather, it is based on the fact that Islam now possesses what are in fact a number of *Shari'ahs*, each of which came about by the extensive efforts of men to sort out the Companions' disagreements over the original *Din* (Islam) and then interpret the remaining actions and sayings (*Sunnah*) of Muhammad, and then derive a purpose for the ayas of the Qur'anic text, because they thought they illuminated 'a Divine way'.

It also came about because men divided *Din* (Islam) from *Din* (Islam) and invented a new religion composed of *Din* and *Shari'ah*!

Islam has found that it must declare one part of this to be the 'protected'

[Back To Top](#)

266

Part 5: 'A Shari'ah' And 'Divine Protection'?

[Back To Part 5 Index](#)

Shari`ah 'brought by Muhammad', or concede that it is not the religion that it claims to be. That would admit that it is no religion at all.

Islam's True Beliefs About The 'Eternal Shari`ah'

The truth is that Islam doesn't really believe all that it says about an 'eternal *Shari`ah*'. Rather, all the talk is simply a front behind which to hide what we have just seen, and carry on its true beliefs about the *Shari'ah* behind the scenes.

To understand those, we need to look at the following:

"The Qur'an and Sunnah propound the eternal principles of Islam, while through ijtiḥād they are applied to every age according to its own need." (*Towards...*, p. 59, ft. 13c)

Other voice it differently:

"And then, all of a sudden, that son of [the] desert claims he has brought an everlasting law of [for?] the whole of mankind for all the days to come.

And, that law proves to be so perfect, so much before his time that the world, even after fourteen hundred years is gasping to catch [up] with it. The history of Law and Sheriat in the last fourteen centuries can be described in one sentence: "Islam leads and the world trails behind."

Is that not the perfection of the shariat, with its built-in capacity to adjust to time, the greatest miracle of the Holy Prophet?" (*Prophethood*, Rizvi, p. 45)

Von Denffer too comments on this topic of the 'built-in capacity to adjust to time':

"Revelation before the Qur'an, and hence scriptures before it, were in many of their details situation-oriented in nature and therefore confined to their particular frameworks. This also explains the continuity of revelation. With changing circumstances and in different situations new guidance from Allah was required. As long as the revelation and scripture were not completely universal in nature, revelation would not reach its finality." (i, p. 16)

"This revelation corresponds to man's position on earth and in history. Man has reached, in his development, the stage when universal principles need to be applied to safeguard his purposeful existence." (i, p. 17)

Maududi also says:

"Its law is also eternal. It is not based on the customs or traditions of any particular people and is not meant for any particular period of human history. It is based on the same principles of nature on which man has been created. And as that nature remains the same in all periods and under all circumstances, law based on it is applicable to every period and under all circumstances." (*Towards...*, p. 116)

Those outside Islam may well speculate as to how many in Islam uphold this view of the *Shari'ah's* 'eternality' since **Von Denffer** is **Salafiyyah**, and perhaps it was for such views which seem to allow the

[Back To Top](#)

Part 5: 'A Shari'ah' And 'Divine Protection'?

[Back To Part 5 Index](#)

'eternal *Shari'ah*' to be re-evaluated every now and then (!) that **Maududi** was in and out of prison!

Be that as it may, the fact remains that these writers have given the least amount of space to this "built-in capacity to adjust with time" - the only reason they

actually consider the *Shari'ah* "timeless" and "eternal".

But, this is at best 'extensibility' and at worst 'rescue-ability' not "eternality" - and in Islam's case it is just an excuse to keep going in spite of corruption which set in at the beginning.

It was the later scholars who decided to make the *Shari'ah* of Islam take on so grandiose an appearance, for there is little reason to consider the content of the Ahadith on any topic pertaining to life in the early Hijaz to be providing 'eternal principles' for the locals, let alone for 'the rest of mankind'! This is Arab boasting gone wild.

And, what 'eternal principles' do we think were concluded on by men when we recall that those things which are here declared to be the basis of such, namely the purpose of the Qur'an's *ayas* as interpreted by the *Sunnah*, are the very things which have become "lost and corrupted" and disagreed over - even by those considered to be Companions!

And still today they remain in the same state!

And, yet we note that Azami's other declarations don't hold either:

"Such providential care for the preservation of the teachings of the Prophet was, in fact, necessary after the termination of the glorious order of Prophets. Since no Messenger of Allah was to be raised up after the Prophet Muhammad until the Day of Final Judgement, since he was to function as the Divine Messenger to the end of time, it was essential that his precepts, maxims, exhortations and good example remained complete and intact, unchanged and unadulterated, as long as the human race endured on earth. And this so that people could derive the same inspiration and enlightenment from them as did those who were blessed enough to affirm faith in his luminous example during his own lifetime." (*The Sunnah in Islam*, Azami, p. 40; emphasis added)

Indeed it is "Essential" for Islam, but unrealised.

Again, we recall that the *Sunnah*, and even "the basic principles" of evaluating it, were decided upon by '*ijtihad*' not 'revelation'. Even the text, and so the interpretation, of the *i* was in extreme doubt, not only through a transmission so poor in its Arabic that the early Grammarians couldn't accept it as transmitting the actual words of Muhammad, but because the later scholars had so many interpretations of their content, some even rejecting them, that nothing could possibly be "certain".

[Back To Top](#)

Part 5: 'A Shari'ah' And 'Divine Protection'?

[Back To Part 5 Index](#)

And all this led to the same uncertainty concerning the intent of the text of the Qur'an - now said to lay down 'the basic principles' of the *Shari'ah*.

Which man would then take seriously the claim that such confusion should

provide "universal principles to safeguard his purposeful existence"!

Perhaps, after all, those in Islam have become interested only in the worldly benefits of Islamic theology:

"More importantly, total submission to God elevates man to the state of Khalifa, (vice-regency), whereby he is accorded the highest place on earth by being endowed with reason, articulation, volition, freedom and responsibility. The responsibility to follow the Shari`ah according to the Qur'an (al-Ahzab 33:72), is the fulfilment of amanah, the trust which even the heavens, the earth and the mountains cannot bear." (*Shari`ah*, Murad, p. 8; emphasis added)

For those who want to exercise 'the vice-regency', turning a blind eye to the true origin of the "eternal unchanging" *Shari`ah* they are claiming to be following comes easy!

But, can any honest person believe that "The responsibility to follow the Shari`ah according to the Qur'an (**al-Ahzab 33:72**), is the fulfilment of *amanah*, the trust which even the heavens, the earth and the mountains dare not bear."? We don't think so.

Footnotes

1/ To say nothing of the fact that they based their *Fiqh* on the differing readings, varying acceptance of the collected *Sunnah*, etc..

2/ We remember they eliminated some of the conflicts in the *Sunnah*.

[Back To Part 5 Index](#)
[Back To Top](#)

269

Part 6: The Conclusions We Must Draw On Islam

[Back To Main Index](#)

CHAPTER XXIII: 'A NEW PROPHET NEEDED'

- Is This 'Islam' or 'Kufr'?
- "Islam Is Like A Sinking Ship" - "A New Fiqh Exactly Conforming To... The Qur'an And [Sunnah]"?
- Muhammad Is "Dead" - A New Prophet Needed

CHAPTER XXIV: 'PROPHETHOOD' OR 'KINGSHIP'?

- "There Was No Revelation, Bani Hashim Made A Play For The Kingship"
- 'The Vice-Regency' Or 'The Kingship'?

CHAPTER XXV: THE QUR'AN - FEAST OR FAMINE

- The Qur'an - A Bare Skeleton Without Any Meat
- "The Word Of God Is Found In A Book Called The Qur'an"?
- The Qur'an - An Impossible "Word of God" - Incomplete, No 'Witness'
- "Find Yourself A Religion"

- **Part 6: Conclusions We Must Draw On Islam**

- [Back To Main Index](#)
[Back To Part 6 Index](#)
- CHAPTER XXIII: 'A NEW PROPHET NEEDED'
- It is necessary to turn our eyes to what all this means in terms of what
- the followers of Islam assert concerning their belief in the 'eternality of the prophethood of Muhammad'.
- What we have seen from first to last is that while Islam has been accusing others of corruption, it has within its own ranks admitted corruption on every level, be it 'Uthmanic texts, the 'no'/'yes' readings, the 'NO' for 'YES' graphic forms, etc.
- The Qur'an which cannot stand on its own was supposed to be given life from other Sources and together reveal 'something' - the 'Eternal Revelation' it is asserted. All has failed by any standard.
- This leads us to other obvious consequences.
- Is This 'Islam' Or 'Kufr'?
- The translator of *Sahih Muslim* while commenting on the topic of prayer as perceived by the 'founders' of the *Madhabs* (as cited earlier) shows he is PAINFULLY aware of the consequences of the claimed *Shari'ah* not being 'clear'. This is evident in his comments in a paragraph following the aforementioned discussion on prayer:
- "One can easily find in these arguments the true nature of the difference amongst the opinions of the jurists. They all draw their argument from the Qur'an and the Sunnah, so their difference is only a difference of interpretation and understanding. It is, in fact, a difference in preference rather than that of kufr and Islam." (*Sahih Muslim*, ft. 616; emphasis added)
- **Maududi** makes a similar type of statement concerning the 4 *Madhabs*:
- "The differences that appear in the four schools are but the natural outcome of truth being many sided. When different persons employ themselves in interpreting a given event, they come out with different explanations according to their own lights. What gives these various schools of thought the authenticity that is associated with them is the unimpeachable integrity of their respective founders and the authenticity of the method they adopted. That is why all Muslims, whatever school they may belong to, regard all the four schools of thought as correct and true." (*Towards...*, p. 96f)
- The outcome of the four *Madhabs* was not in any way "because truth is many sided"!! Nor were these i remain out of the hundreds because their 'founding scholars' were 'unimpeachable', or because of "the authenticity of the method they adopted"!!

- The truth is that the scholars couldn't agree on how to evaluate the evidence and they chose to evaluate everything in completely opposing manners! Their conclusions on the Qur'an and *Sunnah* thus disagreed!
- [Back To Top](#)

Part 6: Conclusions We Must Draw On Islam

[Back To Main Index](#)
[Back To Part 6 Index](#)

They could not agree on what the religion was 'supposed to be'!

If we were speaking of any religion other than Islam, the followers of Islam would quickly conclude on the basis of what we have examined that this is KUFR - nothing else!

Some who are followers of Islam agree with us. For example, the following *Salafiyyah* sources agree with us that this is KUFR and use the very evidence which Islam uses against 'the Jews and Christians' as 'Proof':

"Linguistically, Taqleed is taken from the word Qiladah (necklace) that one helps others to wear. An example is to put necklaces (of iron or leather) around the necks of cattle that one is offering for sacrifice during Hajj. Therefore the Muqallid, is the one who makes his following of someone, like putting a necklace around the neck of the person whom he follows. In Islamic terminology, Taqleed means following other people's sayings without proof...Taqleed is not useful knowledge. Allah criticised Taqleed in many Ayat of the Qur'an. This is why sayings of Imams, who rejected Taqleed, are in abundance.... Allah criticised Taqleed in many places in His Book. He said (what translated means): They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah" (9;31). It was narrated that Huthaifah, and others, said about this Ayah: 'They did not worship them instead of Allah. Rather, they (rabbis and monks) legislated for them in matters of what is lawful or prohibited, and they (Jews and Christians) followed them.' Adi ibn Hatim said: 'I came to the Messenger of Allah wearing a cross on my neck. He said to me: 'O Adi! Throw this idol from around your neck.' I reached him when he was reciting Surah Baraa'h (chapter 9 of the Qur'an) till he reached this Ayah, They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah. I said: 'O Messenger of Allah! We did not take them as lords.' He said: 'Yes, indeed! Did they not allow for you what has been forbidden on you, and you consider them permissible, and did they not forbid you what Allah made permissible for you, and you forbade them?' I said: 'Yes.' He said: This is (your) taking them as lords.' ... And the likes of these Ayat, in which Allah criticises Taqleed of leaders and fathers, are numerous in the Qur'an. Although they were revealed about the disbelievers, scholars still used these Ayat to refute Taqleed. The similarity is not drawn between one party's

belief and the other party's disbelief. Rather, in both cases, the similarity comes from Taqleed, because they both follow other men in the religion, without evidence that permits it. (*The Hadith is Proof*, al-Albani, p.84f; emphasis added)

Yet most followers of Islam seem blissfully unaware that Islam itself is guilty of this very thing that it accuses others of. For, while the followers of the *Madhabs* only accuse the Christians and Jews of such things, we have seen the 'manufacture' of an entire religion by men who sought to build 'the religion of Muhammad' after its early form had fallen to corruption and 'dust and ashes'.

DIAGRAM 7 - "Is This Islam Or Kufr?"

[Back To Top](#)

271

Part 6: Conclusions We Must Draw On Islam

[Back To Main Index](#)

[Back To Part 6 Index](#)

It is not surprising to find the *la-Madhabs* (like the *Salafiyyah*) claiming that 'official' Islam is guilty of all this. The accusation is that the scholars have innovated with both the Qur'an and the i (and consequently the *Shari'ah*) by obeying the caliphs and *ulema*.

Al-Khajnadee¹ of the *Salafiyyah* is also cited as saying of those who follow the 4 *Madhabs*:

"They have taken a path opposite to that of the people of knowledge, their late-comers have invented the way of the Salaf and turned the foundations of the Deen upside down. So they declare the Book of Allah, the Sunnah of His Messenger (peace be upon him), the sayings of his khulafaa and the rest of the Companions - radiallaahu `anhum- to be false." (*Al-Albani Unveiled*, p. 96; emphasis added)

Yet all the *Madhabi* writer who opposes this says in response is:

"I ask you which of the four madhhabs, let alone the 'blind followers' declared it "To be false?" Would it not be true, that if one declared the above sources to be "false" he or she may automatically go out of the fold of Islam (especially the first two sources), let alone be a follower of a Madhhab (and only Allah knows best)? How could the 'blind followers' declare something to be false, when the great scholars have said that it is impermissible to take the "Ijtihad" of a non-Mujtahid's as documentary proof? May Allah guide the people who believe what al-Khajnadee proclaimed!" (*Al-Albani Unveiled*, p. 96; emphasis added)

So, he has nothing which refutes the accusation that they have abandoned the Qur'an and the *Sunnah*, and can only say 'the ulama have decreed...', the very thing which the *Salafiyyah* are decrying, the non-original decrees of the scholars.

Kufr is perceived by Islam in various perspectives. One is evident in the cry of the commentator of *Sahih Muslim* which is directed at all 'blame' for the confusion of the religion away from the scholars of Islam who tried to 'rejuvenate' Islam after its corruption.

It is well defined by the Saudis (also *Salafiyyah* leaning) in their notes in the new version of *Sahih Bukhari* known as Summarised *Sahih Bukhari* which state:

"ASH-SHIRK..

....

Manifestations: (1) Ash-Shirk-al-Akbar (The major Shirk):

...

(c) Shirk-at-Ta'a. This aspect implies rendering obedience to any authority against the Order of Allah."

They then cite the very same *Hadith* which we just noted the ipublication used as 'Proof' of Islam's Kufr, but use it for 'the Jews and the Christians'.

[Back To Top](#)

Part 6: Conclusions We Must Draw On Islam

[Back To Main Index](#)

[Back To Part 6 Index](#)

Thus the *Salafiyyah* and the Saudis admit that Islam is guilty of *Shirk-at-Ta'a*, and the followers of the *madhabs* have no defense! But, this particular mode of *Shirk* aside.

Should not all the corruptions of Islam be treated exactly as Islam says others need to be treated who it accuses of doing the same thing! It is obvious that Islam has suffered the very 'loss' it has falsely accused others of.

It IS, therefore, on many grounds, a matter of '*KUFR*' and not 'Islam'!!

Is this not why our *Madhab* scholar declared:

"Would it not be true, that if one declared the above sources to be "false" he or she may automatically go out of the fold of Islam (especially the first two sources), let alone be a follower of a *Madhhab* (and only Allah knows best)?"

To acknowledge the true condition of the Qur'an and *Sunnah* demands the

rejection of Islam. This alone shows the condition is *KUFR*.

We note that the example concerning the conflicts in the *Shari'ah* on prayer can be repeated numerous times from the footnotes of *Sahih Muslim*, and is indeed representative of the true condition of Islam - that of *KUFR*. It is because of this that 'Orthodox' Islam is accused of elevating the *ulema* and their '*ijtihad*s to a position equal to 'revelation', something Islam claims only for Muhammad. For it is only in this way that all the innovations (*bid'a*) can be 'rationalised'. Of course, it denies outright the perfection of Islam, and the Qur'an's claim that "TODAY, We have perfected your religion for you."

Perhaps in the next printing by Amana the translation will be, "TOMORROW, We will perfect your religion for you."?

"Islam Is Like A Sinking Ship" - "A New Fiqh Exactly Conforming To... The Qur'an And [Sunnah]"

But, again, there is much hidden in Islam for not only is there great rivalry between the *i*, and not only did there exist hundreds of schools of *fiqh* in the early centuries, all trying to "conform to the Qur'an and Sunnah", but when Islam restricted its followers to only four schools, it also "closed the door on '*ijtihad*'" as many bemoan:

"Much ado has been made about the closure of the gate of *Ijtihad*, the subsequent rigidity that set in and the need for making it wide open again. We have already noted briefly how this happened. *Ijtihad* worked as a dynamic institution in the first five centuries of Islam. The giant intellectual upsurge generated by the study of the *Shari'ah* has few parallels. Later, due to circumstance like the Mogul invasion and Western domination, the Mus

[Back To Top](#)

Part 6: Conclusions We Must Draw On Islam

[Back To Main Index](#)
[Back To Part 6 Index](#)

lims had to fall back upon formal law to preserve the identity of the Ummah." (*Shari'ah*, Murad, p. 21).

But, why should this be considered relevant in the 14th century A.H. to a religion that declares itself 'Complete and Perfect'?

We find an astounding thing! M. Asad pining, and concluding that everyone should have a fresh look at Islam, chop out the error, and develop (by '*ijtihad*' again!!) something new, something that agrees with "the Qur'an and

i"!!

For this, the 'gate of *'ijtihad'* needs to be reopened:

"Our longing for regeneration, the desire of so many of us to become better than we are at present, gives us the right to hope that it is not over with us. There is a way to regeneration, and this way is clearly visible to everyone who has eyes to see.

Our first step must be a shedding of that spirit of "apology" for Islam, which is only another name for intellectual defeatism: only a masquerade for our own scepticism, deliberate following of the Sunnah of the prophet. For Sunnah means no more and no less than the teachings of Islam translated into practice. By applying it as an ultimate test to the requirements of our daily life we will easily recognise which impulses from Western civilisation might be accepted and which are to be rejected. Instead of meekly submitting to foreign intellectual norms, we must learn - once more - to regard Islam as the norm by which the world is to be judged.

It is true, however, that many of the original intentions of Islam have been brought into a false perspective through inadequate but nevertheless commonly accepted interpretations, and those of the Muslims who are not in a position to go back for themselves to the original sources and thus to readjust their conceptions are confronted with a partially distorted picture of Islam and things Islamic. The impracticable propositions which are today put forward by a self-styled "orthodoxy" as postulates of Islam are in most cases nothing but conventional interpretations of the original postulates on the basis of the old Neo-Platonic logic² which might have been "modern." that is, workable, in the second or third century of the Hijrah, but is extremely out-of-date now. The Muslim educated on Western lines, mostly unacquainted with Arabic and not well-versed in the intricacies of fiqh, is naturally prone to regard those worn-out, subjective interpretations³ and conceptions as reproducing the true intentions of the Law-Giver, and in his disappointment over their inadequacy he often draws back from what he supposes to be the canonical law (shari`ah) of Islam.⁴ Thus, in order that they may once again be a creative force in the life of Muslims, the valuation of the Islamic propositions must be revised in the light of our own understanding of the original sources and freed from the thick layer of conventional interpretations which have accumulated for centuries and have been found wanting in the present time. The outcome of such an endeavour might be the emergence of a new fiqh, exactly conforming to the Two Sources of Islam - the Qur'an and the life-example of the Prophet - and at the same time

[Back To Top](#)

Part 6: Conclusions We Must Draw On Islam

[Back To Main Index](#)
[Back To Part 6 Index](#)

answering to the exigencies of present life: just as the older forms of fiqh answered to the exigencies of a period dominated by Aristotelian and NeoPlatonic philosophy and to the conditions of life prevailing in those early ages.

...As things stand today, Islam is like a sinking ship. All hands that could help are needed on board." (*Islam at the Crossroads*, M. Asad, p. 157-160)

Although this is the same man whom we cited as claiming "of all religious systems Islam alone can successfully stand the test of unbiased criticism." (p. 76), in fact he has just raised a topic which is a dividing factor within Islam, namely that what is "made to appear" to be the "canonical law (*shari`ah*) of Islam" is acknowledged to be only the deviations⁵ of what has become the "self-styled orthodoxy" of Islam.

His assertion that everything needs to "be revised in the light of our own understanding" is a plea for the rejection of these and other deviations, and the opening of the door of *Ijtihad*!

In 1948 Sheikh M. Ashraf, now well-known for publishing many translation of Islamic materials, began publishing *The Islamic Literature* in which he set out in a series of articles exactly what this 'renovating of Islam' meant to him. In one such he relates:

"What we should do is evolve fresh principle of historical and rational criticism, re-examine and re-codify the existing corpus of tradition, and then proceed on the basis of the holy Qur'an and the hadith so selected and codified towards a modification of the existing body of Islamic laws." (cited from *Islam*, Guillaume, p. 169)

Islam wants metamorphosis, it wants a new start, but it doesn't want to admit it is 'lost and corrupt' for this would mean it would have to be abandoned.

And this metamorphosis can already be seen to be happening in the translating of the Qur'an, as is obvious from the notes in the 1995 Amana printing of the false *Mushaf al-Madinah*:

"Where necessary, the content has been brought up-to-date and within the current understanding and interpretation of the Qur'an."!! (p. IX; emphasis added)

No wonder Islam wants a "new *Fiqh*"!!

Those who write on the subject seem to be interested in 'outsiders' perceiving this 'new *Fiqh*' as a mere 'shift' the 'old content'. In fact it is a mixture of two changes. The one aspect is to make the *Shari`ah* more applicable in the modern context, and the other is to re-examine the sources and correct the erroneous '*ijtihad*s' of the early generations, much established under the influence of Greek rational thought.

But this is an admission that Islam, according to its own method

[Back To Top](#)

Part 6: Conclusions We Must Draw On Islam

[Back To Main Index](#)

[Back To Part 6 Index](#)

of evaluating, has lost the way and has 'innovated' on both the Qur'an and *Sunnah* by mis-evaluating them - and some of that through assimilating Greek methods. It is thus trying to find what it thinks is 'the pure' religion which everyone else has failed to follow for over 1400 years.

We have already seen how easy it is for *Mujtahids* to "have another crack at it", and, who knows, maybe this time "The outcome of such an endeavour might be the emergence of a new fiqh, exactly conforming to the Two Sources of Islam - the Qur'an and the life-example of the Prophet - and at the same time answering to the exigencies of present life".

[DIAGRAM 8 - No Agreement On Qur'an](#)

Muhammad Is "Dead" - A New Prophet Needed

In fact, according to Islam's theology, this very pathetic condition of all of Islam and the inability to define what it started out as, is a key point in necessitating a new prophet. We note the following from **Maududi's** section *The Finality of Prophethood*:

"This brings us to the finality of the prophethood of Muhammad (blessings of Allah and peace be upon him).

...The life and teachings of the Prophet are the beacon to guide a people to the right path, and as long as his teachings and his guidance are alive he is, as it were, himself alive.

The real death of a Prophet consists not in his physical demise but in the ending of the influence of his teachings. The earlier Prophets have died because their followers have adulterated their teachings, distorted their instructions, and besmirched their life-examples by attaching fictitious events to them. Not one of the

earlier books - Torah, Zabur (Psalms of David), Injili (Gospel of Jesus), for example - exists today in its original text and the adherents of these books confess that they do not possess the original books. The life-histories of the earlier Prophets have been so mixed up with fiction that an accurate and authentic account of their lives has become impossible. Their lives have become tales and legends and no trustworthy record is available anywhere. It cannot even be said with certainty when and where a certain Prophet was born, how he lived and what code of morality he gave to mankind. Thus, the real death of a Prophet consists in the death of his teachings.

By this criterion no-one can deny that Muhammad (blessings of Allah and peace be upon him) and his teachings are alive. His teachings stand uncorrupted and are incorruptible. The Qur'an - the book he gave to mankind - exists in its original text, without a word, syllable or even letter having been changed. The entire account of his life - his sayings, instructions and actions - is preserved with complete accuracy. It is as though it happened yesterday rather than thirteen centuries ago. The biography of no other human being is so detailed as that of Muhammad, the Prophet of Islam (blessings of Allah and peace be upon him). In everything affecting our lives we can seek

[Back To Top](#)

Part 6: Conclusions We Must Draw On Islam

[Back To Main Index](#)
[Back To Part 6 Index](#)

the guidance of Muhammad (blessings of Allah and peace be upon him) and the example of his life. That is why there is no need of any other Prophet after Muhammad, the last Prophet (blessings of Allah and peace be upon him).

Furthermore, there are three conditions that necessitate the advent of a new Prophet over and above the need to replace a deceased Prophet. These may be summed up as follows:

1. That the teachings of the earlier Prophets have been distorted or corrupted or they have died and their revival is needed.
2. That the teachings of the Prophet who passed away were incomplete and it is necessary to amend them, improve on them or add something to them.
3. That the earlier Prophet was raised for a particular nation, or territory and a Prophet for another people or country is required.

None of these conditions exist today....The guidance he [Muhammad] has shown unto mankind is complete and flawless, and is enshrined in the Holy Qur'an. All the sources of Islam are full intact and each and every instruction or action of the holy prophet can be ascertained without the least shadow of doubt. Secondly, God has completed His revealed guidance through the Prophet Muhammad... There is no ground for new prophethood on the plea of imperfection." (*Towards...*, Maududi, p.57ff; emphasis added);

In fact there is every ground! It is all too obvious that absolutely everything has gone wrong that could go wrong for Islam in its own eyes. And its followers acknowledge it when they state that all they agree on is the 'Unity of God' and 'the Prophethood' of Muhammad - "complete and flawless"!?

Our Shi'ah missionary, on the other hand, links the 'prophethood' and the miracle of the Qur'an:

"2. It is the only miracle which has united together the claim and the proof of the prophethood. All other miracles of the Holy Prophet and the previous prophets, needed a separate declaration that the miracle shown was in support of the claim of the prophethood. Qur'an is not so. It contains repeated claims of the prophethood of the Holy Prophet. Therefore, if one accepts the miracle of Qur'an, he automatically accepts the truth of the prophethood of Muhammad Mustafa (s.a.w.).

3. Qur'an is unique in one more respect. All other miracles appeared at a given time and then vanished; and now there is no way to prove that such a miracle ever appeared. But Qur'an is a permanent miracle which will continue upto the last days of the world. (it was because the prophethood of the Holy Prophet is to continue upto the end of the world.)" (*Prophethood*, Rizvi, p. 36)

According to all this there is no 'Proof' for Muhammad's claim to 'prophethood', and every reason to reject it.

In concluding, we read again Azami's acknowledgement of what is needed for Islam to be viable in its own eyes, something it links to the

[Back To Top](#)

Part 6: Conclusions We Must Draw On Islam

[Back To Main Index](#)
[Back To Part 6 Index](#)

viability of Muhammad's 'prophethood':

"It is beyond doubt that the Qur'an and its injunctions and the command to believe in and act according to it are valid and

continue to be in force. The only question is whether or not the believer's way can be ascertained. To entertain any doubts amounts to an abrogation of the Qur'an, and no sane and educated non-believer would venture to suggest to a Muslim its rejection.

As long as the path of following the Qur'an remains open, access to the believer's way (that is, the presence of the Qur'anic injunctions) must also remain open. Likewise the means to obtain complete knowledge of it must remain unchanged. That being so, what other course is there to acquire detailed information regarding the practice of the earliest Muslims than to refer to the compilations of Traditions and the books on Tabaqat, Asma-al-Rajal, history and the life record of the reporters of Sirah, Hadith and Islamic history?

To declare these sources of knowledge unreliable, false or fictitious would mean shutting the door on practical adherence to the Qur'an. Moreover, the superiority that Islam and the Muslims enjoy over all other faiths and religious communities would also be destroyed. For it would necessarily mean that the Muslims had no history, no intellectual achievements to their credit, since there is no dependable way of knowing about those achievements." (*The Sunnah...*, p. 24)

In terms of Islam's own thinking the impurity we have seen of Islam in its entirety is 'PROOF' that there was no need for 'a new book and a new prophet' in the first place. The reasons it has declared as necessitating 'a new book and prophet' have all been contrived fantasy, Islam's method of rationalising its own existence.

[Back To Top](#)

Part 6: Conclusions We Must Draw On Islam

[Back To Main Index](#)

[Back To Part 6 Index](#)

Footnotes

1/ We note that "The South African based Majlis al-Ulama" are cited as having written against those who reject *Taqleed* (see page 84ff, *Al-Albani Unveiled*), reviling the stand of certain persons mentioned by al-Khajnadee namely "Shaykh Muhammad Rasheed Ridaa... Shaykh Muhammad Abdah... Ibn Taymiyyah... Ibn ul-Qayyim al-Jawziyyah" because of their teachings, and because the first two mentioned were Free Masons, and "all four of them had corrupt beliefs (Aqeedah) on certain controversial points, like the attributes of Allah Subhana wa Ta'ala, as well as being famous for erring on many legal points of the Shari'ah!" (p. 88).

Although ibn Taymiyya and those who adhere to his ways are sometimes slated as 'nearing Kufr', they are not declared "outside Islam", and so one must not be swayed by the ulema's accusations to reject that aspect of their arguments which

is logical, something the ulema would hope for.

2/ These entered Islam at a time when the Greek philosophies were being translated and the thinking incorporated into Islam, thus corrupting 'original' Islamic perceptions. It is difficult to pin this down since one can read a *Salafiyyah* writer accusing the *Madhabis* of this, and one can read a *Madhabi* writer accusing the *la-Madhabis* of it! But those in Islam know.

3/ Which it has just been admitted were bid'a from 200-300 years after Muhammad, and not original.

4/ Here admitting that the present *shari'ah* is simply late corruption by assimilating Greek philosophy, and that it is not 'canonical'.

5/ The application of Greek 'logic' onto Islamic thought is known as *al-Kalam* (rational thought). It seems that only the Hanbalis were against 'rational thought' being used in Islam. His later mention (see further along in this quote) of things "Aristotelian and NeoPlatonic" points to this.

[Back To Part 6 Index](#)

[Back To Top](#)

279

Part 6: Conclusions We Must Draw On Islam

[Back To Main Index](#)

[Back To Part 6 Index](#)

CHAPTER XXIV: 'PROPHETHOOD' OR 'KINGSHIP'?

There is no need for us to be repetitive about the fact that Islam does not possess a 'revelation'. That should be obvious to anyone with eyes. However, there is much to understand concerning why this is so.

"There Was No Revelation, Bani Hashim Made A Play For The Kingship"

The followers of Islam know that the history they claim going back before Muhammad tells of a kingship in Mecca, one claimed to go all the way back to Ishmael's sons. It also tells of a striving between Bani Hashim and Bani Umayyah over it, a clannish striving which continued after Muhammad's death - but then for the caliphate.

What follows is a portion of the early contention from what Ibn Ishaq recorded:

(Suhuf 71) "The story of Juhum... According to what Ziyad b. `Abdullah al-Bakkai told me on the authority of Muhammad b. Ishaq al-Muttalibi is that when Ishmael the son of Abraham died, his son Nabit was in charge of the temple as long as God willed, then it was in charge of Mudah b. `Amr al-Jurhumi. The sons of Ishmael and the sons of Nabit were with their maternal uncles of Jurhum - Jurhum and Qatura who were cousins being at the same the people of Mecca. They had come forth from Yaman and travelled together... (Suhuf 72) When they came to Mecca they saw a town blessed with water and trees; delighted with it they settled there Mudad b. `Amr with the men of Jurhum settled in the upper

part of Mecca in Qu`ayqi`an and went no further. Samayda' with Qatura settled in the lower part of Mecca in Ajyad the lower part of Mecca and went no farther. Mudad used to take a tithe from those who entered Mecca from above, while Samayda` did the same to those who entered from below. Each kept to his own territory, neither entering the other's territory.

Then Jurhum and Qatina quarrelled and contended for supremacy in Mecca; at that time Mudad had with him the sons of Ishmael and Nabit, and he had oversight of the temple...

Then God multiplied the offspring of Ishmael in Mecca and their uncles from Jurhum were rulers of the temple and judges in Mecca.

(Suhuf 73) Afterwards Jurhum behaved high-handedly in Mecca and made lawful that which was taboo...[he was forced to go away]. When B. Gakr b `Abdu Manat b. Kanana and `Amr b. al-Harith b. Mudad al-Jurhami brought out the two gazelles of the Ka'ba and the corner-stone and buried them in the well ZamZam, going away with the men of Jurhum to Yaman. They were bitterly grieved at losing the kingship..."

(Suhuf 80) Thus Qusayy gained authority over the temple and Mecca and brought in his people from their dwellings to Mecca. He behaved as a king over his tribe and the people of Mecca, and so they made him king; ...Qu

[Back To Top](#)

Part 6: Conclusions We Must Draw On Islam

[Back To Part 6 Index](#)

sayy was the first of B. Ka`b b. Lu'ayy to assume kingship and to be obeyed by his people as king. He held the keys of the temple, the right to water the pilgrims from the well of ZamZam, to feed the pilgrims, to preside at assemblies, and to hand out the war banners. In his hands lay all the dignities of Mecca; he divided the town into quarters among his people and settled all the Quraish into their houses in Mecca which they held.

(Suhuf 84) After the death of Qusayy his sons assumed his authority over the people and marked out Mecca in quarters...Then the sons of `Abdu Manaf - `Abdu Shams and Hashim and al-Muttalib and Naufal - agreed to seize the rights that the sons of `Abdu'l Dar possessed which Qusayy had given to `Abdu'l Dar himself, namely those mentioned above. They considered that they had a better right to them because of their superiority and their position among the people. This caused dissension among Quraysh, one section siding with B. `Abdu Manaf, and the other with B. `Abdu'l Dar. The former held that the new claimants were right... [the sons came near to war]...

(Suhuf 85) The B. `Abdu Manaf brought out a bowl full of scent... and they put it for their allies in the mosque beside the Ka'ba; then they dipped their hands into it and they and their allies took a solemn oath. Then they rubbed their hands on the side of the Ka'ba strengthening the solemnity of the oath. For this reason they were called the Scented Ones.

The other side took a similar oath at the Ka'ba and they were called the Confederates....

When the people had thus decided on war, suddenly they demanded peace on the condition that B. `Abdu Manaf should be given the rights of watering the pilgrims and collecting the tax; and that access to the Ka'ba, the standard of war, and the assembly house, should belong to the B. `Abdu'l Dar as before. The arrangement commended itself to both sides and was carried out, and so war was prevented. This was the state of affairs until God brought Islam, when the apostle of God said, 'Whatever alliance there was in the days of ignorance Islam strengthens it.'"

(Sirah of Ibn Ishaq, Guillaume, p. 47-57)

The whole story embodies a very distinct kingship in Mecca, with the line of descent from Qusayy to Muhammad being Muhammad (b. 570 A.D.)/ Abdullah/ Abdul Muttalib/ Hashimi (b. 442 A.D.)/ Abdu Manaf/ Qusayy. We can see that

Muhammad was the great-great-great grandson of Qusayy, the king of Mecca.

He was also the great grandson of Hashim, who, with the other sons of `Abdu Manaf wanted to strip the rest of the 'kingship' away from their uncle's (`Abdu'l Dar's) descendants. WAR was only just averted.

After this, Muhammad's clan held "the rights of watering the pilgrims and collecting the tax".

The date of Qusayy's birth¹ means that within 100 years of Muhammad's birth (570 A.D.), strife had broken out, and war over who should hold the entire authority in Mecca was only just averted.

[Back To Top](#)

Part: Conclusions We Must Draw On Islam

[Back To Part 6 Index](#)

Thus there was a 'kingship' present and all were well aware of it, as all of Islam knows.

Although it is said that when Muhammad assumed control he 'strengthened' the existing agreement (i.e. as to the dividing of the authority of Mecca), we must also face the fact that Muhammad is seen in all the literature as being in charge of the standard of war, something that was not allotted at the time that war was averted. How did this come into Muhammad's hands if he did not possess the kingship?

Furthermore, it is declared that ruling authority was accepted by Muhammad in Medinah where he dwelt before he marched on Mecca. **Bilal Philips** states:

"Islam spread rapidly through the clans of Yathrib and within a year Muslims became the city's majority. The Prophet Muhammad (PBUH) was then made the ruler and the name of the city was changed to Madinah." ('19', p. 62)

It is not surprising that Abu Sufyan (the despised), upon seeing Muhammad and his force just before it marched on Mecca, is reported to have said:

"Abbas! Verily your nephew has acquired quite a kingship." (*Imamat*, Rizvi, p. 4).

The response was:

"Woe unto thee! This is not Kingship, it is the Prophethood."

Of course, one must also consider more closely the testimony of Yazid ibn Muawiyah when he declared, "**There was no revelation. Bani Hashim made a play for the kingship!**"

While it is acknowledged he was not from amongst the 'rightly guided' caliphs - in fact he was utterly revolting in his behaviour - the condition of Islam 1400 years later seems to be 'Proof' enough that his assertion was correct.

We note too that the Islamic 'histories' have busied themselves trying to hide this 'Kingship' from view so that it does not slur Muhammad's name as being "the pure and truthful one" among Quraish.

For example, they report a conversation between Heraclius and Abu Sufyan, in which Heraclius asks: "**Has there been any king in this family?**" And the response is "**NO!**".

In the same publication is recorded:

"Heraclius then summed up the conversation thus: "You say that this man belongs to a noble family; Prophets always come of noble families. You say that no one else in the family never claimed Prophethood . Had it been so,

[Back To Top](#)

Part 6: Conclusions We Must Draw On Islam

[Back To Part 6 Index](#)

I would have thought that he was influenced by family tradition. You say that none of his ancestors was a king; Had it been so I would have thought he was aspiring to kingship. You admit that he never tells lies; a person who does not tell a lie to a man cannot lie about God."

Yet this is an obvious lie. To what are we to attribute it?

We find that when `Uthman [an Umayyid] assumed the caliphate, Abu Sufyan showed his true colours, not only as an Umayyid, but as one who had only been 'playing the game' all along, staying alive by acting out what was needful to stay alive - pretend to be 'a follower of Islam'. He declared:

"O children of Umayya! Now that this kingdom has come to you, play with it as the children lay with a ball and pass it from one to another of your clan. This kingdom is a reality; and we do not know whether there is any paradise and hell or not."

It is reported that Abu Sufyan also went to Hamza's grave at Uhud, kicked it, and declared:

"O Abu Yali! See that the Kingdom for which you were fighting us has at last come to us."

This was a man who was 'converted' by the threat of the sword by Abbas, as all accounts show. He was obviously lying when he went to Heraclius. All in Islam recognise that he despised the religion of Islam, yet they gladly 'use' this purported testimony to create a good character for Muhammad.

But, on how many of the other points was he also lying ('outwitting')? If he didn't accept Muhammad's word on the religion he brought, then certainly he must have considered Muhammad to have been 'outwitting' everyone, and so his testimony that Muhammad "never told lies" was also false.

This means that though it is repugnant to the ears of every true follower of Islam, it must be admitted that the evidence points to the perpetrating, by Muhammad, of an 'outwitting' on the Quraysh. This should not be surprising since these 'permissible lies' are the Sunnah of Muhammad, and one would expect him to be implementing them.

We note that many in Islam today have busied themselves with its defense using lies. How much of Islam has been fashioned in this fashion over the centuries?

'The Vice-Regency' or 'The Kingship'

Muhammad taught that Adam was made the vice-regent of the earth. He also seems to have taught that this vice-regency passes from *Ummah* to *Ummah*. Since the followers of Islam consider themselves to be the last

[Back To Top](#)

283

Part 6: Conclusions We Must Draw On Islam

[Back To Part 6 Index](#)

Ummah, they believe that this vice-regency falls to them, and that is why they think the world should fall to them.

While today the Hizb ut-Tahrir, and many others, cling tenaciously to the belief that Islam has become the inheritor of a 'vice-regency', with the fall of the Qur'an and Islam certain facts in this matter have to be faced.

Since Islam is now seen to be false, sincere followers of Islam must now give up their chasing after the 'vice-regency'. If they do not, then it will merely be evidence that they too are really after the 'kingship'. Their motive will thus be seen to be power, not religious truth.

Bilal Philips in his refutation of the 'miraculous #19 theory' about the Qur'an declared concerning those who had believed that theory:

"All those sincere Muslims who have publicly propagated this theory in ignorance are Islamically obliged to publicly disown and discredit it , and immediately cease publication, distribution and sale of books and tapes which support it" ('19'..., p. 66)

Shall the true God expect anything less of those who sincerely propagated Islam but now find it false? Shall they continue to assert that there is a 'vice-regency' when there is not? Or that Muhammad held a 'prophethood' when he did not? This would only be one more lie.

Footnotes

1/ We also read of Qusayy:

"In the fifth century A.D. a man named Qusai was born in Fehr's line."

This 'line of descent' referred to spans the 7 generations of Fihir/ Ghaalib/ Luwayy/ Kaa'b/ Murra/ Kilaab/ Qusayy. Islam claims that it was either Fihir or Qusayy who was called by the name 'Quraysh', the name held by Muhammad's tribe, and the dialect in which the *Hadith* says the Qur'an was revealed.

[Back To Part 6 Index](#)
[Back To Top](#)

284

Part 6: Conclusions We Must Draw On Islam

[Back To Main Index](#)
[Back To Part 6 Index](#)

CHAPTER XXV: THE QUR'AN - FEAST OR FAMINE?

The Qur'an - A Bare Skeleton Without Any Meat

Having finished our examination of the Qur'an and Islam we can perceive that the average follower of Islam has been kept in ignorance as to the true state of the Qur'an, but at the same time is being taught it was "Perfect" and "Preserved" and providing 'clear Guidance'.

In such a state of ignorance it was natural to be cajoled into fighting against the least manuscript discrepancy of the Bible or Gospels, even to make glaring comments about the least variation in English translations.

For those more knowledgeable, however, it has meant a deliberate cover-up. Imams have to be among this group, and many more. The 'Permissible Lies' seem to be in open use.

In fact, after all is said and done, it has been a ridiculous stand, not the least of reasons being that while they have been arguing for the 'preservation' of the Arabic text of the Qur'an [in fact only the graphic form of it], even if it had been 'preserved', the actual text gave them nothing.

Let us be certain of what we are speaking.

It is not merely that those who were claiming that the original graphic form of the Qur'an has been 'preserved' were wrong. Neither is it merely that these corrupt, incomplete texts only needed a vocalisation to be brought and the two only had to be fitted together to make something which would give 'clear Guidance'.

No, it is far worse than this, for even when Islam has pieced together what it declares is the Qur'an, what it is found with is believed to be only "the Words of Allah" and not any of the detailed material that is required to give these "Words of Allah" life! These "Words of Allah" could not be in a more helpless state.

This is where we begin to identify the Qur'an as a text which is meaningless because it has no evidence in it by which it can be understood. The truth is that anyone who claims the Qur'an is a 'Book' is accusing God of failing to provide a witness.

All this is the result of the Qur'an being a lifeless text which seeks to be given life from Sources which themselves are lifeless because they are not single minded in their content and neither the Qur'an nor the Sources can function alone. A vicious circle is thus entered.

Thus Islam has attained meanings, not because it could derive them from one self evident Source, but instead through trying to give

[Back To Top](#)

Part 6: Conclusions We Must Draw On Islam

[Back To Part 6 Index](#)

meaning to dead "Words of Allah" (a dead text) by relying on a great confusion of testimony from uncertain Sources.

There is a great difference between such a text and one in which all the evidence is presented clearly and so it is self evident what the intent of the "Words of God" are in the midst of 'the rest of the revelation'.

The result for Islam has been confusion!

In the end it is so bad that it has to be stated:

"There have been differences in the interpretation of the Holy Qur'an among the greatest commentators, among even the Companions of the Holy Prophet and the great Imams, cannot be denied. But these differences do not relate to the essentials of the faith of Islam on which all Muslims are agreed; they relate to minor or secondary points. All Muslims believe in the unity of God, and the prophethood of Muhammad. They believe in all the prophets of God and in His Books. They believe that divine revelation came to perfection with the Prophet Muhammad who is thus the last of the Prophets after whom no Prophet will come, and the Holy Qur'an is the last Divine message to whole of humanity."
(Preface, *The Holy Qur'an*, M. Ali)

Is this something to rejoice over! "The last Divine message" which baffles and confuses is used as a testimony to itself and its own doctrines? Surely this is a blind appeal to the blind.

And yet what can one expect of a man who writes:

"Perfect Revelation of Divine Will
Further as a result of what has been said above, the Holy Qur'an claims that it came as a perfect revelation of Divine will:
"This day have I perfected for you your religion and completed My favour to you and chosen for you Islam as your religion" (5:3)
The finality of the Qur'anic revelation is, therefore based on its perfection. New Scriptures were revealed as long as they were needed, but when perfect light was cast on all essentials of religion in the Holy Qur'an, no prophet was needed after Muhammad." (Introduction, M. Ali, p. xi)

In fact, Islam must be seen to be like a tortoise for when it senses danger it withdraws its limbs and head (all its teachings and declarations of 'perfection!') in, and attempts to pretend it is only a shell ("we still have it right about the Unity of God, the Prophethood of Muhammad!").

But no one who finds an empty tortoise shell ever cries out "Look I have found a living tortoise!" Rather they know that the tortoise died and that only the lifeless shell remains!! In fact they can stick their mouth to the opening and shout 'hallo'

and hear the same 'echo' of emptiness come back.

So it is when the followers of Islam point to the shell of their "eternally

[Back To Top](#)

Part 6: Conclusions We Must Draw On Islam

[Back To Part 6 Index](#)

preserved Qur'an and religion" and cry "we have a living thing here!" - an empty 'echo' resounds.

Despite this, the followers of Islam have been trying to emphasise a comparison between the Qur'an and the Bible - even telling everyone that both 'should' only contain 'the Words of God' - thereby implying that the Qur'an's content is somehow 'superior'.

Instead we find that all along it knew that what it has claimed were "Words of Allah" were not only baffling but useless, not even able to be identified, let alone comprehended without much other materials - and still they are lifeless, without agreement on their intent.

This brings us to the real purpose of a true Scripture ('Book') - revealing "the Word of God" i.e. the Will of God - this is the meat that gives the nourishment.

"The Word of God Is Found In A Book Called The Qur'an"?

Some go to such lengths as to claim that the Qur'an is "the Word of Allah", a claim which, we must assume, is directed at those of ignorance for we noted that the 'revelation' is not believed to be there, and so the religion admittedly cannot even be known from such a text. However, it is in examining such a claim that the truth begins to dawn.

Mr. Deedat provides a good example of someone who makes a disproportionate claim for the Qur'an while striking out at the Bible:

"THREE GRADES OF EVIDENCE

We Muslims have no hesitation in acknowledging that in the Bible there are three different kinds of witnessing recognisable without any need of specialised training. These are:

1. You will be able to recognise in the Bible what may be described as "The Word of God."
2. You will also be able to discern what can be described as the Words of a Prophet."
3. And you will most readily observe that the bulk of the Bible is the records of eyewitnesses, or people writing from hearsay. As such they are the "Words of a Historian." (*Is The Bible God's Word?*, p. 5; emphasis added)

We notice what he writes concerning the Qur'an:

"For the Muslim it is quite easy to distinguish the above types of evidence, because he also has them in his own faith. But of the followers of the different religions, he is the most fortunate in this that his various

records are contained in separate Books!

ONE: The first kind - THE WORD OF GOD - is found in a Book called The Holy Qur'an.

TWO: The second kind - THE WORDS OF THE PROPHET OF GOD, (Muhammad, may the peace and blessings of Allah

[Back To Top](#)

Part 6: Conclusions We Must Draw On Islam

[Back To Part 6 Index](#)

be upon him) - are recorded in the Books of Tradition called
The Hadith.

THREE: Evidence of the third kind abounds in different volume of

Islamic history, written by some of high integrity and learning, and others of lesser trustworthiness, but the Muslim advisedly keeps his Books in separate volumes!

The Muslim keeps the above three types of evidence jealously apart, in their proper gradations of authority. He never equates them. On the other hand, the "Holy Bible" contains a motley type of literature, which composes the embarrassing kind, the sordid, and the obscene - all under the same cover - A Christian is forced to concede equal spiritual import and authority to all, and is thus unfortunate in this regard." (*Is The Bible God's Word?*, p. 6)

While to the ignorant what Mr. Deedat has written sounds quite good, we now know he is wrong on all accounts.

First, Islam is not the "most fortunate". For, having its claimed "Books" separate [we note that Mr. Deedat acknowledges Islam needs more than one Book] has resulted in what we have just seen, the inability to agree on what the "Words of Allah" are supposed to mean - a shambles.

Secondly, we now recognise that Mr. Deedat's assertion that Islam's perspective is "THE WORD OF GOD - is found in a Book called The Holy Qur'an." is just another 'outwitting', for Islam does not believe this.

Rather it believes most of its "Words of God" are there, but not its perceived "WORD OF GOD" (i.e. the 'revelation'), which it believes is scattered throughout this vast array of materials some of which strangely Mr. Deedat declares were written by "some of high integrity, others of lesser trustworthiness".

The truth is that Islam believes that the Qur'an - after much assistance - could be considered as part of the "Word of Allah", while 'the rest of the Word of Allah' was in the other types of evidence. Thus it has had to give to the many differing, even late added *Sunnah* [to say nothing of the many *'ijtihad*s which followed its attempt to create a 'revelation' out of the Companion disagreements, etc.] what Mr. Deedat terms "equal spiritual import and authority to all, and is thus

unfortunate in this regard".

It cannot ignore one part of what it considers the "Word of Allah" ('the revelation') or the other part of the "Word of Allah" would admittedly be useless!

As we have also seen, there exists much in the extra-Qur'anic Sources which Deedat defines as:

"...the embarrassing kind, the sordid, and the obscene"

Yet, it was what the early scholars of Islam believed were the facts

[Back To Top](#)

Part 6: Conclusions We Must Draw On Islam

[Back To Part 6 Index](#)

concerning their religion and prophet! What this means is that Islam today continues to print such things as Mr. Deedat declares "a motley type of literature" as the Source for both parts of 'the revelation' ("the Word of Allah")!

Has Christianity had the same difficulty as Islam? Is there any reason to think that God intended that it should be in possession of something different than it possesses, something like what Islam has alleged it should have - something like the Qur'an?

The Qur'an - An Impossible "Word of God" - Incomplete, No 'Witness'

As we turn from the Qur'an to examine what the 'People of the Gospel' possess, we need to consider a vital question. Should we think that the true God would leave the people of the world with such an uncertain 'eternal' witness as the Qur'an if their Eternity with God depends upon obeying Him?

We recall again the admissions of some, like **Maududi**, who find it wise to warn people about the general disarray of its content and the obvious inability to find 'gems' there:

"Unique Book

Before the reader begins the study of the Qur'an, he must bear in mind the fact that it is a unique Book, quite different from the books one usually reads. Unlike conventional books, the Qur'an does not contain information, ideas and arguments about specific themes arranged in a literary order. That is why a stranger to the Qur'an, on his first approach to it, is baffled when he does not find the enunciation of its themes... Or separate treatment of different topics and separate instructions for different aspects of life arranged in a serial order. On the contrary there is something with which he has not been familiar before and which does not conform to his conception of a book. ... The same subject is repeated in different ways and one topic follows the other without any apparent connection. Sometimes a new topic crops up in the middle of another without any apparent reason. The speaker and the addressees, and the

direction of the address change without any notice. ... Historical events are presented but not as in history books. ... Likewise it follows its own method of solving cultural, political, social and economic problems and deals with the principles and injunctions of law in a manner quite different from that of the sociologist, lawyers and jurists. Morality is taught in a way that has no parallel in the whole literature on the subject. That is why the unwary reader is baffled and puzzled when he finds all these things contrary to his pre-conceived (sic) conception of a book. He begins to feel that the Qur'an is a book without any order or interconnection between its verses or continuity of its subject, or that it deals with the miscellaneous topics in an incoherent manner, or that it had been given the form of a continuous book though it was not a book in the commonly accepted

[Back To Top](#)

Part 6: Conclusions We Must Draw On Islam

[Back To Part 6 Index](#)

sense of the word. As a result of this, its opponents raise strange questions against the Qur'an, and its modern followers adopt strange devices to ward off doubts and objections. They either resort to escapism or put forward strange interpretations to ease their minds. Sometimes they try to create artificial connections between the verses to explain away the apparent inconsistencies, and, as a last resort, they even accept the theory that the Qur'an deals with miscellaneous topics without any order or coherence. Consequently verses are isolated from their context and confusion is produced in the meaning.

This happens when the reader does not take into consideration the fact that the Qur'an is a unique book. It does not, like other books, enunciate at the very beginning the subject it deals with and the object it intends to achieve. Its style and method of explaining things are also quite different from those of other books one commonly reads and it does not follow any bookish order. Above all it is not a book on "religion" in the sense this word is generally understood. That is why when a reader approaches the Qur'an with the common notions of a book, he is rather puzzled by its style and manner of presentation. He finds that many places the background (sic) has not been mentioned and the circumstances under which a particular passage has been revealed have not been stated. As a result of these things, the ordinary reader is unable to benefit fully from the most precious treasures contained in the Qur'an, though occasionally he may succeed in discovering a few gems here and there. Only those people become victims of such doubts as are not acquainted with these distinctive features of the Qur'an. They seem to find miscellaneous topics scattered all over its pages and feels difficulties about its meanings. Nay, even those verses which are absolutely clear, appear to them to be quite irrelevant in the contexts they occur.

The reader may be saved from all these difficulties, if he is warned before-hand (sic) that the Book he is going to study is the only book of its kind in the whole world: that its literary style is quite different from that

of all other books: that its theme is unique and that his pre-conceived (sic) notions of a book cannot help him understand the Qur'an. Nay, these may even become a hindrance. He should, therefore, first of all free his mind from preconceived notions and get acquainted with the distinctive features of this Book. Then alone can he understand it.

...

Divine Guidance

First of all, the reader should understand the real nature of the Qur'an. Whether one believes it to be a revealed book or not, one will have to consider, as a starting point, the claim that is put forward by itself and its bearer, Muhammad (Allah's peace be upon him), that this is the Divine Guidance." (*Introduction*, p. xxi-xxiii)

We are left aghast by such a description of the Qur'an's incoherence and that the one making the description would call people to believe "this is the Divine Guidance"!!!

[Back To Top](#)

Part 6: Conclusions We Must Draw On Islam

[Back To Part 6 Index](#)

Still, many have not had a chance to read the confusion in their own language and have only ever recited the Arabic text off by heart.

They, and others, have never seen what you have seen here concerning the Qur'an, nor its confusion and its absolute reliance upon materials other than itself. And so, having believed the Qur'an to be the 'eternal and preserved final Word', they have stood by its challenge to **"Then bring a Scripture from the presence of Allah that gives clearer guidance."** (Q28:49).

We can understand that it was easy for the Quraish, being unable to foresee all this, to believe that such a challenge was from the True God. **But, for those who are not as they, how could the Qur'an possibly be claimed by some like Mr. Deedat, to be 'the Last Testament' when it does not bear the TESTIMONY that the word 'TESTAMENT' requires it must?** Surely this is '*Taqiyya* of the self'.

Yet we have also seen that by Islam's own admission the Qur'an is not only corrupt, but lacks guidance, besides saying both 'yes' and 'no' in the same place - and 'no' when it should say 'yes', etc.. All this because it needs so much from outside itself to attempt to be understood, let alone require this other material to attempt to find what it perceives as 'the rest of the revelation'. On all accounts it has failed.

Anyone can see how preposterous it is that it should be claimed to be 'eternal and preserved final Word' let alone that its challenge to "bring a Scripture... with clearer guidance" should be accepted as coming from the True God. Did 'God' not realise that there was no clear guidance in His 'Book'? Did He not know that Islam was not only going to corrupt the text but was not going to collect everything else it needed until long after it began to get confused and that there

would be no way for the followers to know what was what?

DIAGRAM 9: "ALLAH'S WORD" IS BROKEN

We have seen that so incomprehensible has an understanding of the Qur'an through all this material proven to be that the greatest scholars of Islam have been divided by it, and the average man is forbidden to try to understand it on his own - he must '*taqleed*'.

How then could anyone seriously think that the Qur'an could be such a witness when it is admitted one might as well throw it away if one only has that text!?

Neither should anyone seriously consider that 'the People of the Gospel' should reject their Scripture for the Qur'an. Islam and the Qur'an are clearly not what they claim to be.

However, we believe that an honest examination of what 'the People of

[Back To Top](#)

Part 6: Conclusions We Must Draw On Islam

[Back To Part 6 Index](#)

the Gospel' possess will reveal plainly not only that it has "clearer guidance", but also the reason that such guidance must be accepted as being the last "Word of God".

For everyone, including the True God, knows that a Message cannot be transmitted without all of the materials being set out by reliable witnesses to their authenticity.

"Find Yourself A Religion"

Perhaps the hardest words for those who in Islam to hear applied to themselves are those attributed to one of four men who just prior to Muhammad's day left the religion of their fathers in search of truth.

As those in Islam know, they parted from the idol-worshipping Quraish with the words related as follows:

"One day when the Quraysh had assembled on a feast day to venerate and circumambulate the idol to which they offered sacrifices, ... Four men drew apart secretly and agreed to keep their counsel in the bonds of friendship. They were (i) Waraqa b. Naufal [the rest of the family line is here]; (ii) 'Ubaydullah b. Jahsh [family line]; (iii) 'Uthman b. Al-Huwayrith [family line]; (iv) Zayd b. 'Amr [family line]. They were of the opinion that their people had corrupted the religion of their father Abraham, and that the stone they went around was of no account; it could neither hear, nor see, nor hurt, nor help. 'Find yourselves a religion,' they said; 'for by God you have none.' So they went their several ways in the lands, seeking the Hanifiya, the religion of Abraham." (*Sirah* of Ibn Ishaq, p.98;

emphasis added)

We think the followers of Islam find themselves in the same situation today - what they have been led to follow is not a religion at all and they need to seek truth.

It is significant to note exactly what that term 'the religion of Abraham' meant to the people just prior to Muhammad's day, for we note what happened to three of the four just mentioned:

"Waraqa attached himself to Christianity and studied its scriptures until he had thoroughly mastered them. 'Ubaydullah went on searching until Islam came; then he migrated with the Muslims to Abyssinia taking with him his wife who was a Muslim... When he arrived there he adopted Christianity, parted from Islam, and died a Christian in Abyssinia.

Muhammad b. Ja'far b. Al-Zubayr told me that when he had become a Christian 'Ubaydullah as he passed the prophet's companions who were there [in Abyssinia] used to say: 'We see clearly, but your eyes are only half open,' i.e. 'We see, but you are only trying to see and cannot see yet.' He used the word sa'sa' because when a puppy tries to open its eyes to see, it only half sees. ... 'Uthman b. Al-Huwayrith went to the Byzantine emperor and became

[Back To Top](#)

Part 6: Conclusions We Must Draw On Islam

[Back To Part 6 Index](#)

a Christian. ...

Zayd b. 'Amr stayed as he was; he accepted neither Judaism nor Christianity....

Hisham b. 'Urwa from his father on the authority of his mother Aasma' d. Abu Bakr said that she saw Zayd as a very old man leaning his back on the Ka'ba and saying, 'O Quraysh, By Him in whose hand is the soul of Zayd, not one of you follows the religion of Abraham, but I.' Then he said: 'O God, if I knew how you wished to be worshipped I would so worship you; but I do not know.'" (*Sirah* of Ibn Ishaq, p. 99f; emphasis added)

Perhaps the most important aspect of this choice of theirs was that Christianity was indeed considered one of the choices as 'the religion of Abraham'. While the Qur'an declares "Abraham was neither a Jew nor Christian", this must merely have been a clever response by Muhammad, much as we come to expect from the followers of Islam today. For neither was Abraham 'a Muslim', but rather 'a muslim' - one submitted to the Will of God. What is that Will today?

There was good reason why the evidence that was available brought these men to choose Christianity, and why, even when Muhammad came and Islam was in its infant state before all the confusion was self-evident, they chose to follow the Injil which we have.

Of the four just mentioned, only the last man did not recognise what the others did, and he died yearning for God but not finding Him.

[Back To Part 6 Index](#)

Part 7: The True Perspective

[Back To Main Index](#)

CHAPTER XXVI: THE TRUE GOD LEFT A COMPLETE WITNESS

- No Need To 'Defend' What We Possess - Complete Records
- Can Such Gospel Records Be 'The Word Of God, 'His Revelation', 'The Expression Of His Will'?
- But, Can Such Gospel Records Be Accepted As 'Divinely Inspired'

CHAPTER XXVII: THE 'LAST WORD OF GOD' - THE MESSAGE

- Transmitted Through Faithful Companions And Tabi'un
- Not Salvation By Obeying A 'Law', But God's Mercy To Those who Have Faith In Jesus' Atonement
- Good News - 'Acquitted' Because Another Took Your Judgement
- The Final Message
- Jesus The 'Not-By-Sex' Son Of God

(a) According To The Companions And Tabi'un Of Jesus

(b) According To The Prophets

- Jesus Said Who Was In The Body
- The Companion Peter Preached 'Filled With The Holy Spirit'
- Only The True Message Can Bring Peace And Assurance Of Salvation
- But Isn't This An 'Easy Salvation'? Just 'Believe' And Sin All you Want?
- Are You 'Submitted' (i.e. a true 'muslim') (Appendix C)

- **Part 7: The True Perspective**

- [Back To Main Index](#)
- [Back To Part 7 Index](#)
- [**CHAPTER XXVI: THE TRUE GOD LEFT A COMPLETE WITNESS**](#)
- [**No Need To 'Defend' What We Possess - Complete Records**](#)
- It must be clearly understood that the present writer, having seen Islam as it is, feels no compulsion to 'defend' true Christianity or the Gospel records in any way. They are far above all that men think!
- Instead, what we present is solely so that the followers of Islam may have an opportunity to view some balanced perspectives on them.
- For this purpose we will first present the Gospel Message clearly. Then we will present some discussion of aspects related to the evidence and the clear testimony of the early writings of the Tabi'un and Tab Tabi'un. Finally we will note the Character and Faithful Love of the True God in Covenants.
- All of this, on top of the fact that we **know** that the True God has reconciled us to Himself and is at work in our lives, causes us to have trust in the Gospel records.
- We understand that mere evidence alone cannot convict anyone of the Truth of the Gospel. We believe as Jesus said:
- "No-one can come to me except the Father who sent me draws him, and I will raise him up at the last day. It is written in the Prophets, 'They will all be taught by God.' Whoever listens to the Father and learns from him comes to me." (Injil John 6:44-45)
- Only **Those Who Seek Truth** will find it. It is up to the followers of Islam to pray (*Duah*) and ask the True God of Abraham to give them Light so they can comprehend the Only Way and escape the Judgement.
- We remember some abrupt words from Jesus to Bani Israel. He said concerning their inability to understand his teachings:
- "Why is my language not clear to you? Because you are unable to hear what I say. You belong to your father the devil, and you want to carry out your father's desire. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. Whenever he lies, he speaks his native language, for he is a liar and the father of lies. Yet because I tell you the truth, you do not believe me! Can any of you prove me guilty of sin? If I am telling the truth, why don't you believe me? He who belongs to God hears what God says. The reason you do not hear is that you do not belong to God." (Injil John 8:43-47)
- The followers of Islam are aware that before Muhammad appeared claiming to be bringing a 'new Book' there was something known as 'the Injil' (the Gospel) which was accepted as being the most recent Scripture. This is historical fact.
- Anyone who, having seen the Qur'an in a clearer perspective now
- [Back To Top](#)

Part 7: The True Perspective

[Back To Part 7 Index](#)

seeks the truth about the God of Abraham, must examine the existing Injil records (Gospels) with new eyes and find out whether they can be the Scripture of that very Message.

This is very difficult for a people who, till now, have considered the Qur'an's content to be the measure of how to assess 'Books' and their content.

Notably, it means that the fact that the Injil records (Gospels) are a complete witness, composed not simply of "the Words of God" but also of what Islam would consider as Hadith (*Traditions*), Sirah (Biography) and *Tarikh* (*History*) is **not** a reason for its content to be rejected without careful examination at all.

Islam's entire perspective on 'Books' will be seen to be a distortion which began in the Arabian desert, and, as the followers of Islam know, it denies ALL historical evidence on the face of the earth. It is a stand which has no 'Proof' to uphold it, but only blind faith.

If, on the other hand, there is evidence that each Gospel record is indeed the personal record of a Companion of Jesus, or of a Tabi'un relating from a Companion with whom he travelled and preached, we can understand that **the entire body of evidence for relaying the Revelation (Message) has come from the very best sources, and as several complete witnesses.**

The result, of course, is that later generations did **not** have to read a confusing text, and then search for the Revelation (Message) from other unreliable materials. Everything was clear.

Can Such Gospels Be 'The Word Of God' (The Revelation Of His Will)?

We maintain that the True God would never leave a people with an incomplete Witness (like the Qur'an), and so, it is quite natural for us to find that the True God inspired the preservation of the Words of God, the Hadith, Tarikh, etc, ALL TOGETHER.

Anything less than this is quite useless, as Islam itself testifies!

Furthermore, it is necessary only to recall that while refusing the Injil records for claiming to be "the Word of God" (the revelation of His Will) because they contain content similar to that of Islam's 'extra-Qur'anic' materials, *Islam has kept out of sight not only the fact that the Qur'an alone was confused and useless, but that Islam believed it had a revelation of the Divine Will ("Word of Allah") which was contained not just in the Qur'an, but also in the Hadith, Sirah and Tarikh (material much in disagreement as*

[Back To Top](#)

Part 7: The True Perspective

[Back To Part 7 Index](#)

well as disagreed over) - and all this is found in scattered writings from various periods of Islam's history - and accepted at such times!

Thus it admits that the "Word of God" (the revelation of His Will) is not obtainable without all such materials, not just 'the Words of God'.

Since the Gospel records are claimed to be "the Word of God" written (the revelation of God's Will in written form), it should not really be startling to find these very same types of material are what is embodied in each Gospel record (Injil).

Everyone admits that 'the revelation of God's Will' (a Message) requires the presence of *everything* in order to be 'transmitted' and understood.

In fact, to find less than this would mean that God did not leave a Witness.

But, Can Such Records Be Accepted As 'Divinely Inspired'?

Again, the followers of Islam must recall that in the case of Islam, not only the Qur'an, but even the content of the Sunnah, is accepted not only as the result of 'some form of inspiration', but as part of the 'Word of God'.

In spite of all the evidence of the human hand and corruption, Islam has still considered the Qur'an and Sunnah to be 'inspired' - the purveyors of confused parts of 'the Will of God'.

This being the case, we need not think that the claim of "inspiration" for the Gospels (no confusion when you read them!) needs any defending from the attacks of Islam, nor that we should feel the need to evaluate it in terms of Islam's claims for the Sunnah and Qur'an. Far from it.

Rather we are able to assert something far greater. That Jesus, in leaving his Companions (apostles) in authority among the Believers to transmit and propagate the Message, promised them that though he was leaving them and going to Heaven, the Holy Spirit (distinct in the Gospel records from the angel Gabriel) would come and be his 'replacement' in the earth. He (the Holy Spirit, the Spirit of God) would not only dwell *in* them, but would remind them of all that Jesus had taught, as well as teach them more. As the Companion John recorded from Jesus:

"I will ask the Father, and he will give you another Counsellor to be with you for ever, the Spirit of truth. The world cannot accept him because it neither sees him nor knows him. But you know him for he lives with you and will be in you.... All this I have spoken while still with you. But the Counsellor, the Holy Spirit whom the Father will send in my name, will teach you all things and will remind you of everything I have said." (Injil John 14: 16, 17, 25, 26)

It should not, having analysed Islam, be an affront to any follower of

[Back To Top](#)

296

Part 7: The True Perspective

[Back To Part 7 Index](#)

Islam to find that the personal records of these Companions, and their followers (the Tabi'un), deserve to be considered "inspired".

Indeed, there is every reason to believe that it was the Divine Will that the Holy Spirit was overshadowing the making of these Gospel records in order to maintain His revealed Religion in them.

We can see how Jesus' promise was necessary to the protection of the Religion. Divine Protection had to be over, not just the bringer of the Message, but over those who would need to recall it clearly to both record it clearly, and teach others who could record it!

All of this being so, there is no reason for the followers of Islam to reject the doctrinal content which is found transmitted from the Companions and Tabi'un of Jesus.

[Back To Part 7 Index](#)
[Back To Top](#)

297

Part 7: The True Perspective

[Back To Main Index](#)
[Back To Part 7 Index](#)

CHAPTER XXVII: THE LAST 'WORD OF GOD' - THE MESSAGE

Transmitted Through Faithful Companions And Tabi'un

Strangely - though it is not surprising with all else Islam seeks to do - many in Islam declare the apostle Paul to be 'the founder' of Christianity's belief in the Blood Atonement. [We shall examine this later.]

Thus, they accuse both he and the Companions and Tabi'un of Jesus of an unprecedented crime - something the Sunnis would only accuse Abu Sufyan of doing, and which the Shi'a would only accuse the caliphs of doing - agreeing to corrupt the true Religion as given them by Jesus, and he only having gone to Heaven some short time before!! ¹

They allege that these faithful men were not only willing to turn Jesus' words upside down but even to lie about Jesus in their records!

Yet the same followers of Islam profess to believe something very different 'inside' Islam:

"157 Ibn Mas'ud reported Allah's Messenger (peace and blessing of Allah be upon him) as saying: **There was never a prophet whom Allah raised in his people before me but he had in his Ummah his disciples and his companions who held fast to his Sunnah and followed his command. Then they were succeeded by people who professed what they did not act upon and acted upon what they were not commanded to do...** (Muslim)" (*Mishkat*, Saddiqui, Vol. 1, p 103; emphasis added)

The result of their shallow accusations is that a Prophet is accused of stupidity not only for choosing Companions [we recall that Jesus chose his Companions

after praying all night!) who would do this, but for wasting three years of valuable time on teaching people who, it is alleged, were not going to adhere to nor teach others what he taught them!

Of course, this also accuses God of stupidity not only for guiding His Prophet to choose such men, but since, it claims, He was willing to have a Prophet teach for three years for nothing! It further claims that God showed utter disregard of those who sought to please Him through trusting the Prophet in his choice of Companions who were to propagate his teachings!

Obviously those in Islam will stop at nothing in their efforts at attacking others, including these efforts to accuse Jesus' Companions and Tabi'un, and even Jesus and God. All this in order to create 'Proof' for Islam's own disorder and try to make their own religion appear plausible.

The truth is that the same Gospel which was known in the little village of Meccah in the midst of the wilderness of Arabia, where Waraqa was copying the written text (see *Sahih Muslim* #301), is the Gospel that has

[Back To Top](#)

Part 7: The True Perspective

[Back To Part 7 Index](#)

always been declared, yes, even before Paul was converted.

Not Salvation By Obeying A 'Law', But God's Mercy To Those who Have Faith In Jesus' Atonement

The original Message is still present in the Gospels for anyone to read. While portions of it are decried in the footnotes of Qur'ans and other Islamic writings, the Injil continues to declare God's Mercy in a New Covenant, one sealed in Jesus' blood.

This was something Jesus declared was written about by the Prophets, and his Companions and Tabi'un recorded that Jesus had said he was going up to Jerusalem to be killed on our behalf, and was, thereby establishing a New Covenant.

It is a Covenant in which a person is considered by God to be **'justified'** **[acquitted from His punishment] through faith in what Jesus accomplished on our behalf and in our place.**

The Companions and Tabi'un relate that God gave the Covenant of the Law to Moses so that people would constantly see before them the reality of sin. Breaking the Law was sin and sin required that 'atonement' be made to 'cover' the sin and re-establish the fellowship with God which was broken because of the sin. As God said **"Your sin has separated you from your God."** (Is. 59:2)

Jesus established a New Covenant which superseded the Law of Moses. First Jesus fulfilled all the requirements of the Law perfectly by living a sinless life (something even Islam admits). Then he offered that sinless life as an 'atonement' for everyone else's sin. **Here we see that a sinless one does exist, one who can bear the burdens of the sinful.**

This was the end of righteousness being obtained by keeping a 'Law', and now righteousness was obtained through a New Covenant. In it God considered people as righteous if they had faith in the 'atonement' made on their behalf by the sinless Jesus on the cross.

The effects of sin, namely the Wrath (anger) of God and the punishment of Hell (called the second death), is turned away from those who enter this Covenant.

It has a parallel in the action of God in the days of Moses. When the people sinned against God and He sent poisonous snakes to kill them in His anger, yet on Moses intercession, He commanded that a bronze serpent be made, lifted up on a pole with the Promise that all who looked upon the serpent would not die! It is for this reason that Jesus said:

[Back To Top](#)

Part 7: The True Perspective

[Back To Part 7 Index](#)

"Just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up so that all who believe in him may have eternal life." (Injil John 3:14, 15)

The Companions and Tabi'un related another parallel with the days of Moses. In the time when God was going to bring Bani Israel out of Egypt, He determined to kill all the first born sons of the Egyptians. BUT the Lord promised to 'pass over' the Israelite homes and forbid the angel of death to strike their firstborn child IF the Israelites had placed the blood of the Passover lamb upon their door. As He said to them "**when I see the blood I will pass by**" (Exodus 12:13). So too His Wrath to be poured out on Judgement Day will 'pass over' those who have faith in Jesus' Atonement.

This is why the Companions and Tabi'un of Jesus referred to Jesus with the words "**Christ our Passover has been sacrificed for us**" (1 Cor. 5:7). When we accept the atoning blood as the 'cover' for our sins God determines to 'pass by' us on the Day of Judgement!! Even more - He considers people to be His adopted children from the moment of their entering this Covenant.

Good News - 'Acquitted' Because Another Took Your Judgement

Thus we find the Companions and Tabi'un speaking of being:

- "justified [**acquitted from God's Judgement**] by faith" - not by the work of obeying a system of Laws or by doing more good deeds than bad ones;
- "justified [**acquitted from God's Judgement**] by faith in his [Jesus'] blood", alluding to the necessity of faith in the sacrifice Jesus made on our behalf;
- "justified [**acquitted from God's Judgement**] by faith in his [Jesus'] name", alluding to Salvation being found only in Jesus' Name, none other;
- "justified [**acquitted from God's Judgement**] by faith in his [Jesus'] resurrection", alluding to the fact that at the Resurrection God will raise to live eternally in His Holy Presence in a new body like Jesus' resurrected body, those who have faith in Jesus [but the Unbelievers will be raised and sent into Hell forever].

Acquittal from God's Judgement by faith (justification by faith) is the basis for the Final Message - that of the true Last Testament of God.

As it is written:

"But now a righteousness from God, apart from law, has been made known to which the Law and Prophets testify. **This righteousness from God comes through faith in Jesus Christ to all who believe.** There is no difference for all have sinned and fall short of the glory of God, and are justified freely by his grace through the redemption that came by Christ Jesus. God presented him as a sacrifice of atonement through faith in his blood. He did this to demonstrate his justice, because in his forbearance he had left unpunished the sins committed beforehand - he did it to demon

[Back To Top](#)

Part 7: The True Perspective

[Back To Part 7 Index](#)

strate his justice at the present time, so as to be just and the one who justifies the man who has faith in Jesus." (Romans 3:25,26; emphasis added)

Acquittal from God's Judgement is given by Him, then, not because men are righteous or because their good deeds outweigh their misdeeds, but because they have believed God's Plan that He would acquit anyone who placed their hope for Mercy in His Provision - that another took our Judgement and Punishment.

This is what God has Decreed Forever - it is "His WORD".

Only these people are free from the fear of Judgement Day.

Surely it is obvious that the Holy and Righteous God cannot accept into His presence anyone who was less than holy! God in His love for His creation has provided this means of cleansing unto holiness by paying for our unrighteousness and sin through Jesus' blood sacrifice on the cross.

He had purposed, even from the days of Adam, to redeem man from sin and save from Judgement all who would believe.

[The Final Message](#)

The Message itself is in fact the fulfilment of God's Word as spoken at the Fall of Adam as is recorded in the Taurat (Torah). In summary it is as follows:

When Adam and Eve sinned and obeyed Satan instead of God, they obtained the knowledge of good and evil which God had forbidden them. Because of what Satan had done, God proclaimed "the seed of the woman will crush your [Satan's] head". Because of what Adam and Eve had done, sin came into the world, and mankind was 'fallen' from their created state.

They were banished from the garden of Eden [something declared to have been located on the earth] by God so that they could not also eat of the Tree of Life and live forever - something that they had been able to partake of until that time. Though God still spoke with them, His purpose for them was not the same. The luxury of living in Eden in God's Presence and the possibility first offered, to physically live forever as they were created, were lost. They were sent out of Eden. Eve was now to bear children in pain, and Adam would work the earth with sweat to gain his food.

But, God in his mercy began to fulfil His Word and purpose. The Most High revealed Himself to Abraham and made a promise that through Isaac his descendants would be counted. [The prophetic line was thus through Isaac.] These same descendants prophesied by the Holy Spirit of God (distinct from Gabriel the archangel) that One would come who would be born of a virgin. He would be called "Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace" and his kingdom would never end.

The Companions and Tabi'un of Jesus recorded in the Gospel records that this was fulfilled among them, and that this one was Jesus who claimed

[Back To Top](#)

Part 7: The True Perspective

[Back To Part 7 Index](#)

he had come to fulfil what was written about himself in the writings of the prophets which Bani Israel (the Jews) possessed. The followers of Jesus recorded that he spoke of the fact that he must die for the sins of the people as it was also written about him by the prophets. And, that though he would leave them and return to Heaven where he had come from he told them another Comforter, the Holy Spirit who "has been with you but will be in you", would be sent.

They also recorded that all this indeed did occur, and that when Jesus died on the cross, the veil/curtain in the Temple was torn "from top to bottom", thus signifying in an obvious way to the Jews that the barrier which had prevented men from freely entering God's Holy Presence had been removed - by God.²

They recorded too that Jesus also was resurrected. That after he thus rose from the dead, he walked and talked with as many as 500 of his disciples at once. He told them then that it had been written in the prophets that he had to die and rise from the dead and that further, repentance and forgiveness of sins would be preached in his name to all nations beginning at Jerusalem. [His Message was clearly Universal and Final.] They recorded also that they watched him as he rose up out of their sight to heaven and that they were told by an angel that Jesus would return in the same way as they had seen him go.

It was recorded by the Tabi'un Luke, that as the disciples obeyed Jesus' command to wait in Jerusalem until the Holy Spirit came, that indeed the Holy Spirit fell upon them, and filled them all! He also recorded that they were so emboldened and empowered by the Holy Spirit's indwelling Presence, that they were no longer afraid, but went out into the street preaching to the people that they must repent and believe in the name of Jesus in order to be forgiven, find acceptance with God and received the indwelling Holy Spirit as 'Proof' that they had received eternal life. The Companions and Tabi'un proclaimed that Jesus had been "given the name that is above every name", the "only name given among men by which we must be saved".

And many believed what was told them, that they had been guilty of forcing the death of Jesus, but that it was God's purpose from times past that it must happen, and that God had made Jesus "both Lord and Messiah" (i.e. al-Masih). It is recorded that those who believed were "cut to the heart" over what they had done to their Messiah, and cried out in anguish, "What must we do?" The response to those who expressed faith was "Repent and be baptised every one of you in the name of Jesus Christ for the forgiveness of your sins and you will receive the gift of the Holy Spirit." - and 3000 responded.

This was not a small thing for them, for the community of Bani Israel in Jerusalem had just rejected Jesus' claim, and had been responsible for crucifying him on the grounds of blasphemy in claiming that he was the Messiah, the expected Son of God. For them to now declare that they believed in him would be considered by their people to share his guilt of 'blasphemy'. Despite all the opposition, the loss of families that resulted, the loss of

[Back To Top](#)

Part 7: The True Perspective

[Back To Part 7 Index](#)

possessions, and for many the loss of their lives, these people believed and clung to their beliefs - Jesus was the Son of God, as he had admitted to the high priest who questioned him - he was the One Who was to come into the world as the prophets had foretold, to die for the sins of the people.

Many miracles were done "in the name of Jesus Christ" as this Gospel was proclaimed. It is recorded that the followers of Jesus suffered persecution and were driven out of Jerusalem, and as they went out, they proclaimed the Gospel.

The records of the Companions and Tabi'un also declare without reservation that there is no other way to be reconciled to God except by believing in Jesus' death for your sins, believing that his blood was shed as a sacrificial atonement to God. This was to be the last sacrifice for sins, the final Act of Redemption by God.

The True God has thus determined that He can ONLY be approached through acceptance of, and faith in His Son and what he has done.

This being the recorded belief of Jesus' Companions and Tabi'un, it is necessary For Those Who Want Truth to examine with all their heart the evidence and decide if it is the record of the Only Way to be accepted by the true God.

[In the hope of being able to help with some of your questions, besides the topics which follow, **Appendix C** has been dedicated to answering some questions.]

[APPENDIX C - SEE END OF CHAPTER](#)

[Jesus The 'Not-By-Sex' Son of God](#)

[\(a\) According To The Companions And Tabi'un Of Jesus](#)

Even in the time of Muhammad the Sonship of Jesus was a topic over which Islam has sought to avoid the obvious.

We find from ibn Ishaq:

"They were Christians according to the Byzantine rite ... **They argue that he is the son of God because he had no known father**.... When the two divines spoke to him the apostle said to them, 'Submit yourselves.' They said, 'We have submitted.' He said, 'You have not submitted, so submit.' They said, 'Nay but we submitted before you.' He said, 'You lie. Your assertion that God has a son, your worship of the cross, and your eating pork hold you back from submission.' They said, '**But who was his father Muhammad?**'" (*Sirah*, p. 271f, suhuf. 403; emphasis added)

Indeed, Christians have never believed anything like the type of teaching attributed to them by the Qur'an and men like Yusuf Ali. We find the Qur'an states:

"They say: "Allah hath begotten a son": Glory be to Him - To Him belongs all that is in the heavens..." (Q2:116)

Yusuf Ali states:

"It is a derogation to the glory of God - in fact it is blasphemy - to say that God



Part 7: The True Perspective

[Back To Part 7 Index](#)

begets sons, like a man or an animal. The Christian doctrine is here emphatically repudiated. If words have any meaning, it would mean an attribution to God of a material nature, and of the lower animal functions of sex." (*The Holy Qur'an*, A.Yusuf Ali, ft. 119, p. 49, Amana Corp. 1983)

This text and footnote are not alone. Again we read:

"Further, that He may warn those (also) who say, "God hath begotten a son"" (Q18:5).

The footnote reads:

"The warning is not only needed for those who deny God or deny His Message, but also for those whose false ideas of God degrade religion in supposing that God begot a son, for God is One and is High above any ideas of physical reproduction." (Y. Ali, footnote #2329)

And again:

"It is not befitting to (the majesty of) God that He should beget a son. Glory be to Him! When he determines a matter He only says to it, "Be", and it is." (Q19:35)

Yusuf Ali's footnote reads:

"Begetting a son is a physical act depending on the needs of men's animal nature. God Most High is independent of all needs, and it is derogatory to Him to attribute such an act to Him." (Y. Ali, footnote #2487)

Another *aya* reads:

"They say: "(God) Most Gracious has begotten a son!" (Q19:87)

Y. Ali's footnote reads:

"The belief in God begetting a son is not a question merely of words or of speculative thought. It is a stupendous blasphemy against God. It lowers God to the level of an animal." (Y. Ali, footnote #2529)

Again:

"Had God wished to take to Himself a son, He could have chosen whom He pleased out of those whom He doth create" (Q39:4)

It is not surprising to see that finally the fantasy takes full form:

"It is blasphemy to say that God begot a son. If that were true, He should have had a wife (vi, 101) and His son would have been of the same kind as Himself" (Y. Ali, footnote #4246; underlining added)

[Q6:101 reads, "How can He have a son when He hath no consort?"]

However, God does not need to 'have sex' to have a Son. And indeed, if He did

not want to, He did not even have to use the ovum of the woman.

But, since it is asserted that the One promised by God even from the time of Adam, being called then by God "the seed of the woman", and being that He was to be "born of David's (Daud's) line", this One was not simply 'born of God's command' like Adam was, but was **born of God's command using the very ovum in the woman's body to produce this One.**

[Back To Top](#)

Part 7: The True Perspective

[Back To Part 7 Index](#)

Thus when God commanded, His command was responsible for that ovum becoming fertilised by a non-sexual means.

Surely it is obvious that such a One would be "of the same kind as Himself".

We note that even the broken Qur'an admits the end result if in truth there is one who is in truth the Son of God, "of the same kind as Himself":

"Say: 'If (God) Most Gracious had a son, I would be the first to worship.'"
(Q43:81)

Here Y. Ali's footnote reads:

"The man of God does not object to true worship in any form. But it must be true: it must not superstitiously attribute derogatory things to God, or foster false ideas." (Y. Ali, footnote #4679; underlining added)

Sadly, while acknowledging this truth, that indeed if God had a Son he would need to be worshipped, the need for some way to defend the other texts of the Qur'an has led Yusuf Ali and others in Islam to stoop to an 'outwitting' which includes falsely accusing Christians collectively of blasphemy. Everyone knows that only Hinduism, Greek mythology and heretical cults believe such things as gods and humans (or God and Mary) having sex.

But, the only true authority on what Christians have always believed on this matter lies with the writings of the Companions and Tabi'un of Jesus. They not only acknowledged Jesus as the non-sexual Son of God, but they reported that this was what Jibreel (Gabriel) said to Mary when he told her she would have a son. They also reported that Jesus made this claim for himself.

Of what Gabriel said to Mary we read from the Tabi' Luke:

"...God sent the angel Gabriel to Nazareth, a town in Galilee, to a virgin pledged to be married to a man named Joseph, a descendant of David. The virgin's name was Mary....

"...the angel said to her, "Do not be afraid, Mary, for you have found favour with God. You will be with child and give birth to a son, and you are to give him the name Jesus. He will be great and will be called the son of the Most High. The Lord God will give him the throne of his father David, and he will rule forever."

"How will this be" Mary asked the angel, "since I am a virgin?"

"The angel answered, "The Holy Spirit will come upon you and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God." (Injil Luke 1:26-35)

It is all too obvious from this text that Christians believe **Mary was a virgin when she gave birth to Jesus.**

Why do the followers of Islam continue to ignore this by asserting that

[Back To Top](#)

Part 7: The True Perspective

[Back To Part 7 Index](#)

we believe Mary had sex? It is because they believe the Qur'an and so assert that God would have to have "a consort", and sex, to "have a Son"!

The other writings of the Companions and Tabi'un of Jesus assert the (non-sexual) 'Sonship' of Jesus.

In these it is recorded by the Companion John that even Yahya (John the Baptist) said of him:

"Then John gave this testimony: "I saw the Spirit come down from heaven as a dove and remain on him. I would not have known him, except that the one who sent me to baptise with water told me, 'The man on whom you see the Spirit come down and remain is he who will baptise with the Holy Spirit.' I have seen and I testify that this is the Son of God." (Injil John 1:34; emphasis added)

And also that Yahya said:

"The Father loves the Son and has placed everything in his hands. Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life for the wrath of God abides on him." (Injil John 3:35, 36; emphasis added)

Of what Jesus said of himself the Companion John states:

"I tell you the truth whoever hears my word and believes him who sent me has eternal life and will not be condemned; he has passed over from death to life. I tell you the truth, a time is coming and has now come when the dead will hear the voice of the Son of God and those who hear will live. For as the Father has life in himself, so he has granted the Son to have life in himself. And he has given him authority to judge because he is the Son of Man." (Injil John 5:24-27; emphasis added)

Of the Jews' reaction to Jesus' claims the Companion John wrote:

"So, because Jesus was doing these things on the Sabbath the Jews persecuted him. Jesus said to them, "My Father is always at work to this very day, and I too am working." For this reason the Jews tried all the harder to kill him; not only was he breaking the Sabbath, but he was even calling God his own father making himself equal with God." (Injil John 5:16-18)

It must not be thought that such references occur only in the Gospel record of John. Rather they occur throughout the four Gospel records and the Letters testifying that the Companions and Tabi'un of Jesus were in complete agreement as to what Jesus said of himself in their midst and what they believed about him. The following citations attest to this and the person responsible for saying it is named in brackets after each:

Matt. 1:21 "She will give birth to a son and you are to give him the name Jesus for he will save his people from their sins... 'They will call him Immanuel which means God with us.'" (Jibreel - Gabriel)
Matt. 2:25 "Out of Egypt I called my son" (God through Isaiah the prophet)
Matt. 3:17 "This is my Son in whom I am well pleased" (God)
Matt. 11:27 "no one knows the Son except the Father..." (Jesus)

Matt. 14:33 "Then those who were in the boat worshipped him, saying "Truly

[Back To Top](#)

Part 7: The True Perspective

[Back To Part 7 Index](#)

you are the Son of God" " (the Companions)
Matt. 16:16 "You are the Christ the Son of the living God" (the Companion Peter)
Matt. 17:5 "This is my Son" (God)
Matt. 26:63 "You are the Christ, the Son of God" (the Companion Peter)
Matt. 27:54 "truly this was the Son of God" (a Roman soldier)
Mark 1:11 "You are my Son whom I love" (God)
Mark 9:7 "This is my Son, whom I love" (God)
Mark 13:32 "nor the Son but only the Father" (Jesus)
Luke 1:32 "and will be called the Son of God" (Gabriel, Jibrael)
Luke 3:22 "you are my Son whom I love" (God)
John 1:34 "I testify that this is the Son of God" (Yahyah - John the Baptist)
John 3:16 "God so loved the world that he gave his one and only Son so that whoever believed in him shall not perish but have eternal life." (Jesus)
John 3:17 "For God did not send his Son into the world to condemn the world but to save the world through him." (Jesus)
John 3:18 "Whoever believes in him is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God's one and only Son." (Jesus)
John 3:35 "The Father loves the Son and has placed everything in his hands." (Jesus)
John 3:36 "Whoever believes in the Son has eternal life but whoever rejects the Son will not see life for the wrath of God abides on him." (Jesus)
John 6:40 "For my Father's will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise him up at the last day."
John 11:14 "so that God's Son may be glorified" (Jesus)
John 17:1 "glorify your Son so that your Son may glorify you" (Jesus)
John 20:31 "But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing in him you may have life in his name." (the Companion John)
Acts 13:33 "You are my Son" (God)
Rom. 1:4 "with power to be the Son of God" (Paul)
Rom. 5:10 "reconciled to him through the death of his Son" (Paul)
Rom. 8:3 "God did by sending his own Son" (Paul)
Rom. 8:29 "conformed to the likeness of his Son" (Paul)
Rom. 8:39 He who did not spare his own Son" (Paul)
Gal. 2:20 "I live by faith in the Son of God" (Paul)
Gal. 4:4 "God sent his Son, born of a woman" (Paul)
1 Thess. 1:10 "and to wait for his Son from heaven" (Paul)
Heb. 1:2 "in these last days he has spoken to us by his Son whom he made heir of all things" (Hebrews)
Heb. 1:5 "You are my Son" (God)
Heb. 4:14 "Jesus the Son of God"
Heb. 5:5 "You are my Son" (God)

[Back To Top](#)

Part 7: The True Perspective

[Back To Part 7 Index](#)

Heb. 7:28 "appointed the Son" (Hebrews)
Heb. 10:29 "who has trampled the Son of God under foot" (Hebrews)
2 Pet. 1:17 ""This is my Son whom I love" (the Companion Peter)
1 John 1:3 "Our fellowship is with the Father and with his Son" (the Companion John)
1 John 1:7 "the blood of Jesus Christ his Son purifies us from all sin" (the Companion John)
1 John 2:23 "No one who denies the Son has the Father; whoever acknowledges the Son has the Father also." (the Companion John)
1 John 3:8 "the reason the Son of God appeared was to destroy the devil's work." (the Companion John)
1 John 4:9 "this is how God showed his love among us: he sent his one and only Son into the world that we might live through him." (the Companion John)
1 John 4:14 "we have seen and testify that the Father has sent his Son to be the Saviour of the world." (the Companion John)
1 John 5:5 "Who is it that overcomes the world? Only he who believes that Jesus is the Son of God." (the Companion John)
1 John 5:9-11 "We accept man's testimony, but God's testimony is greater because it is the testimony of God which he has given about his Son. Anyone who believes in the Son of God has this testimony in his heart. Anyone who does not believe God has made him out to be a liar, because he has not believed the testimony God has given about his Son. And this is the testimony: God has given us eternal life, and this life is in his Son. He who has the Son has life; he who does not have the Son of God does not have life. I write these things to you who believe in the name of the Son of God so that you may know that you have eternal life." (the Companion John)

(b) According To The Prophets

However, it is noteworthy that the Jews (Bani Israel) have continued to reject Jesus for having made this very claim. In modern times their trouble seems to be that they do not know their own Scripture. The following episode reveals the experience of one young Jew, yet it is the experience of many Rabbis who suddenly open their Scripture instead of their 'traditions' and books on law:

"Years ago I happened to travel by train in the same compartment as a young Jew. We were alone, and it was he who invited conversation with me, and informed me that he was a Jew. We quickly came to speak about Jesus Christ, and he was nothing loth to do so. So I asked him if he could give me the reason why the Jews as a nation still rejected Jesus, the supreme Prophet of their race; or to put it more simply, why they refused to accept him as their promised Messiah. He answered unhesitatingly, 'Because he claimed to be the Son of God.' Somewhat astonished, I then enquired of him, 'Can you read Hebrew?' On receiving an affirmative reply, I drew from my

[Back To Top](#)

Part 7: The True Perspective

[Back To Part 7 Index](#)

pocket a small Hebrew Bible which I happened to have with me, turned to [Isaiah 9:6](#), and requested him to read the verse aloud. He read the text excellently, and obviously with understanding. The changing expressions on his face as he read were intensely interesting. When he came to the descriptive words, '[The Mighty God](#),' he looked startled and astonished.

At the end of the verse he gazed at me in silence. Then I inquired, 'Of whom was the prophet speaking?' 'Surely,' he answered, 'it must be the Messiah.' 'You have spoken truly,' I said. 'But have you never read that passage before?' 'Never,' he replied. 'What have you read then?' I enquired. 'Just the five Books of Moses,' he said. 'Why have you not read the books of the prophets?' was my further question. I was startled by his reply. '[The rabbis do not want us to do so.](#)' 'Friend,' I said, 'perhaps you now can guess the reason why.' (The Christian, 1937, article on 'The Christ Who Was, and Is, and Is to Come', John Thomas; underlining added)

The assertion of the young man that the Jews continue to reject Jesus because he claimed to be the Son of God and his startled reaction to finding this teaching in the Prophets of his own Scripture shows clearly a difference between the Jews of Jesus' day and those of today.

We note that the Tabi' Luke records that high priest had raised the issue when questioning Jesus:

"'Are you the Son of God?' He [Jesus] replied, 'You are right in saying I am.'
(Companion Luke, Injil Luke 22:70)

So does the Companion Matthew:

"The high priest said to him, 'I charge you on oath by the living God. Tell us if you are the Christ, the Son of God.'" "Yes, it is as you say," Jesus replied."
(Companion Matthew, Injil Matt. 26:63)

And likewise the Tabi' Mark:

"Again the high priest asked him, 'Are you the Christ, the Son of the Blessed One?' 'I am," Jesus replied" (Injil Mark 14:61,62)

Again, the Companion John records that the priests even declared to Pilate that this was why he should die:

"he must die, because he claimed to be the Son of God" (Injil John 19:7)

The Companion Matthew relates that as Jesus hung on the cross:

"Those who passed by hurled insults at him, shaking their heads and saying, "... Come down from the cross, if you are the Son of God!" In the same way the chief priests, the teachers of the law and the elders mocked him "... Let God rescue him if he wants him, for he said 'I am God's Son.'" (Matt. 27:40- 43)

The obvious difference between the Jews of today and those of Jesus' day is that the latter knew that such a One was to come for it was written in their Scripture by Isaiah! To them this was "the Word of God" which had to be fulfilled. It was

simply that they did not believe that Jesus was 'the One'.

[Back To Top](#)



Part 7: The True Perspective

[Back To Part 7 Index](#)

The text of Isaiah 9:6 cited above in the conversation between the two men on the train reads in full:

"For to us a child is born, to us a son is given, and the government will be upon his shoulders. And he will be called Wonderful Counsellor, mighty God, Everlasting Father, prince of Peace." (Is. 9:6)

Thus today the Jewish leaders who do not want their own people to know their Scripture, mislead them from reading the ancient Prophetic evidence on this matter. They don't want them to see that Isaiah foretold that al-Masih WOULD BE God incarnate!!

Although most in Islam argue that this is evidence of corruption of the Injil and the rest of the Scripture of the People of the Torah and Gospel, we must again remind such persons of the far superior record which we possess, and that that we have seen the true state of the Qur'an which means that all their former arguments of 'something purer than the Injil' - something which God is 'Protecting' must be discarded as a great **hoax**.

But, even more obvious for those who make the 'corruption' accusation, is that they must in the case of the Injil, either accuse the Companions and Tabi'un of Jesus of gross sin, or the later followers of deviation. In the case of the Jews they must accuse either them, or the Jews and the Christians of corroborating.

Yet, the fact is that any thinking person must consider carefully just how it can be thought that the tremendous number of existing copies of the Scripture spread throughout the earth in so many languages among both Jews (Torah and Prophets) and Christians (Injil), were brought in to accomplish such a revision! It is an absurdity to consider this as a possibility and only blind defiance of logic can accept it.

[Jesus Said Who Was In The Body](#)

Yet the content of the prophet Isaiah's writings, as just noted, raises the true issue which is, **who was Jesus truly? Who was in the body?** We know that God caused the body to be formed within the womb of Mary, but **who inhabited that body?**

It is obvious that the words of Isaiah "mighty God, Everlasting Father", as just read, cannot be applied to someone merely because of a Divinely originating body. No, it has to involve much more than that. It is here that we take note of Jesus' own words:

"And now Father glorify me in your presence with the glory I had with you before the world began" (Injil John 17:5)

But, who was this person who lived in heaven before everything was



Part 7: The True Perspective

[Back To Part 7 Index](#)

created? The Companion John wrote of him:

"In the beginning was the Word. The Word was with God and the Word was God... Through him all things were made; without him nothing was made that has been made... He was in the world and though the world was made through him the world did not recognise him.... Yet to all who received him to them he gave the power to become the sons of God - children born not of natural descent nor of human decision or a husband's will, but born of God. **The Word became flesh and dwelt among us and we beheld his glory." (Injil John 1:1, 3, 10-14)**

The Companion Peter in one of his first sermons after being filled with the Holy Spirit declared like the Companion John:

"The God of Abraham, Isaac and Jacob, the God of our fathers, has glorified his servant Jesus. You handed him over to be killed, and you disowned him before Pilate, though he had decided to let him go. You disowned the Holy and Righteous One and asked that a murderer be released to you. **You killed the author of life, but God raised him from the dead. We are witnesses of this. By faith in the name of Jesus, this man whom you see and know was made strong. It is Jesus' name and the faith that comes through him that has given this complete healing to him, as you can all see." (Acts 3:13-16)**

Of course, as with any other physical death, it was the physical body which was killed, not the one who was in the body - in this case "the author of life" who had chosen to indwell it.

[This last matter of God's choice to do such a thing needs comment, for it is this very choice of 'the God Who can do anything' that the followers of Islam actually deny. While they assert that they are willing to 'bend the knee in submission', when God says He wills to become incarnate they say "NO YOU CANNOT!".]

Paul also wrote the same type of statement as those just noted from the Companions John and Peter:

"Your attitude should be that of Jesus Christ: Who being in very nature God did not consider equality with God something to be grasped, but made himself nothing, taking the very form of a servant, being made in human likeness. And being found in appearance as a man he humbled himself and became obedient to death - even the death of the cross! Therefore God also exalted him to the highest place and gave him the name that is above every name that at the name of Jesus every knee should bow. In heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord to the glory of God the Father." (Philippians 2:6-13)

And elsewhere:

"He is the image of the invisible God, the firstborn over all creation. For by him all things were created; things in heaven and on earth, visible and invisible, whether thrones or powers of rulers of authorities; all things

[Back To Top](#)

Part 7: The True Perspective

[Back To Part 7 Index](#)

were created by him and for him.... For God was pleased to have his fullness dwell in him, and through him to reconcile all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross." (Colossians 2:15-20)

This issue can only be understood in one way. That is through the words of Jesus to the Jews as recorded by his Companions and Tabi'un. For example the Companion John recorded:

"The Jews gathered around him saying, "How long will you keep us in suspense? If you are the Christ, tell us plainly."
Jesus answered, "I did tell you, but you do not believe. The miracles I do in my Father's name speak for me, but you do not believe because you are not my sheep.
My sheep listen to my voice; I know them and they follow me. I give them eternal life and they shall never perish; no one can snatch them out of my hand. My Father who has given them to me is greater than all; no one can snatch them out of my Father's hand. I and the Father are one.
Again the Jews picked up stones to stone him, but Jesus said to them, "I have shown you many great miracles from the Father. For which of these do you stone me?"
"We are not stoning you for any of these," replied the Jews, "but for blasphemy, because you a mere man, claim to be God. ...
Why then do you accuse me of blasphemy because I said, 'I am God's Son'? Do not believe me unless I do what my Father does. But, if I do it, even though you do not believe me, believe the evidence of the miracles, that you may know and understand that the Father is in me and I in the Father." (Injil John 10:24-33)

Long before the followers of Islam made the claim that Muhammad was 'created from the Nuhr [light] of God', Jesus made a claim far superior!!

He claimed an indissoluble UNITY with the Father; that through Him and for Him (Jesus) everything had been created; that as such He was God with the Father.
The Jews wanted to kill him *for this*!!

It is not any wonder that the Companion known as 'doubting Thomas' when he saw Jesus after he rose from the dead declared:

"My Lord and my God." (Injil John 20:31)!?

These men did not record such things because they had become polluted, but because they lived and experienced it with Jesus! The followers of Islam who have seen the evidence in this book know they have no reason to adhere to the beliefs as set forth in Islam any longer. If they would please the true God they must lay aside their preconceived notions before they meet the One who also said:

"Moreover, the Father judges no one but has entrusted all judgement to the Son, that all may honour the Son just as they honour the Father. He who



Part 7: The True Perspective

[Back To Part 7 Index](#)

does not honour the Son does not honour the Father." (Injil John 5:22-23)

The need to give worship to this One [i.e. "be the first to worship"] is obvious. It means one must deny the teachings of Muhammad concerning both who Jesus is, as well as concerning his perspective on the 'solitary unity' in the Deity.

[See Appendix C for some discussion on the Unity of the Godhead.]

APPENDIX C - SEE END OF CHAPTER

The Companion Peter Preached When 'Filled With The Holy Spirit'

The record of the Tabi'un Luke of what happened in the first days after the Holy Spirit indeed came upon and filled the Companions of Jesus shows clearly his open declaration of everything true Christians believe in and preach today:

"One day Peter and John were going up to the temple at the time of prayer - at three in the afternoon. Now a man crippled from birth was being carried to the temple gate called Beautiful, where he was put every day to beg from those going into the temple courts. When he saw Peter and John about to enter, he asked them for money. Peter looked straight at him, as did John. Then Peter said, "Look at us!" So the man gave them his attention, expecting to get something from them.

Then Peter said, "I have no silver or gold, but what I have I give you. **In the name of Jesus Christ of Nazareth, walk.**" Taking him by the right hand, he helped him up, and instantly the man's feet and ankles became strong. He jumped to his feet and began to walk. Then he went with them into the temple courts, walking and jumping, and praising God. When all the people saw him walking and praising God, they recognised him as the same man who used to sit begging at the temple gate called Beautiful, and they were filled with wonder and amazement at what had happened to him.

While the beggar held on to Peter and John, all the people were astonished and came running to them in the place called Solomon's Colonnade. When Peter saw this, he said to them, "Men of Israel, why does this surprise you? Why do you stare at us as if by our own power or godliness we had made this man walk? **The God of Abraham, Isaac and Jacob, the God of our fathers, has glorified his servant Jesus. You handed him over to be killed, and you disowned him before Pilate, though he had decided to let him go. You disowned the Holy and Righteous One and asked that a murderer be released to you. You killed the author of life, but God raised him from the dead. We are witnesses of this. By faith in the name of Jesus, this man whom you see and know was made strong. It is Jesus' name and the faith that comes through him that has given this complete healing to him, as you can all see.**

"Now, brothers, I know that you acted in ignorance, as did your leaders. **But this is how God fulfilled what he had foretold through all the prophets, saying that his Christ would suffer. Repent, then, and turn to God so that your sins may be wiped out, that times of refreshing may come**

[Back To Top](#)

Part 7: The True Perspective

[Back To Part 7 Index](#)

from the Lord, and that he may send the Christ, who has been appointed for you - even Jesus. He must remain in heaven until the time comes for God to restore everything, as he promised long ago through his holy prophets. **For Moses said, 'The Lord your God will raise up for you a prophet like me from among your own people; you must listen to everything he tells you. Anyone who does not listen will be completely cut off from among his people.'**

"Indeed, all the prophets from Samuel on, as many as have spoken, have foretold these days. And you are heirs of the prophets and of the covenant God made with your fathers. He said to Abraham, 'Through your offspring all peoples on earth will be blessed.' When God raised up his servant, he sent him first to you to bless you by turning each of you from his wicked ways." ...

The next day the rulers, elders and teachers of the law met in Jerusalem. ... They had Peter and John brought before them and began to question them: "By what power or what name did you do this?"

Then Peter, filled with the Holy Spirit, said to them: "Rulers and elders of the people! If we are being called to account today for an act of kindness shown to a cripple and are asked how he was healed, then know this, you and everyone else in Israel: it is **by the name of Jesus Christ of Nazareth, whom you crucified but whom God raised from the dead, that this man stands before you completely healed.** He is 'the stone you builders rejected, which has become the capstone.'

Salvation is found in no one else; for there is no other name under heaven given to men by which we must be saved.'" (Acts 3:1 - 4:12; emphasis added)

For those in Islam this portion of Acts contains every testimony of the Companions they need to hear. Jesus was the "author of life" come in flesh whom the prophets had spoken of, and whom the Jews handed over to be crucified; but he was raised from the dead; he is the "prophet like me" whom Moses wrote about; there is Salvation in no other name but in the name of Jesus Christ.

One wonders, then, why men like M. Ali, a man who knows a great deal of the content of the Bible, could state the beliefs of Jesus' Companions concerning the text of the Torah concerning "a prophet like me" (Deut. 18:15-18) as:

"The verification referred to here is clearly the fulfilment of the promise contained in Deut 18:15-18: 'The Lord thy God will raise up a prophet like unto thee, of thy brethren, like unto me...' ... Even Jesus Christ never said that he came in fulfilment of that prophecy and his apostles truly felt that that prophecy would be fulfilled in the second coming of Christ."

The truth is very different from this and only the pre-existent One Who came down from heaven could fulfil it!

[Back To Top](#)

Part 7: The True Perspective

[Back To Part 7 Index](#)

Only The True Message Can Bring Peace And Assurance Of Salvation

It is only in becoming obedient (in submission) to this Way that one can have ASSURANCE that one will be Saved from the Day of Judgement.

For the Injil is the only Message which will cause one to be forgiven and come into a relationship with the True God. **Only God's way can 'work', because only in it is He at work to "Save", to reconcile His lost creation to Himself. Nothing less will 'open Heaven' to us. Nothing less can give confidence for the present and future because in obedience to no other Message will God look with favour on people and give them peace with Himself.**

As the Followers of Jesus declared:

"We must pay more careful attention, therefore, to what we have heard, so that we do not drift away. For, if the message spoken by angels [i.e. under Moses] was binding, and every violation and disobedience received its just punishment, how shall we escape if we ignore such a great salvation? This salvation, which was first announced by the Lord [i.e. Jesus], was confirmed to us by those who heard him. God also testified to it by signs, wonders and various miracles, and gifts of the Holy Spirit distributed according to his will." (Hebrews 2:1-4; emphasis added)

Here we find testimony that Jesus himself announced that Salvation would be through himself. Others merely passed along his declaration.

God's New Covenant included that the Paraclete, the Spirit of Truth, the Holy Spirit, would come to indwell, not just the Companions and Tabi'un, but all those whom He has accepted because they have believed what He has accomplished through Jesus' death on the cross. It is His purpose that we should become 'temples of the Holy Spirit'. It is this 'indwelling by the Spirit' which marks His own people, the people He has forgiven, cleansed from sin and adopted.

The Assurance that this Salvation is a reality is thus certified by believers receiving the indwelling presence of the "Paraclete", the "Comforter". This 'indwelling' is what Jesus said of the Comforter, "for he lives with you and will be in you". It is His Presence which proves one is safe from Judgement.

The spiritual gifts given to the Believers by the Holy Spirit and the miracles experienced by some are also the testimony of God to the truth of the Gospel.

But Isn't This An 'Easy Salvation'? Just 'Believe' And Sin All You Want?

Some followers of Islam say this is an 'easy' Salvation. They say it's

[Back To Top](#)

Part 7: The True Perspective

[Back To Part 7 Index](#)

just "believe and sin as much as you like"! But such people are either simply bent on misleading others, or they have never read the Scripture of the Companions and Tabi'un of Jesus. They tell a different story.

The Companion John wrote:

"We know that anyone born of God does not continue to sin" (1 John 5:18) [the verb form carries the meaning 'does not continue to deliberately sin']

In agreement with this, the Epistle to the Hebrews declares:

"If we deliberately keep on sinning after we have received the knowledge of the truth, no sacrifice for sin is left, but only a fearful expectation of judgement which will consume the enemies of God. Anyone who rejected the law of Moses died without mercy on the testimony of two or three witnesses. How much more do you think a man deserves to be punished who has trampled the Son of God under foot, who has treated as an unholy thing the blood of the covenant that sanctified him, and who has insulted the Spirit of grace? For we know him who said, "It is mine to avenge; I will repay," and again, "The Lord will judge his people." It is a dreadful thing to fall into the hands of the living God." (Hebrews 10:26-31)

Also in agreement, the Companion Jude, a brother of Jesus, wrote:

"Dear friends, although I was very eager to write to you about the salvation we share, I felt I had to write and urge you to contend for the faith that was once entrusted to the saints. For certain men whose condemnation was written about long ago have secretly slipped in among you. They are godless men, who **change the grace of God into a license for immorality** and deny Jesus Christ our only Sovereign and Lord. Though you already know all this, I want to remind you that the Lord delivered his people out of Egypt; but later destroyed those who did not believe. And the angels who did not keep their positions of authority but abandoned their own home - these he has kept in darkness, bound with everlasting chains for judgement on the great Day." (Jude 3-6)

Does this sound like an 'easy salvation', 'sin as you like' type of Message? Far from it! And the rest of the Scripture is of the same mind. We notice also, **there is no record that anyone will be 'prayed out of Hell' once they are there!** Hell is something deliberately eternal.

However, the Companions and Tabi'un of Jesus acknowledge that God's Mercy is continuously given to those who believe as they seek to walk upright yet stumble in their way. God is merciful and does forgive such people when there is sincere repentance and turning. He does not tolerate rebellion.

God knows the heart. No-one can deliberately sin and get away with it. HE KNOWS IT ALL!!

[Back To Top](#)

Part 7: The True Perspective

[Back To Part 7 Index](#)

Are You 'Submitted' (i.e. - a true 'muslim')?

Jesus said:

"No-one can come to me unless the Father who sent me draws him, and I will raise him up at the last day. It is written in the Prophets, 'They will all be taught by God.' Everyone who listens to the Father and learns from him comes to me."
(Injil John 6:44, 45)

If you have comprehended with your heart this Message, then God has taught you and is calling you to learn from Him and submit to Jesus. If you believe God's Message of Salvation through the sacrifice of Jesus, that it is the only Way, then accept God's Way and follow the example of the Companions and Tabi'un of Jesus.

Turn to the true God with all your heart. Tell Him you accept His wonderful love for you as shown in Jesus' death for your Salvation, that you trust in this sacrifice as the only way you could be purchased from your sins and go to Heaven.

Turn from all known sin, including your involvement in Islam. Confess that Jesus is the Lord. Ask the Believers to baptise (immerse you) in water calling on Jesus' name. Pray together with them calling upon the Lord to fulfil His promise to make your body a temple for His Holy Spirit, so that you may know the spiritual power and authority of his kingdom.

Today many still experience the same things as were known by the Companions and Tabi'un of Jesus, and they gather and rejoice together in this wonderful Salvation which has been provided for them. Find this type of fellowship and join with them as they gather and worship the Lord. Seek their counsel concerning the Scriptures.

There is no way out of Hell once Judgement has placed you there. Don't reject the opportunity to enter into God's Salvation, though it means that family and friends turn against you. Jesus warned such things would happen and that each one must be faithful even to death in order to gain Heaven. He said if you deny him he will deny you before his Father in Heaven.

It defies the powers of darkness aligned under Satan to make such a stand. But, it responds to the Love and Mercy which God has shown towards you, and He is far greater than Satan and alone can forgive you and thus remove His wrath from you on that Day.

Draw near to the True God by making your 'Deputation' to Jesus before it is too late! As Da'ud (David) in his Zabur (Psalms) wrote:

"**Kiss the Son lest he be angry and you be destroyed in your way.**" (Psalm 2:12)

[APPENDIX C - SOME QUESTIONS ANSWERED](#)

-

Footnotes

1/ The truth is that the apostle Paul recorded that what actually happened was that he went up to Jerusalem and had the Gospel he preached examined by the Apostles who had been with Jesus (2 Cor. 4:5). To accuse these righteous men of corrupting the religion is a gross sin against the True God and His Prophet.

2/ The Lord's plan for the Temple built under Sulaiman included that a veil/curtain should separate the innermost room (the Holy of Holies) where the Ark of the Covenant of Moses was to rest and where God had said he would cause His Presence to dwell, from the next room in the Temple, the Holy Place. Only once a year on the Day of Atonement did a priest enter behind the veil with the blood of the Atoning Sacrifice to sprinkle it over the Ark's Mercy Seat. For God to tear this veil/curtain meant that He had made the Way into His Presence open for ALL.

[Back To Top](#)

317

Part 8: The 'Proof'

[Back To Main Index](#)

CHAPTER XXVIII: INTRODUCING THE EVIDENCE

- **The True 'Proof' - Fixed 'Original' Text, Many Manuscripts, A 'Backup' Source**
- **Each Gospel Is The Complete Witness Of A Companion Or Tabi'un Of Jesus**
- **A Brief Historical And Linguistic Perspective**
- **Perceiving The Early Circumstances More Clearly**

CHAPTER XXIX: EXAMINING SOME EVIDENCE

- **Some Early Tabi'un And Tab Tabi'un Evidence - The Backup Source**
 - A/ Clement of Rome**
 - B/ Ignatius bishop of Antioch**
 - C/ Polycarp**
 - D/ Justin Martyr**
 - E/ Irenaeus**
 - F/ Papias**
- **Why Islam Distorts This All-Important 'Backup' Source**
- **Conclusions On This Backup Source**
- **Two Gospels Constitute A Complete 'Backup' Source - The 'Oral Tradition' Recorded By Tabi'un**
- **A Comparison With Islam's Best Backup Sources**
- **'Originals' In A Fixed Written Language - Many Manuscripts**
- **Did The Companions And Tabi'un Of Jesus Issue False Gospel Records?**
- **Were The Gospel Records Altered Later? Tawatur - Many Earlier Transmissions**
- **Of What Importance, Then, Are Manuscript Discrepancies? (Appendix D)**

CHAPTER XXX: CONCERNING THE GOSPEL RECORDS

- **'Originals' In A Fixed Written Language - Many Manuscripts**
- **Did The Companions And Tabi'un Of Jesus Issue False Gospel Records?**
- **Were The Gospel Records Altered Later? Tawatur - Many Earlier Transmissions**
- **Of What Importance, Then, Are Manuscript Discrepancies? (Appendix D)**
- **The Ending Of Mark's Gospel Record**

(a) Early Evidence

(b) The Content Of Codex Sinaiticus and Codex Vaticanus

(c) Would It Change Anything?

(d) Is This "Words Of God", Hadith, Sirah...?

(e) Shall We Think This Is Like The Qur'an's Problems?

- **Confusions Over Other Early Writings**

CHAPTER XXXI: CONCLUSION'S ON THE 'PROOF'

- **The Gospel Record Is The "The Word Of God" Written, "The Revelation Of His Will" Written**
- **This Is Why the Qur'an Faced Opposition**
- **Jesus Had Certified The True Scripture**

• Part 8: The 'Proof'

- [Back To Main Index](#)
[Back To Part 8 Index](#)
- **CHAPTER XXVIII: INTRODUCING THE EVIDENCE**
- **The True 'Proof' - Fixed 'Original' Text, Many Manuscripts, A 'Backup' Source**
- Historical facts show that no text claiming to represent a Message from God has an 'original' manuscript in existence.
- This being the case, the only 'Proof' able to ensure the reliability of any text claiming to transmit a Revelation would be as follows:
- **1/ That the facts were set down in a form that contained all the evidence, including the asbab-al-nuzul (circumstances for the revelation), needed to transmit the Message in its context;**
- **2/ That this was set down in a language whose written form was complete at the time of writing thus 'fixing' the factual content from the beginning;**
- **3/ That several such complete records corroborating one another were written by persons who had the Prophet's promise of God's Protection or some who were their very close companions;**
- **4/ That the entire Message had also been spread universally by word of mouth (i.e. as an 'Oral Tradition') and so existed as confirmation of these texts;**
- **5/ That there existed another 'Written Tradition' which provided a backup 'Proof' that all this was true;**
- **6/ That a multitude of ancient original language manuscripts existed, as well as many early translations, to confirm the content.**
- Only all of this would ensure that the text which purported to carry the Message has been transmitted continuously and accurately.
- It will be obvious to the followers of Islam that they do not possess anything like this. As we proceed it will be noted that all of these exist in respect of the Gospel records.
- **Each Gospel Is The Complete Witness Of A Companion Or Tabi'i Of Jesus**
- We begin by noting that while many in Islam assert that the presence of historical narration in the Gospels shows they cannot be 'original', we note that they have asserted that the so-called 'Gospel of Barnabas' [something we will note briefly later in Appendix C] is an 'original' and present it as their 'Proof' against the present Gospels. Yet it is absolutely filled with 'historical narration' and even contains a multitude of historical errors.

- Such a stand denies outright Islam's claim that a 'Book' called the
- [Back To Top](#)



Part 8: The 'Proof'

[Back To Part 8 Index](#)

Injil, containing only "the Words of God", was 'sent down' to Jesus. We can understand why Islam feels the need to grasp at it as 'an original', historical errors and all. Such is the weak position of Islam that it must jump to whichever 'evidence' appears useful for the present 'outwitting'.

As we will see, the true Gospels have always contained historical narration, for they have always been known for what they are, the personal accounts of the Companions and Tabi'un of Jesus. Justin Martyr, a Tabi' from the region of Jerusalem, wrote of them:

"For the apostles, in the memoirs composed by them, which are called Gospels, have thus delivered unto us what was enjoined upon them..." (*Apology*, Justin Martyr, I, 66).

His *Apology* was a book which was written to the Roman Emperor Antonius Pius in 138 A.D., a mere 50 years after the Companion John died and when many Tabi'un were still alive.

There is no reason to reject the content of these Gospel records considering the historical attestations which we will examine that these were acknowledged by the early Community as the accepted Companion/Tabi' Gospels, when linked with the promise of Jesus to the Companions that the Holy Spirit would "bring to your remembrance all that I have taught you".

Neither is there any reason to think that the People of the Gospel must enter into some sort of debate as some would have us do concerning 'who wrote theirs down first', since, as we have seen, such a claim is meaningless with respect to the Qur'an.

Not only was the text so absolutely incomplete (and Muhammad's scribes unable to write well) but when combined with 'Uthman's errors, the confused general content and the need for much late extra-Qur'anic material to try to establish the words, let alone a meaning and then the extended 'revelation'(!), it matters little when the bare Qur'anic text was set down in writing!!

Rather what alone matters with the Qur'an is that there is no 'preservation' in such texts and the materials which were hoped would give it life are far from early, are far from reliable, and far from agreed upon - in the extreme. Date makes no difference here!

This, we will see, is not the case with the Gospel records.

While we will note in some detail in the next chapter the testimony of some Tabi'un and Tab Tabi'un of Jesus, we note here a couple of their testimonies. It is recorded from a book written by the bishop of Hierapolis named Papias

[Back To Top](#)

Part 8: The 'Proof'

[Back To Part 8 Index](#)

(c. 130 AD), a Tabi'un, that he gave the following testimony which he personally heard from the Companion (Apostle) John 'the Elder':

"The Elder used to say this also: 'Mark, having been the interpreter of Peter wrote down accurately all that he (Peter) mentioned, whether sayings or doings of Christ, not, however, in order. For he was neither a hearer nor a companion of the Lord; but afterwards, as I said, he accompanied Peter ... So then Mark made no mistake, writing down in this way some things as he (Peter) mentioned them; for he paid attention to this one thing, not to omit anything he had heard, not to include any false statement among them.'" (Ecclesiasticus History, Book III, Chapter 39, Eusebius)

Here we have a statement from a Tabi'un declaring that the apostle John (a Companion) KNEW in his lifetime, that Mark "the interpreter of Peter" wrote his Gospel record based on what he had heard from Peter (a Companion). This is the same Mark who also travelled with the Companion/Tabi' Paul and the Tabi' Barnabas.

We also note from the Tabi' Irenaeus [who was a companion of the Tabi' Polycarp, the disciple (Tabi') of the Companion John]:

"Matthew also issued a written Gospel among the Hebrews in their own dialect, when Peter and Paul were preaching in Rome and laying the foundation of the church there. After their departure (i.e. death circa 64 AD), Mark the disciple and interpreter of Peter, himself handed down to us the substance of Peter's preaching. Luke, the follower of Paul, set down in a book the gospel preached by his teacher. The John, the disciple of the Lord who leaned on his breast, himself produced his Gospel, while he was living at Ephesus in Asia." (*Against Heresies*, book III, i, 1)

This indicates that indeed the sources and the writers of the four Gospel records were not only known, but were the best available - Companion eyewitnesses, and those travelling and preaching Tabi'un who accompanied other Companions.

Clearly too, all these records were written while many other Companions and Tabi'un were still alive! We find concurrence of this in the fact that later tradition recorded that other early Believers also spoke of these matters.

We note that Irenaeus has mentioned that "Matthew ALSO issued a Gospel among the Hebrews in their own dialect" thus opposing the claim of some in Islam that this implies he 'only' wrote one in Hebrew. The word 'ALSO' gives every reality to the fact that he also issued one in Greek. We mention this because the content of the Gospel record of Matthew which has been transmitted from him was written in Greek, not Hebrew. Experts agree on this because the flow of the Greek in it does not bear the marks of a translation from Hebrew. Matthew ALSO wrote a Gospel record in the Greek language.

[Back To Top](#)

Part 8: The 'Proof'

[Back To Part 8 Index](#)

This is not surprising when we note first that the inscription over Jesus' head was written in Latin, Aramaic, and Greek (Injil John 19:20) indicating the languages prevalent in the region. Further, even the Jewish Scripture had been translated into Greek (the Septuagint) some 300 years before Jesus' death. Finally, we also know that Greek was the language of Commerce, and that Matthew had to know both languages:

"... We can see his fitness for the task. As a tax collector, probably under Herod Antipas, he had the understanding of a civil servant and would need to know not only his native Aramaic, but also the Greek spoken in Galilee."

The same writer notes that Matthew travelled widely:

"Tradition declares that for fifteen years he preached in Palestine, and that after he went to foreign nations, - the Ethiopians, Macedonians, Syrians, Persians, Parthians, and Medes being mentioned." (*Introd. To The N.T.*, Thiessen, p. 132)

Matthew was well able to write fluently in the Greek language. As we noted, Matthew also was the only one of the four to publish his Gospel in the Jerusalem region of the Mediterranean world. It would hardly be conceivable that he only wrote a record intelligible to a small percentage of the population when his sole purpose in life was to obey Jesus' command and reach as many as possible with the Gospel Message - and most people dealt in Greek!

As it is Greek which was the far more widely used language, It is quite natural that this is the Gospel record of Matthew which has survived among the Believers universally. This is what they have transmitted to us.

[A Brief Historical And Linguistic Perspective](#)

There is every reason to acknowledge the early existence of other records of Jesus' life and Message among the people since the Tabi' Luke begins his Gospel record with the words:

"Many have undertaken to draw up an account of the things that have been fulfilled among us, just as they were handed down to us by those who from the first were eye witnesses and servants of the word." (Injil Luke 1:1)

To think that this widespread process of the recording of the teachings and life of Jesus as "handed down to us" from the "eyewitnesses and servants of the word" should be in any way viewed as unnatural is to ignore the normal inclinations of men. We recall again Azami's words:

"... every living community naturally inclines towards safeguarding its heritage and does its utmost to preserve the relics and the memory of the attainments of its illustrious ancestors." (*The Sunnah in Islam*, p. 27f)

However, when compared with what the early followers of Islam were



Part 8: The 'Proof'

[Back To Part 8 Index](#)

capable of doing, the written form the Companion and Tabi' records took must be acknowledged as far superior.

This is because the time and place in which Jesus' life was lived, and indeed the 'entire world' of the time were, both previously and afterwards, under enormous Greek and Roman influences, each of which carried with it a highly developed culture and a complete written form for the language.

It is surely for THIS reason that Yusuf Ali makes a statement which gives both Greek and Latin (and even 16th century Europe!) the appearance of being on the same par as early Arabic! We read:

"The punctuation marks in the Arabic text have been worked out by our Ulema with minute care and attention to details. *The earliest manuscripts had few or no punctuation marks. Their growth and development furnish an interesting history...* **In classical Europe, Greek had practically no punctuation marks. Later Latin had one or two rudimentary ones.** *In modern Europe they developed with printing. Aldus Manutius (16th century) was the first to work out a regular system. **The Muslims were much earlier in the field for Quranic purposes.***" (*The Holy Qur'an*, Introduction, Yusuf Ali, p. XIX; emphasis added)

That this is a total misrepresentation ('outwitting') can be seen from the accompanying reproduction of the Greek Alphabet (at right) ¹ and the following quotation on the matter of 'anything extra' from the same book which teaches Greek:

PLATE: GREEK ALPHABET

Name of the letter	Capital letters	Small letters	English equivalent
Alpha	A	a	a
Bêta	B	β	b
Gămma	Γ	γ	g
Delta	Δ	δ	d
Epsilon	E	ε	ě
Zêta	Z	ζ	z
Ēta	H	η	ē
Thêta	Θ	θ	th
Iôta	I	ι	i
Kappa	K	κ	k
Lambda	Λ	λ	l
Mu	M	μ	m
Nu	N	ν	n
Xi	Ξ	ξ	x
Ōmicron	O	ο	ō
Pi	Π	π	p
Rhō	P	ρ	r
Sigma	Σ	σ, ς	s
Tau	T	τ	t
Upsilon	Υ	υ	u
Phi	Φ	φ	ph
Chi	X	χ	ch
Psi	Ψ	ψ	ps
Ōmēgă	Ω	ω	ō

"LESSON II

BREATHINGS, ACCENTS, IOTA SUBSCRIPT

It will be noticed that there is no sign for the letter *h* in the Greek alphabet. **The want of such a sign is made up by the marks called breathings, one of which is written over every vowel or diphthong that begins a word. The**

rough breathing ' (turned like the opening comma in inverted commas) is sounded like our letter *h*, is pronounced "ho," is pronounced "ha." The smooth breathing ' indicates that the vowel is to be sounded without the rough *h* sound. If the word begins with a diphthong, the breathing is placed over the second vowel, and not over the first ...

...

Accents are marks invented by Aristophanes of Byzantium about 200 B.C. in order to teach foreigners the correct pronunciation of Greek. They were not written in the ancient manuscripts. They denoted musical pitch and not stress, and no use is made of them now to guide correct speech. The student who is pressed for time is recommended not to trouble with them except in the case of verbs.

...

The student however must not neglect the breathings, but must write and pronounce them carefully. (*The Elements of New Testament Greek*, Nunn, p. 5; emphasis added)

[Back To Top](#)

Part 8: The 'Proof'

[Back To Part 8 Index](#)

Not only were the 'accents' invented some 800 years before Muhammad(!), but their ONLY PURPOSE was to guide the pronunciation for foreigners and they weren't 'required' nor written. ONLY the 'breathings', markings denoting the letter 'h', indicate a 'non-alphabet-letter' - and it too was in place in Jesus' day - not invented later!

After reading the many 'outwittings' in **von Denffer's** *Ulum*, published by the Salafiyyah group *The Islamic Foundation*, one can see why this same group chose to use the quotation from Yusuf Ali in their 1975 publication of the Qur'an! It fits their style quite nicely. It is a complete 'outwitting' of the people of Islam!

The COMPLETE condition of the early Greek language means that since the written form of the Gospel records was Greek, they were complete from the time Jesus' Companions and Tabi'un wrote them - not a mere skeleton whose vocalisation could later be misconstrued or made to say 'whatever' like the Qur'an.

Since also these fixed records bore the details of the life and Message of Jesus, it is obvious that these details were fixed when the accounts were written.

It must be acknowledged, then, that if the records of the Companions and Tabi'un of Jesus which are possessed today can be shown by reliable records to be things which were recognised and also possessed by the early Tabi'un and Tabi'un of Jesus, then there are no grounds to view them with suspicion. This, as we have seen, includes on the grounds of the presence of other Gospels which existed in the times of the Companions of Jesus.

[Perceiving The Early Circumstances More Clearly](#)

In order to clear up any misconceptions and so gain a valid understanding of why these Gospel records are reliable, it is necessary for us to possess a broad perspective of the early history, not only of the four Gospel records but of the circumstances in general which surrounded their writing.

This cannot be achieved without considering the universality of the oral transmission of the Message which preceded the writing of these records of the Companions and Tabi'un of Jesus.

Indeed, the Message itself had become universal through the preaching of these very men. This is why the Tabi' Polycarp, whose writings we will examine shortly, wrote in a letter to the church at Philippi of:

"the apostles who brought us the Gospel and the prophets who foretold the coming of the Lord" (cited from *The Qur'an and the Bible ...*, Campbell, p. 149)

[Back To Top](#)

Part 8: The 'Proof'

[Back To Part 8 Index](#)

It was the Companion's sole purpose to fulfil what Jesus had said the Prophets had written, "This is what is written: The Christ will suffer and rise from the dead on the third day, and *repentance and forgiveness of sins would be preached in his name to all nations beginning at Jerusalem*" (Luke 24:46).

Many among those who had first believed because of the Companions' witness were driven out of Jerusalem under persecution by Bani Israel (the Jews including Paul) and are recorded as preaching the Message of the Gospel of Jesus' Atoning death wherever they went.

Certain Companions and Tabi'un were sent out by the Holy Spirit's command and travelled far and wide through Asia Minor, Rome, Greece, and Italy to proclaim the Gospel and in this way the Message was taken to these places in its pure form orally. **Thus the true Message itself had become universal through oral transmission before the four written records of the Companions and Tabi'un were made.**

When the four Gospel records were written, we note that they were written in diverse corners of the then known world where the Companions themselves had travelled and preached the Gospel Message. These records verified what had already been spread far and wide [See Map on page opposite].

DIAGRAM 10: MAP 'GOSPEL ORIGINS'

DIAGRAM 10: MAP SHOWING WHERE EACH GOSPEL WAS WRITTEN

[Back To Chapter 28 Text](#)



We note that, rather than originating in one place with these men sitting together

and agreeing on the content, instead **the four Gospel records were composed in, and went out from these far flung points into the whole world where the oral Message had already been universal.** John wrote in Asia Minor, Matthew in the Jerusalem region, Mark in Italy and Luke in Greece.

It is easy to perceive that they would immediately have been acclaimed in the place where they originated for these men were held in high honour in the Community. Also, their content would immediately have been discernible as correct since the people already knew the entire content from the oral teaching they had previously received.

As the Believers travelled out from these points, some would have taken copies of these complete records - remember writing was well-known - or voiced abroad the existence of such written records of honour wherever they travelled. Some would also relate what they recalled of it from memory. The four Gospel records would thus have become increasingly recognised everywhere and people would have anticipated when they could obtain a copy.

[Back To Top](#)

324

Part 8: The 'Proof'

[Back To Part 8 Index](#)

These, then, became the universal fixed written transmitter of the Gospel Message, something that was not able to be 'retrieved' to facilitate the kind of accusations the followers of Islam make concerning 'alterations'.

[NOTE: An admission that such 'alterations' were impossible has been related in a Hadith from ibn Abbas in which he acknowledges that the Christian Scriptures could not have been corrupted because of their being widespread.]

As is apparent to anyone who reads these Gospel records, although they originated in divers places their content agrees with one another. Furthermore, it should be obvious that these four Gospel records when they became collected together and published "between two covers", had overwhelming 'Proof' of their reliability in the widespread knowledge of their existence as well as in already existing knowledge of the Gospel Message among the many who became Tabi'un through the Companions' travelling and preaching - and many others. These witnesses were spread far and wide in the world of the day.

To declare such a fourfold Gospel record as unreliable only shows ignorance or predisposition against their content and the historical reality which surrounds them.

Each of these Gospel records became known as 'the Gospel according to' each of the writers:

"... there was a time before the word 'Gospel' denoted the name of a book: the Gospel then signified the subject of the preaching of every Christian missionary, and that was in two words - Jesus Christ. It was because it told the story of Jesus Christ that the Book of Matthew, or John, or Mark, or Luke, came to be called the Gospel." (*Introduction to the New Testament*, Salmon, p. 111)

Indeed, this is why when the four Gospel records became widespread and were published together "between two covers" as the four universally accepted Companion and Tabi' records, the terms "The Gospel According To Matthew", etc., were placed before the text of each Gospel record. And the earliest extant evidence shows this:

"Accordingly the earliest MSS. [Manuscripts] represent the Gospels not as four separate works, but as one work bearing the title 'Gospel', divided into four sections, 'according to Matthew', 'according to Mark', &c. These were, in short, but the forms in which four different Evangelists had committed the Gospel to writing." (*Introduction to the New Testament*, Salmon, p. 100)

Yet again, the followers of Islam try to discredit these four Gospel records by asserting that they only "formed a Canon" through 'official' forces. This is not true. The placing of these four Gospel records together

[Back To Top](#)

Part 8: The 'Proof'

[Back To Part 8 Index](#)

was not a matter forced by 'authorities', either religious or secular, but resulted because their existence and authority was known everywhere:

"... we have to ask, Did the Church formally select our four from the mass of evangelical tradition; and was it in consequence of the pre-eminence given to these by the force of authority that the others disappeared? Not so: it is a remarkable fact that we have no early interference of Church authority in the making of the Canon; no Council discussed this subject; no formal decisions were made. *The Canon seems to have shaped itself;... let us remember that this non-interference of authority is a valuable topic of evidence to the genuineness of our Gospels; for it thus appears that it was owing to no adventitious authority, but by their own weight, that they crushed all rivals out of existence. Whence could they have had this weight except from its being known that the framers of these Gospels were men of superior authority to the others, or with access to fuller information.*" (*Introduction to the New Testament*, Salmon, p. 108f; emphasis added)

The fact that not only these four Gospel records but also the Epistles (letters) of the Companions and Tabi'un of Jesus were cherished among the Believers will become evident in the next section.

Footnotes:

1/ It should be noted also that the large letters listed under the heading 'Capitals' were the **ONLY ONES** existing in Greek until the 8th century AD. Manuscripts written with these 'capitals' are now called 'Uncials'. Manuscripts which used these thus had clearly defined texts. Only after the 8th century did a script of smaller letters gradually become introduced until in the 10th century it alone was in use. Manuscripts using these are called 'Miniscules'.

[Back To Part 8 Index](#)

[Back To Top](#)

326

Part 8: The 'Proof'

[Back To Main Index](#)

[Back To Part 8 Index](#)

CHAPTER XXIX: EXAMINING SOME EVIDENCE

Some Early Tabi'un and Tab Tabi'un Evidence - A Backup Source

That not only these four Gospel records but also Epistles (letters) of the Companions were highly revered is obvious in the testimony of six Tabi'un and Tab Tabi'un who became spread across the expanse of the Greco-Roman Empire [see Map on page opposite].

They are **Clement** (bishop of Rome; c. 30- c. 100 AD), **Ignatius** (bishop of Antioch; c. 70- c. 116 AD), **Justin Martyr** (c. 100- 165 AD), **Polycarp** (bishop of Smyrna; c. 69- c. 155 AD), **Papias** (bishop of Hieropolis; c. 80- c. 155 AD), **Irenaeus** (raised in Asia Minor and later was bishop of Lyon, Gaul; c. 125- c. 180 AD).

Four of these, **Ignatius**, **Justin Martyr**, **Polycarp** and **Papias**, died as martyrs in Rome for confessing all that we believe today from the Scriptures rather than giving it up by acknowledging the Roman Emperor as a 'god'. [Note: some of these men were made bishops (i.e. overseers) by

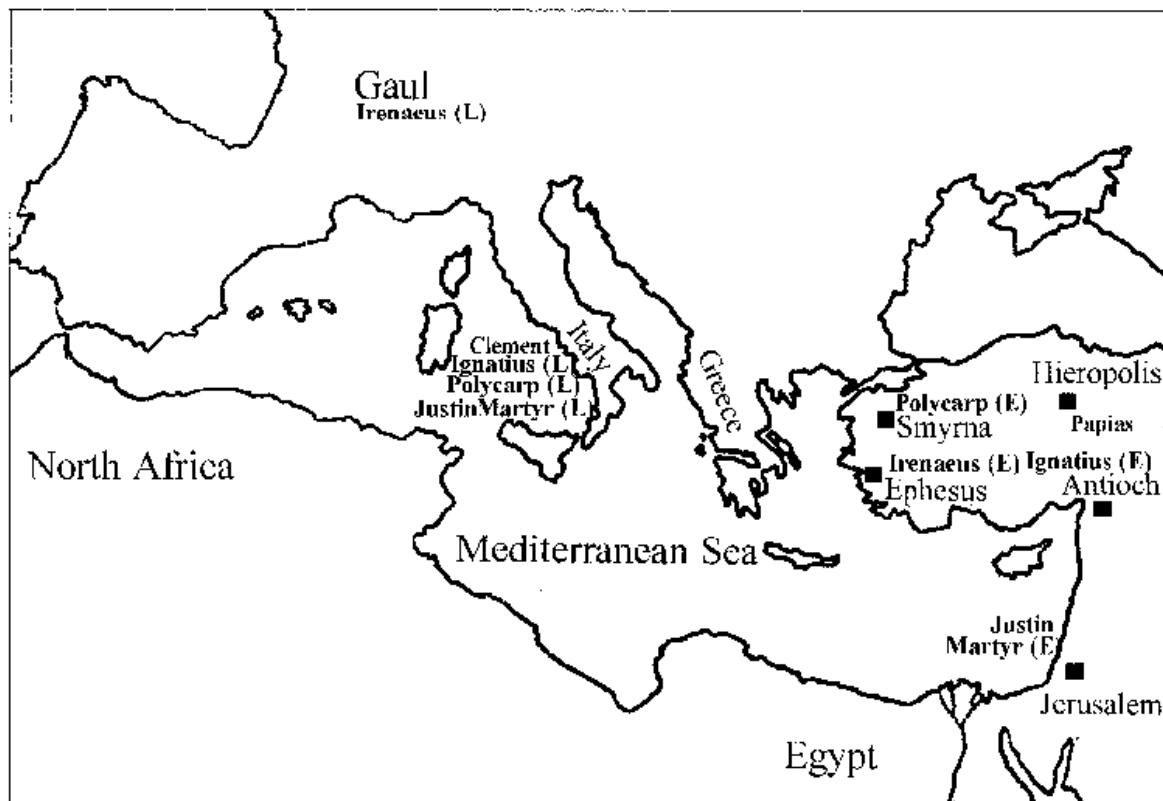
the Companions of Jesus - they are reliable witnesses]

This persecution of the Christians for refusing to sacrifice to other gods and denounce their Faith in Jesus was a circumstance which caused the content of the **Companion and Tabi' Gospel records**, the Companion Epistles, as well as the general Beliefs of the Christian Faith as expressed in the Gospel records, to be written up and widely known. This occurred through various letters (epistles) written by these six Tabi'un and Tab Tabi'un to one another and also from them to the various churches.

Aside from letters some wrote larger works to the Roman authorities to declare the unworthy attitude which treated moral and honourable Christian citizens with death simply because of their faithfulness to their beliefs in Christ.

[NOTE: The letters of these 6 men are not included among the New Testament Epistles although in the regions which received such letters they were cherished and sometimes were appended after Revelation (Apocalypse - the last Companion book of the New Testament) because of the honour given to these men and their counsel.]

A/ Clement of Rome [DIAGRAM 11 - MAP]



Above: Map indicating the locations of our Tabii and Tab Tabii witnesses. Notice that most have travelled great distances yet found the same Gospel Message and Records [(E) indicates the individual's early location, and (L) indicates his later location]

We begin with the **Tabi' Clement (c. 30- 100 AD)** who was one of the first bishops of Rome. [It must be understood that this is long before the existence of what is now known as the Roman Catholic Church over which 'Popes' rule and which gradually rejected the Gospel -see **Appendix D.**]

(APPENDIX D: SEE END OF CHAPTER)

Part 8: The 'Proof'

[Back To Part 8 Index](#)

Clement is acknowledged as being the bishop at Rome before the end of the first century AD, and he wrote an epistle [letter] to the Corinthians, an assessment of the contents of which states:

'... So much use is made of Paul's Ep. [letter] to the Corinthians that we cannot lay much stress on the fact that one of the topics of that epistle is fully treated.... **the deaths of Peter and Paul, described as men of their own generation, are referred to as then recent**, and some of the presbyters appointed by the apostles are spoken of as still surviving.... He expressly mentions Paul's Ep. to the Corinthians; and twice reminds his hearers of words of our Lord. The way in which he uses the quotations implies the existence of written records recognised by both parties. Besides these, without any formal citation he makes unmistakable use of other N.T. [New Testament] books, chiefly Heb., but also of Rom. And other Pauline, including the Pastoral epistles, Acts, James, and 1 Peter. ...
The letter does not yield any support for the theory of 1st century disputes between a Pauline and an anti-Pauline party in the church. No such disputes appear in the dissensions at the Corinthian church... Clement holds both SS [i.e. saints] Peter and Paul in the highest (and equal) honour." (*A Dictionary of Christian Biography*, ed. Wace and Piercy, article on Clement of Rome, p. 173f; emphasis added)

This type of evidence cannot be ignored by **Those Who Seek Truth**. It gives clear testimony that a respected Christian leader (**died 100 AD**) in Rome (Italy), quoted words of Jesus, as well as Companion Epistles (letters), in a way which alludes to written records which both he and his intended audience possess.

Among his citations noted here are numerous Epistles (letters) of the Companions of Jesus such as James, Peter, and the writing called 'The Acts of the Apostles' (Frakis) which was written by Luke who travelled with the Companion/Tabi' whose Epistles are also mentioned, namely Paul.

[NOTE: We say Companion/Tabi'un for although he might be considered to be of the second generation of Believers, Paul also saw and spoke with Jesus. As such he was recognised by the other Companions as an apostle of Jesus and showed the signs and wonders associated with the men chosen by Jesus for such a task.]

Others have noted that **Clement's** letters contain portions of Matthew, Mark and Luke's Gospel records.

It must be observed that, having lived in Rome, **Clement** was thus personally acquainted with Paul and Peter whose deaths he mentions (see above quotation). They spent their last years in Rome. The death of Peter is placed at about 67 AD.

Another writer has commented on a letter which the **Tabi' Clement** wrote to the

Part 8: The 'Proof'

[Back To Part 8 Index](#)

"Forty years later in about 96 AD, a man named Clement, a bishop in Rome, wrote a letter to the church at Corinth just as Paul had done. In that letter he writes,

"Read your letter from the blessed Apostle Paul again."

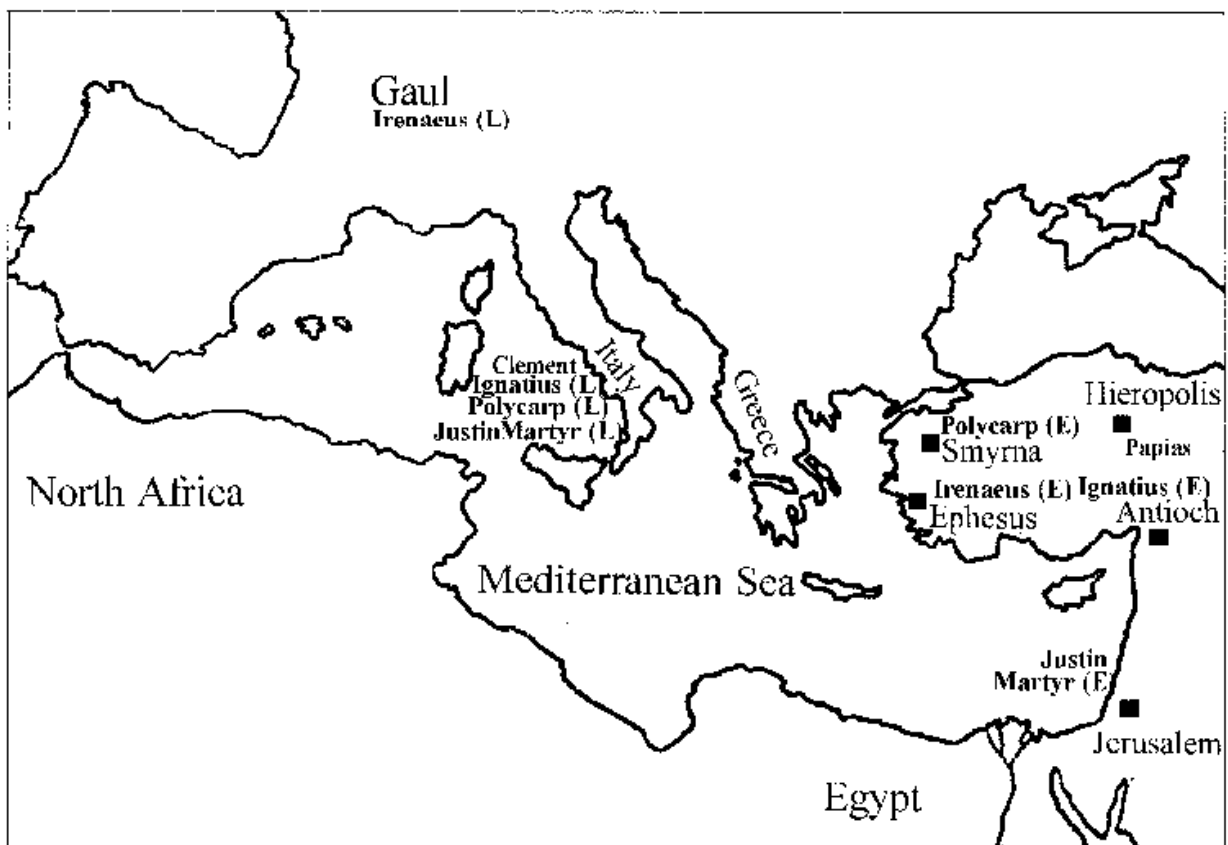
What letter is Clement referring to? He is referring to 1 Corinthians ... and he quotes from 1 Corinthians 15:20 saying,

"He (God) has made Jesus the first-fruits by raising him from the dead". [The footnote here states: Epistle of Clement to Corinth, Early Christian Writings, op. Cit., p 36, section 24]

In addition to other quotations from 1 Corinthians, he paraphrases or quotes from the **Judeo-Christian Gospel of Matthew**, and five other New Testament books: 1 Peter, James, Hebrews, Paul's letters to the Romans, and Ephesians.

It is natural that he would know about the letter to the Romans since it had been written to Clement's own church in Rome. But the other letters had been written to churches in Greece and what is now Turkey. This shows that they were quickly circulated among the early Christians..." (*The Qur'an and the Bible ...*, Campbell, p. 148; italics added)

B/ [Ignatius Bishop of Antioch](#) [\[SEE MAP\]](#)



Above: Map indicating the locations of our Tabii and Tab Tabii witnesses. Notice that most have travelled great distances yet found the same Gospel Message and Records [(E) indicates the individual's early location, and (L) indicates his later location]

Next we note the **Tabi' Ignatius (70 - d. 116 AD)** who while being transported by the Romans from Antioch to Rome for trial on account of his faith in Jesus, stopped at, among other places, Smyrna where he visited **Polycarp** (whom we will note next) and the church there. He next went to Troas where he wrote a letter to each of the Philadelphians, Smyrna and the **Tabi' Polycarp**. He then went to Philippi and at his next stop wrote a letter to the Philippians, which also is extant.

In one writing of his to the Romans he said:

"I am the bread-corn of Christ, to be ground by the teeth of beasts, that I may be pure bread" (Ignatius, *ad. Rom.* iv. 1; as cited from *A Dictionary of Christian Biography*, article on Ignatius, p. 508)

In the same work he wrote of Jesus Christ:

"My love was crucified" (*Ignatius ad Rom.* vii. 2; as cited from *A Dictionary of Christian Biography*, article on Ignatius, p.508)

The same writer mentions that **Ignatius** has called Christ (i.e. Jesus) "the Son of God" 29 times. He goes on to assess the epistles of **Ignatius** with the words:

"The epistles lay vast stress upon the Godhead of the Lord [i.e. Jesus]; it is because of this that His birth is the entrance of the New Man, and His death the resurrection of the faithful. To them He stands in a personal and practical relation which makes Him their God. ... But He [i.e. Jesus] was always God. ... The three mysteries loudest in proclamation of truth to those who can hear, are the Incarnation, Birth, and Death of Christ, hid in their real significance from the devil and the unbelieving." (*A Dictionary of Christian Biography*,

[Back To Top](#)

329

Part 8: The 'Proof'

[Back To Part 8 Index](#)

article on Ignatius, p.514f)

We must realize that this was a man raised in Antioch, a city not 300 miles from Jerusalem where Jesus and his Companions had lived. It was this same Antioch to which the Believers fled from the persecution of Bani Israel in the days immediately after Jesus arose to Heaven.

Not only did **Ignatius** know the original Gospel Message, but so did those he knew, visited, and had correspondence with along the entire route to Rome!

C/ [Polycarp](#) [\[SEE MAP\]](#)

DIAGRAM 10: MAP OF THE PLACES OF RESIDENCE OF OUR TABI'UN AND TAB TABI'UN WITNESSES

Back To Chapter 30 Text: [Clement](#) - [Ignatius](#) - [Polycarp](#) - [Justin Martyr](#) - [Irenaeus](#) - [Papias](#)



Above: Map indicating the locations of our Tabii and Tab Tabii witnesses. Notice that most have travelled great distances yet found the same Gospel Message and Records [(E) indicates the individual's early location, and (L) indicates his later location]

This same **Tabi' Polycarp** (c. 69- 155 AD) who **Ignatius** visited and wrote to, himself later wrote a letter to the Philippians (c. 110 AD) enquiring after Ignatius. An assessment of the content shows:

"Polycarp wrote immediately after receiving the epistle of the Philippians. He speaks of the death of Ignatius, knowing that the sentence in Antioch made it certain, probably also knowing the date of the games at which he was to die. But he is not acquainted with any particulars, since he asks for news concerning the martyr and those with him (Ep. Pol. Xiii), and at the request of the Philippians forwards all the epistles of Ignatius to which he had access, viz. those to the Asiatic churches" (*A Dictionary of Christian Biography*, article on Ignatius, p.513)

We see clearly the interrelationship between these Tabi'un and between the churches everywhere. In this letter **Polycarp** also mentions not only that he knew that the apostle Paul had written a letter to the Philippians, but much more:

"Though Polycarp's epistle is remarkable for its copious use of N.T. [New Testament] language there are no formal quotations but it is mentioned that St Paul had written to the church at Philippi to which Polycarp's epistle is addressed. The language in which Paul's letters are spoken of, both here and in the epistles of Ignatius, decisively refutes the theory that there was opposition between the schools of John and Paul. ... Polycarp's Pauline quotations include distinct recognition of Eph. and I & II Tim. And other passages

clearly shew a use of Rom., I Cor., Gal., Phil., II Thess. The employment of I Peter is especially frequent. There is one unmistakable coincidence with Acts." (*A Dictionary of Christian Biography*, article on Polycarp, p. 84f)

Polycarp's testimony to the content of many Companion Epistles is indicative of the early evidence upholding the content of the present New Testament. In this same letter we find the **Tabi' Polycarp** declaring:

"Every one who doth not confess that Jesus Christ is come in the flesh is antichrist; and whosoever does not confess the testimony of the Cross is of the devil." (ibid.)

[Back To Top](#)

330

Part 8: The 'Proof'

[Back To Part 8 Index](#)

Remember, this is the confession of a Tabi' who had personally heard the Companion John! In fact his words, "Every one who doth not confess that Jesus Christ is come in the flesh is antichrist" can be seen to be the statement contained in one Epistle attributed to the Companion John:

"Many deceivers, who do not acknowledge Jesus Christ as coming in the flesh, have gone out into the world. Any such person is the deceiver and the antichrist." (2 John 7)

It has also been noted of this same letter of the **Tabi' Polycarp** to the Philippians:

"Sometime around 107 AD, he wrote a letter to the church at Philippi - a church started by Paul in 49 or 50 AD.

In his letter he refers to "the apostles who brought us the Gospel, and the prophets who foretold the coming of the Lord (the Messiah)". At least three times he mentions Paul by name, as well as stressing the fact that Paul had preached to the Philippians and then written to them. He calls Paul's letter to the Ephesians "scripture" - the same title used for the Torah of Moses - as we see in the following Quotation:

"I have no doubt you are well versed in Holy Scripture... it says there, '*Do not be angry to the point of sin; do not let the sun go down on your indignation*'. [Quoted from Ephesians 4:26] The happy man is he who keeps this in mind ... **May the God and Father of our Lord Jesus Christ, and the eternal High priest Jesus Christ himself, the Son of God**, help you to grow in faith and truth.⁴

"In him (Jesus the messiah), endurance went so far as to face even death for our sins ... Though you never saw him for yourselves, yet you believed in him ... well knowing that it is *by grace you have been saved, not of your own doing*. [quoted from Ephesians 2:8]⁵

The sections in boldfaced type show that he firmly believed in the **Doctrinal Gospel**, and in this short letter of seven pages, he quotes from the **Gospel according to Matthew**, Acts, Romans, **1 Corinthians**, Galatians, 2 Thessalonians, 1 Timothy, 1 Peter and 1 John, as well as Ephesians, for a total of 10 of the 27 New Testament books.

These ten book, originating in places as far apart as Palestine, Turkey, Greece, and Rome, were well-known to Polycarp only ten or 15 years after the death of John the Apostle, again demonstrating the early and wide dissemination of the New Testament Scriptures." (*The Qur'an and the Bible ...*, Campbell, p. 149; underlining added)

D/ [Justin Martyr](#) [\[SEE MAP\]](#)

DIAGRAM 10: MAP OF THE PLACES OF RESIDENCE OF OUR TABI'UN

AND TAB TABI'UN WITNESSES

Back To Chapter 30 Text: [Clement](#) - [Ignatius](#) - [Polycarp](#) - [Justin Martyr](#) - [Irenaeus](#) - [Papias](#)



Above: Map indicating the locations of our Tabii and Tab Tabii witnesses. Notice that most have travelled great distances yet found the same Gospel Message and Records [(E) indicates the individual's early location, and (L) indicates his later location]

Polycarp was also a companion of the **'Tab Tabi' Justin Martyr (c.100- 165 AD)** whose writing called *Apology* was written at Rome in approx. 138 AD in the midst of the severe persecution and martyrdom of the Christians by the Roman (not Roman Catholic) Empire.

Concerning the content of his *Apology* we find the following assess

[Back To Top](#)

ment:

"And so he tells his heathen readers that he is quoting from 'memoirs' of our Lord which are called 'Gospels', and which were composed by the Apostles and by those who followed them. Observe how accurately this agrees with our present Gospels - two being composed by Apostles, two by their immediate followers. Justin adds that these memoirs were read along with the writings of the prophets at meetings of Christians on each Sunday." (*Introduction to the New Testament*, Salmon, p. 58f; emphasis added)

Here **Justin** testifies that the four Gospel records were considered as worthy to be read as the writings of the Prophets. This is exactly how they are treated today.

He was martyred in Rome in approx. 165 AD, at which time **Irenaeus** of Ephesus (born c. 125 AD - whom we will speak of next), a **Tab Tabi'** who had been taught by **Polycarp**, was attesting to the four Gospel records which we possess today. [We will note his attestation shortly.]

In **Justin's Dialogue With Trypho** he is noted as asserting in a detailed manner such topics as:

"In cc. 48-108 he expounds the absolute divinity of Christ, his pre-existence, incarnation, passion, resurrection, and ascension, by virtue of which belief in Him is proved consistent with belief in God alone." (*A Dictionary of Christian Biography*, article on Justin Martyr, p. 622)

It is also noted of **Justin**:

"According to Justin man has been imprisoned in sin since the fall of Adam, the first man, deceived of the devil who fell greatly by deceiving Eve." (*Ibid.*, p. 629)

b lived in the region of Jerusalem before he went to Rome. He knew the Gospel and its doctrines as it was originally proclaimed and found the same Gospel and doctrines cherished among the Christians at Rome.

The **Tab Tabi' Justin** also cites the four Gospel records. Yet some assert that **Justin's** citations are not absolutely identical to the Gospel records which we possess. Before we examine two examples, it is well to read some comments as to the general mode of his writings as assessed from the content of his 3 extant writings, *Apology I*, *Apology II* and *Dialogue With Trypho*:

"Evidently he must have written a great deal, and the three undoubted works still extant perhaps account for this voluminous character of his writings. **For these three pieces are written loosely and unsystematically, and read like the outpouring of a mind that had ranged widely in heathen literature and philosophy, and had massed a large store of general knowledge, which could be easily and effectively brought to bear upon current topics, without any scrupulous regard to the artistic or sym**

[Back To Top](#)

Part 8: The 'Proof'

[Back To Part 8 Index](#)

metrical appearance of the result." (*A Dictionary of Christian Biography, article on Justin Martyr, p. 619*)

Let us, then, examine two examples for ourselves and see how 'great' the 'discrepancy' actually is.

The context of our first quotation is something of which Salmon says:

"... in order to show how pure was the morality taught by our Lord, Justin devotes three consecutive chapters to quoting his precepts."

From this passage we take the following quotation into which we have introduced asterisks ** to divide the text into sections for examination:

"He [Jesus] said, "Give to him that asketh, and from him that would borrow turn not away; **for if ye lend to them of whom ye hope to receive what new thing do ye? Even the publicans do this. ** Lay not up for yourselves treasure upon earth, where moth and rust doth corrupt, and where robbers break through; but lay up for yourselves treasure in heaven, where neither moth nor rust doth corrupt. ** *For what is man profited if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for it?* ** Lay up treasure, therefore, in heaven, where neither moth nor rust doth corrupt." (*Introduction to the New Testament, Salmon, p. 59*)

For anyone who is not familiar with the content of the Gospel records it is easy to accept another's word that this wording is 'quite different' from that in the Gospel records. However, we invite our reader to examine for himself the following comparison with the present Gospel records and decide for himself:

Justin "Give to him that asketh, and from him that would borrow turn not away"

Luke 6:30 "Give to every man that asketh of thee: and of him that taketh away your goods ask them not again."

Justin "for if ye lend to them of whom ye hope to receive what new thing do ye? Even the publicans do this."

Luke 6:34 "And if ye lend to them from whom ye hope to receive, what thank have ye? For sinners also lend to sinners, to receive as much again."

[Note: The words "even the publicans do the same" and "do not even the publicans so?" are found in Matt. 5:46, 47.]

Justin "Lay not up for yourselves treasure upon earth, where moth and rust doth corrupt, and where robbers break through; but lay up for yourselves treasure in heaven, where neither moth nor rust doth corrupt."

Matt. 6:19-20 "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt..."

Justin "For what is man profited if he shall gain the whole world and

Part 8: The 'Proof'

[Back To Part 8 Index](#)

lose his own soul? Or what shall a man give in exchange for it?"

Mk 8:36, 37 "For what shall it profit a man, if he gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"

[Note: The last sentence of Justin's "Lay up treasure, therefore, in heaven, where neither moth nor rust doth corrupt." is obvious as a repetition of the thoughts in Matthew 6.]

It seems quite plain that **Justin** was putting together the precepts of Jesus' teachings as they came to mind; two from Luke, and one each from Matthew and Mark. This dissecting of **Justin's** text shows that indeed he was just 'pouring out' what he knew, putting it all together without concern for 'orderliness'. This we observed was his way of writing in all three extant writings.

It is impossible to ignore the fact that these sentences occur in the Gospel records almost word for word.

We give another example to show that this haphazard arrangement is not simply a one of a kind occurrence:

*"Be ye kind and merciful, as your Father also is merciful, ** and maketh His sun to rise on sinners, and the righteous and the wicked. ** Take no thought for what ye shall eat or what ye shall put on; are ye not better than birds and the beasts? and God feedeth them. ** Take no thought, therefore, what ye shall eat or what ye shall put on; for your heavenly Father knoweth that ye have need of these things. But seek ye the kingdom of heaven, and all these things shall be added to you. ** For where His treasure is, there also is the mind of a man."*
(Introduction to the New Testament, Salmon, p. 59)

Again we compare these texts with the present Gospels:

Justin "Be ye kind and merciful, as your Father also is merciful"

Luke 6:36 "Be ye therefore merciful as your Father also is merciful."

Justin "and maketh His sun to rise on sinners, and the righteous and the wicked"

Matt. 5:45 "for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and the unjust"

Justin "Take no thought for what ye shall eat or what ye shall put on; are ye not better than birds and the beasts? and God feedeth them."

Matt. 6:25, 26 "Take no thought for your life, what ye shall eat or what ye shall drink, nor yet for your body what ye shall put on ... Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they?"

Justin "Take no thought, therefore, what ye shall eat or what ye shall put on; for your heavenly Father knoweth that ye have need of these things. But seek ye the kingdom of heaven, and all these things shall be added to

[Back To Top](#)

334

Part 8: The 'Proof'

[Back To Part 8 Index](#)

you"

Matt. 6:31f "Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewith shall we be clothed? For the gentiles seek all these things; and your heavenly Father knows that you need them all. But seek first his kingdom and his righteousness, and

all these things shall be yours as well."

Justin "For where His treasure is, there also is the mind of a man"

Luke 12:34 "For where your treasure is there will your heart be also."

In everything we find a combination of sayings of Jesus as found in two places in Luke and from two in Matthew. **Justin was indeed combining his recollections and his accuracy is really quite good considering his trend to gush out his vast knowledge.**

In **Justin's** work named *Dialogue With Trophu*, we find his acknowledgement of another New Testament book:

"Justin mentions the Apocalypse by name attributing it to St John. (Dial. 81, Sec. 308 A)" (*A Dictionary of Christian Biography*, article on Justin Martyr, p. 634)

The Apocalypse is also known as 'Revelation'. It is the last book in the New Testament and by consensus it is received as from the Companion John.

E/ [Irenaeus](#) [\[SEE MAP\]](#)

DIAGRAM 10: MAP OF THE PLACES OF RESIDENCE OF OUR TABI'UN AND TAB TABI'UN WITNESSES

Back To Chapter 30 Text: [Clement](#) - [Ignatius](#) - [Polycarp](#) - [Justin Martyr](#) - [Irenaeus](#) - [Papias](#)



Above: Map indicating the locations of our Tabii and Tab Tabii witnesses. Notice that most have travelled great distances yet found the same Gospel Message and Records [(E) indicates the individual's early location, and (L) indicates his later location]

We have already mentioned the name **Irenaeus (c. 125 - 180 AD)** above. This Tab Tabi' spent his early life in Asia Minor and was later bishop of Lyon in Gaul. We note again that he was a man who knew the **Tabi'un Polycarp**. He wrote of his recollections:

"I can recall the very place where Polycarp used to sit and teach, his manner of speech, his mode of life, his appearance, the style of his address to the people, his frequent references to St. John, and to others who had seen our Lord; how he used to repeat from memory their discourses, and the things which he had heard from them concerning our Lord, His miracles, and His teachings; and how, being instructed himself by those who were eyewitnesses of the life of the Word, there was in all he said a strict agreement with the Scripture. (Epistle to Florinus, ap. Euseb. H. E. V, 20)" (Introduction to the New Testament, Salmon, p. 32; emphasis added)

Irenaeus also wrote in a letter to Victor the bishop of Rome concerning the martyrdom of **Polycarp**:

"Anicetus could not persuade Polycarp not to observe what he had always observed with John the disciple of our Lord and the other Apostles with whom he had associated." (Introd. To The N.T., Thiessen, p. 165)

Irenaeus had received the True Gospel Message and openly accepted the four Gospel records

which we possess today. In his *Against Heresies*

[Back To Top](#)

Part 8: The 'Proof'

[Back To Part 8 Index](#)

(Vol. 3, 11:9), **Irenaeus** wrote of the apostolic Gospels as those which "**alone are true and reliable**" (See *Origins of the Synoptic Gospels*, Stonehouse, p. 7).

These Gospel records in **Irenaeus'** possession agreed wholeheartedly with what the **Tabi' Polycarp** related from the Companion John and other Apostolic witnesses!

F/ [Papias](#) [\[SEE MAP\]](#)

DIAGRAM 10: MAP OF THE PLACES OF RESIDENCE OF OUR TABI'UN AND TAB TABI'UN WITNESSES

Back To Chapter 30 Text: [Clement](#) - [Ignatius](#) - [Polycarp](#) - [Justin Martyr](#) - [Irenaeus](#) - [Papias](#)



Above: Map indicating the locations of our Tabii and Tab Tabii witnesses. Notice that most have travelled great distances yet found the same Gospel Message and Records [(E) indicates the individual's early location, and (L) indicates his later location]

Irenaeus wrote also of the **Tab Tabi' Papias** (c. 80 - 155 AD), whom we note from our Map lived in Hierapolis where he was the bishop:

"Papias is described by Irenaeus as a companion of Polycarp." (*A Dictionary of Christian Biography*, article on Papias, p. 802)

Furthermore, of what **Papias** wrote we read:

"His name is famous as the writer of a treatise in five books called *Expositions of the Oracles of the Lord*... The object of the book seems to have been to throw light on the Gospel history, especially with the help of oral traditions which Papias had collected from those who had met members of the apostolic circle. ... We give at length the first and most important of these fragments, a portion of the preface preserved by Eusebius (iii, 39)... "And I will not scruple also to give thee a place along with my interpretations to whatsoever at any time I well learned from the elders and well stored up in memory, guaranteeing its truth. For I did not, like the generality, take pleasure in those who have much to say, but in those who teach the truth; nor in those who relate strange commandments, but in those who record such as were given from the Lord to the Faith and come from the Truth itself. And if ever any one came who had been a follower of the elders, what was said by Andrew, or what by Peter, or what by Philip, or what by Thomas or James, or what by John or Matthew or any other of the disciples of the Lord; and the things which Ariston and the elder John, the disciples of the Lord say. " (*A Dictionary of Christian Biography*, article on Papias, p. 799)

It is self-evident that the testimony of these six Tabi'un and Tab Tabi'un of Jesus upholds entirely the present Gospel records and Epistles as being authentic and reliable, transmitting the religion of Jesus accurately!

It is for this reason that the following comment has been made:

"All the Fathers at the close of the second century agree in appealing to the testimony of antiquity as proving the authenticity of the books which they used as Christian Scripture. And the appeal was made at a time when it was easy to try its worth." (*Introduction To The New Testament*, Thiessen, p. 9)

Why Islam Distorts This All-Important 'Back-up' Source

But, men like Yusuf Ali are not ignorant of the content of this 'back-up source' and so seek to ignore these important facts and distort the writings

[Back To Top](#)

336

Part 8: The 'Proof'

[Back To Part 8 Index](#)

of such men for their own purposes.

Consider, for example, the following declaration by Yusuf Ali concerning two of the Beliefs of two of the Tabi'un we have just mentioned:

"Clement of Rome (about 97 A.D.) and Polycarp (about 112 A.D.) quote sayings of Jesus in a form different from those found in the present canonical Gospels. Polycarp (Epistle, vii) inveighs much against men **"who pervert the sayings of the Lord to their own lusts,"** and he wants to turn "to the Word handed down to us from the beginning," thus referring to a Book (or a Tradition) much earlier than the four orthodox Gospels." (Appendix III; underlining added)

This is quite an assertion by Yusuf Ali since we recall that **Polycarp** was a Tabi' who was acquainted with apostle (Companion) John and other Apostles! However, what shows absolutely clearly the distorting purpose ('outwitting') of Yusuf Ali is the inspection of the few words he uses from **Polycarp in their context** in the letter which is still extant! The full text states:

"Everyone who doth not confess Jesus Christ has come in the flesh is anti-Christ; and whosoever doth not confess the testimony of the Cross is of the devil; and whosoever perverteth the oracles of the Lord to his own lusts and saith that there is neither resurrection nor judgement is a first-born of Satan." (*A Dictionary of Christian Biography*, ed. Wace and Piercy, article on Polycarp, p 848)

Yusuf Ali plucked eleven words from a context in which Polycarp declares him both "anti-Christ" for denying Jesus' Incarnation, and "of the devil" for denying the testimony of the cross!!! As a follower of Islam he couldn't possibly have missed the context!

We note that the *only* **original** intent of the words he chose was to point to

people who perverted the truths concerning the Resurrection and the Judgement **as they are found in the oracles of the Lord Jesus!!** Of course this also includes Yusuf Ali, for the followers of Islam pervert these too.

While the **Tabi' Polycarp's** Beliefs about the Incarnation of Jesus and the Cross are hard words for anyone raised in Islam, this is something the apostle (Companion) John wrote in his first letter (Epistle) to the Churches, and in all the teachings passed along by the Companions and Tabi'un this is a reference to the Incarnation. This is clearly not "in a different form" than the Scripture (Gospel records)!

Thus Polycarp believed in and used the Message of the four Gospels which we possess, and that is "the Word handed down from the Beginning" that he was trying to 'turn people back to'! And it is no wonder since it is acknowledged:

[Back To Top](#)

337

Part 8: The 'Proof'

[Back To Part 8 Index](#)

"Irenaeus states (III. lii.4) that Polycarp had been instructed by apostles and sconserved with many who had seen Christ." (*Ibid.*, article on Polycarp, p 846)

In complete agreement with the doctrinal content of the **Tabi' Polycarp** is the declaration of the **Tabi' Ignatius** (c. 70- d. 116 A.D.):

"There is only one physician of flesh and spirit, generate and unregenerate, God in man... [the] Son of God."

And:

"Await Him that is above every Season, the Eternal and Invisible, Who became visible for our sake, the Impalpable, the Impassible, Who suffered for our sake." (History of Christian Doctrine, Fischer, p. 44-45; as cited from Christ or Muhammad..., Copleston, p. 118)

What we *can* perceive is that the doctrine of all these Tabi'un was identical, and that because of **Polycarp's** being a disciple (Tabi') of the Companion John, there is every possibility that the reason some of what he relates is not "exactly" as in John's writings may well be because he learned it directly from John even before John wrote his 'memoir' (Gospel)! It is *not* really surprising at all to find some 'sayings' were not exactly 'word-for -word' with the memoir (Gospel) text.

Therefore, all that the Islamic 'scholars' such as Yusuf Ali are trying to do is create an illusion that the Tabi'un actually believed in 'something else', when they didn't, by saying:

"he [Polycarp] wants to turn "to the Word handed down to us from the beginning," thus referring to a Book (or a Tradition) much earlier than the four orthodox Gospels."" (Appendix III)

The reality is that **Polycarp** was one man in a chain of faithful witnesses who was propagating the Beliefs of the very Scriptures which we still use. Obviously all such Islamic 'outwittings' are only intended to mislead *Those Who Seek Truth*.

This is also evident in that **Polycarp** is recorded as having translated these very Gospel records:

"into Syriac for Philoxenas, Bishop of Mabug." (*Christ or Muhammad*, Copleston, p. 104)

Also in complete contradiction to Yusuf Ali's allegation (distortion/outwitting) concerning **Clement**, we noted already that he quoted the Gospels of Matthew, Mark, Luke. Further, he wrote of Jesus with the words:

"the scepter of the majesty of God, who came not in pomp or arrogance or of pride though He might have done so, but in lowliness of mind." and "To whom be the glory and majesty for ever and ever."

These Tabi'un and Tab Tabi'un of Jesus declare Yusuf Ali to be a blasphemer, a servant of Satan.

[Back To Top](#)

338

Part 8: The 'Proof'

[Back To Part 8 Index](#)

Conclusions On This Backup Source

As can plainly be seen, the existence of early Tabi'un and Tab Tabi'un epistles (letters) and their other writings proves the existence and authoritative use among the early churches of the four Gospel records as contained in the New Testament.

It is quite natural that this should have happened, what with letters such as that of the **Tabi' Clement** of Rome and the **Tabi' Polycarp** circulating. Through such means the Believers of that time **universally** came to acknowledge the four Gospel records and many Companion Epistles.

Through such means the Gospel records and their content stand upheld as unassailable, truly shown to be preserving the life and teachings of Jesus for all who wish to know THE WAY.

Two Gospels Constitute A Complete 'Backup' Source - The 'Oral Tradition' Recorded By Tabi'un

We have just noted one Backup source. But the fact is that the content of both the Tabi' Luke's 'memoir' as well as that of the Tabi' Mark, having admittedly been based upon 'oral reports' (they were not eye witnesses but heard from the Companions they travelled and preached with who were eye witnesses), constitute the earliest written record of the 'Oral Tradition'. They were in a

complete written form since they were written in Greek.

The content of these two Gospels when compared against that of the eye witness accounts of Matthew (a Companion), and John (a Companion), plainly shows that consistency exists between the records as set out by Jesus' Companions and the records by those Tabi'un who recorded the 'Oral Tradition'.

Thus there is a complete written source of evidence inside the 'Last Testament' which proves that the Message of the Injil (Gospel) has remained the same from the beginning.

A Comparison With Islam's Best 'Backup' Sources

It needs to make a comparison of the Tabi'un and Tab Tabi'un records and complete **Companion and Tabi' Injil (Gospel) records** - the backup source - with what Islam asserts as its similar backup sources.

Does Islam possess any comparable records, things from its Companions or Tabi'un which are so all-encompassing that they not only uphold the text of the Qur'an but give life to that text?

[Back To Top](#)

339

Part 8: The 'Proof'

[Back To Part 8 Index](#)

We note in this regard that Islam does claim to possess some records attributed to its Companions and Tabi'un. In regard to the importance of these, and remembering the lifeless text of the Qur'an without them, let us look at some comments by **Von Denffer** who writes:

"Interpreting The Text
TAFSIR, ITS KINDS AND PRINCIPLES
Tafsir (exegesis) of the Qur'an is the most important science for Muslims. All matters concerning the Islamic way of life are connected to it in one sense or another since the right application of Islam is based on proper understanding of the right guidance from Allah. Without tafsir there would be no right understanding of various passages of the Qur'an." (*Ulum*, p. 130; underlining added)

Islam, being without a clear understanding in the Qur'an, requires not only a vast amount of other material to explain away the confusion of the Qur'an's text in general, but in order to show the 'what', 'where', 'how' and 'why' of the Qur'anic passages it must also rely on the late Tafsir records 'about' what the Companions and Tabi'un said - and in this way it 'finds' what it asserts is a 'revelation'!

Thus, for Islam, Tafsir is not 'Backup' - this is all Islam has - EVERYTHING!! Without it the Qur'an is dead.

But what are the oldest acknowledged reliable records of comprehensive

Tafsir?

When writing concerning the sahaba **Von Denffer** relates two examples from ibn `Abbas, yet not from a book written by ibn `Abbas, but from the Hadith of Sahih Bukhari, one of the late (3rd century AH) collections of Hadith!

Again, when referring to the sources Islam has from the Tabi'un he writes:

"Tafsir by Tabi`un. There are many more persons from among the tabi`un known for their preoccupation with tafsir...

Of the mufasssirun from among the tabi`un one distinguishes three groups, according to their origin and area of activity:

- Those from Makka.
- Those from Madina.
- Those from Iraq.

The Makkan Group. According to many scholars, this group of mufasssirun from among the tabi`un are the most knowledgeable in tafsir, because they learnt about it from `Abdullah b. Abbas. They are many in number, and among the best known out of many others are Mujtahid (d. 104/722), `Ata (d. 114/732) and `Ikrimah (d. 107/H).

Mujahid, the best known among them is reported to have gone through the Qur'an thrice with ibn `Abbas and to have asked him about the 'when' and

[Back To Top](#)

340

Part 8: The 'Proof'

[Back To Part 8 Index](#)

'how' of each verse that had been revealed.

A complete book of tafsir by Mujahid has been published. It is based on a manuscript from the 6th Hijra century and is edited by Surti." (*Ulum*, p. 130)

If this EDITED 6th century A.H. manuscript is the earliest representation of this best 'extra-Qur'anic' commentary on the "right understanding" of the Qur'an and its 'circumstances for the revelation' by a Tabi`, then Islam forages in very late copies, as well as getting bits and pieces from the 'Sahih' Hadith collections of Bukhari and Muslim (3rd century) and the Sirah as the means to get understanding of its Qur'an, etc.!

But, elsewhere **Von Denffer** makes these matters more clear when he writes:

"Some Important Books on Tafsir

Numerous books have been written by Muslim scholars on the subject of tafsir.

The oldest text available is attributed to Ibn `Abbas (d.68/687) although some doubt its authenticity. Other old books of tafsir, still available to us, include the works of Zaid bin `Ali (d.122/740) and Mujahid, the famous tabi` (d.104/722).

However it is generally accepted that the magnus opus among the early books of tafsir, which have come down to us is the tafsir al-Tabari.

Tafsir al-Tabari. This book was written by Ibn Jarir al-Tabari (d.310/922) under the title jami` al-bayan fi tafsir al qur'an....It belongs to the class of tafsir bi-l-riwAyaand is based on the reports from the Prophet, the sahAba and the tAbi'Un giving the various chains of transmission and evaluating them ...

Other Well-Known Books of Tafsir

-Tafsir al Samarqandi, by Abu al-Laith al-Samarqandi (d.373/983)...." (*Ulum*, p.

It is obvious that no comparison can be made between the complete records of the Companions and Tabi'un of Jesus, and those which Islam puts forward as its 'earliest' Companion and Tabi'un records, even though this is Islam's BEST 'illumination' on the Qur'an.

And, when we read from **Von Denffer** as to why *"In some cases the mufasssirun do not agree on the interpretation of a given verse of the Qur'an."*, we find the following list of reasons:

-External: Disregard of isnad. Use of unsound materials, such as isra'iliyat. Conscious misrepresentation, based on a preconceived belief or other ulterior motives.
-Internal: Genuine mistake in comprehension. Interpretation based on unconscious preconceived notion. Multiplicity of meanings in the revelation from Allah.
The main cause however is, in the view of Ibn Taimiya, that the people introduced innovation (bid'a) and 'twisted the speech (of God) from its actual position, and interpreted the speech of Allah and His apostle(s) other than it

[Back To Top](#)

Part 8: The 'Proof'

[Back To Part 8 Index](#)

is meant, and explained it other than it should be explained." (*Ulum*, p. 134f)

Thus Islam actually admits that its absolutely essential *tafsir* is also in disarray, being corrupt for various reasons - including deliberate acts. [Of course, the majority in Islam think that this is precisely what ibn Taymiyya did.]

But, what about a backup source for the actual text of the Qur'an itself? It is admitted that these are indeed slim:

"Evidence for the text of the Qur'an from other than textual copies of the Qur'an is slender, and a couple of examples will illustrate the point. Conflationary misquotations of the Qur'an are found in some early texts (e.g. *Risala* of al-Hasan al-Basri, the *Kit A b* of Sibawayhi), but they must be treated with some caution as they can be found in some Qur'an manuscripts themselves. The Qur'an citations on the Dome of the Rock are another example. ... the extent of the agreement of the inscriptions with the text of the Qur'an is far more impressive, and strongly suggests that the text must, in fact, have already been fixed." (*The Value...*, Brockett, p. 32, ft. 5; emphasis added)

We need not comment on this. '**Conflationary misquotations' even in the Qur'an manuscripts**; and in the literature, for example the *Risala* (epistle or letter written to caliph Malik) of al-Hasan al-Basri (d.110 AH) the man **Von Denffer** declared as the leading *tafsir* expert in Kufah!

In a recent conversation the topic of the Qur'anic quotations on the Dome of the Rock was raised and it was asserted that these do not even remotely match the

present Qur'anic texts!

And somehow the fact that the degree of this variation between the Qur'an quotations on the Dome of the Rock being more in agreement with the present Qur'an text than they oppose it is asserted by Brockett to indicate that the Qur'an's text was already 'fixed'?! This sounds like an Orientalist turned follower of Islam.

The point is really that while Islam shouts at others about not possessing 'perfection' it is only bluster - 'outwittings'. Islam not only has little 'perfection', but little 'extra-Qur'anic' evidence to back up the text and the meaning of it! And what it does possess often contradicts the present 'eternal, preserved' version(s)!

Yet, at the same time it is assailing Christianity's much earlier comprehensive **Companion and Tabi' Gospel records** disdainfully as only 'mixtures' of 'the Words of God, Hadith', etc., or 'not original copies'. And this despite the extensive Tabi'un and Tab Tabi'un writings which are extant to back them up.

[Back To Top](#)

342

Part 8: The 'Proof'

[Back To Part 8 Index](#)

Islam doesn't have anything that is 'early', either manuscripts of the Qur'an, 'Oral Traditions' which give full accounts of the reading systems (for this it is ad-Dani's al-Muqni and he died 444 AH!), or even books of Tafsir (commentary) which illuminate the Qur'an's text - AT ALL. To say nothing about the fact that the Arabic manuscripts don't agree with one another, nor is there agreement about the 'correct' Sunnah or about what they mean.....!

'Originals' In A Fixed Written Language - Many Manuscripts

We recall that earlier we spoke of the completeness of the written Greek language in the time of Jesus and his Companions and Tabi'un.

Knowing, then, that *the Greek language* in which Matthew (a Companion), Mark "the interpreter of Peter" (a Tabi'), Luke who was familiar with many Companions and travelled with Paul (a Companion/Tabi') and John (a Companion) wrote had *a complete written form*, it becomes obvious that the texts of these 4 Gospels had to have *a fixed content*, and were not something that could be altered "with the tongue", nor with a short stroke or a change in dots, nor by 'overriding' the text - like with the Qur'an.

Thus, both the eyewitness accounts as well as the 'oral tradition' were set down in a 'fixed' written form in less than 50 years from the events by the best of witnesses and their close followers.

It is for this reason that the vast number of ancient manuscript copies in a complete written language [not incomplete like ancient Arabic], besides early copies in many languages, is attacked by men like Ahmad Deedat - what else can they do when they don't want their readers to know that others possess something superior:

"They [Christians] now boast of being in possession of over 5000 "originals" of which no two "originals" are identical. Amazing!"

And:

"The "cultists" are now claiming 24 thousand Manuscripts; to which of course the same stricture will apply." (Crucifixion..., p. 7, 25)

As those of knowledge in Islam well know, such a vast source of manuscripts confirming the personal records of the Companions and Tabi'un of Jesus [and so the ONE MESSAGE] is the very thing Islam is without. That is why we can "produce them as our proof" for exclusive rights to salvation [that and our having a relationship and peace with the True God]:

"When confronted by the extravagant and conflicting claims of the Jews and the Christians and their exclusive rights to salvation, Allah **subha nahu**

[Back To Top](#)

343

Part 8: The 'Proof'

[Back To Part 8 Index](#)

wa-ta aala commands us to demand for proof. He says SAY: "PRODUCE YOUR PROOF IF YE BUT SPEAK THE TRUTH". And they have produced the only proof they have; in over fifteen hundred languages! Eleven different dialects of the Bible for the Arab's alone! Are we going to swallow them hook line and sinker? No! *It is presupposed that when Allah commands us to demand for proof, that we would be in a position to analyse the proof, once it is produced. Otherwise, it makes no sense to demand for proof; it would be nonsense!"* (Crucifixion or Cruci-Fiction, Ahmed Deedat, p. 6; emphasis added)

Here indeed is where Islam puts its foot in its mouth for it can no longer tell us that the Qur'an is such 'Proof' and instead it is left humbled by the records we possess. We have analysed Islam's 'Proof' and found it to be utter "nonsense".

Did The Companions Of Jesus Issue False Gospel Records?

We have seen how the Tabi'un and Tabi'un cherished the four Gospel records of the Companions and Tabi'un of Jesus. Also, that great authority was given to the letters which were recognised as having been written to the local churches by various Companions, and Paul who was considered to be a Companion/apostle because he had seen Jesus.

Yet many in Islam accuse both the apostle Paul and the other Companions of Jesus of gross wickedness. They claim Paul persuaded the Companions to turn Jesus' teachings upside down! They claim that it was Paul who initiated

the belief in a Blood Atonement and many other Beliefs! This would mean that the Companions were even willing to write lies about what Jesus taught!!

However, all the materials which were accepted by the early Christians who themselves were taught by the Companions testify against such alterations to Jesus' teachings.

The Tabi' Luke states in his Gospel record that **Jesus had said** he would suffer and die for the sins of the people, and that this is the Message that would be preached "to all nations beginning at Jerusalem." (Luke 24:47).

In his *Acts of the Apostles*, the Tabi' Luke also records that **Peter preached of Jesus to the Jews "you put him to death by nailing him to the cross"!!**

Again Luke records that **Paul persecuted those who believed in this Blood Atonement! He was against such a belief!** He was a witness in agreement with the stoning to death of Stephen, believing him to be a blasphemer for such a belief!! The Tabi' Luke notes Stephen's words of rebuke to the Jewish leaders and his martyrdom as:

[Back To Top](#)

344

Part 8: The 'Proof'

[Back To Part 8 Index](#)

"You stiff-necked people, with uncircumcised hearts and ears! You are just like your fathers: You always resist the Holy Spirit! Was there ever a prophet your fathers did not persecute? They even killed those who predicted the coming of **the Righteous One. And now you have betrayed and murdered him** - you who have received the law that was put into effect through angels but have not obeyed it."

When they heard this, they were furious and gnashed their teeth at him. But Stephen, full of the Holy Spirit, looked up to heaven and saw the glory of God and Jesus standing at the right hand of God. "Look", he said, "I see heaven open and the Son of Man standing at the right hand of God."

At this they covered their ears and, yelling at the top of their voices, they all rushed at him, dragged him out of the city and began to stone him.

Meanwhile, **the witnesses laid their clothes at the feet of a young man named Saul.**

While they were stoning him, Stephen prayed, "Lord Jesus, receive my spirit." Then he fell on his knees and cried out, "Lord, do not hold this sin against them." When he had said this, he fell asleep.

And Saul was there, giving approval to his death.

On that day a great persecution broke out against the church at Jerusalem, and all except the apostles were scattered throughout Judea and Samaria. Godly men buried Stephen and mourned deeply for him. **But Saul began to destroy the church. Going from house to house, he dragged off men and women and put them in prison.**" (Acts 7:51 - 8:3)

The Tabi' Luke continues:

"Meanwhile, **Saul was still breathing out murderous threats against the Lord's disciples.** He went to the high priest and asked him for letters to the synagogues in Damascus, so that **if he found anyone there belonging to the**

Way he might take them as prisoners to Jerusalem." (Acts 9:1-2)

Saul (later re-named Paul) was so enraged against the belief in Jesus' Blood Atonement that he "breathed murderous threats" and travelled to Damascus to do what many followers of Islam would do today to one of their own who changed his beliefs - persecute them, and drag them to jail for them to be tormented or killed!

It was on this very journey to Damascus (we note from our map that Damascus is not far from Jerusalem) that Jesus appeared to him, as Luke records:

"As he neared Damascus on his journey, suddenly a light from heaven flashed around him. He fell to the ground and heard a voice say to him, "Saul. Saul, why do you persecute me?"

"Who are you, Lord? Saul asked.

"I am Jesus whom you are persecuting." he replied. Now get up and go into the city and you will be told what to do." (Acts 9:3-6)

Paul was blinded by seeing the glory of Jesus. He came at that encounter to understand that he had been opposing God's truth, just as

[Back To Top](#)

345

Part 8: The 'Proof'

[Back To Part 8 Index](#)

those in Islam do! Paul was taken by his companions into Damascus where Jesus spoke to another of his disciples, Ananias, and sent him to place his hands upon Paul and pray for him so that he could receive the Holy Spirit and get his sight back. Paul was then baptised in water:

"In Damascus there was a disciple named Ananias. The Lord [i.e. Jesus] called to him in a vision, "Ananias".

"Yes Lord," he answered.

The Lord told him, "Go to the house of Judas on Straight Street and ask for man named Saul, for he is praying. In a vision he has seen a man named Ananias come and place his hands on him to restore his sight."

"Lord," Ananias answered, "I have heard many reports about this man and all the harm he has done to your saints in Jerusalem. And he has come here with authority from the chief priests to arrest all who call on your name."

"But the Lord said to Ananias, "Go! This man is my chosen instrument to carry my name before the Gentiles and their kings and before the people of Israel. I will show him how much he must suffer for my name."

The Ananias went to the house and entered it. Placing his hands on Saul, he said, "Brother Saul, the Lord - Jesus, who appeared to you on the road as you were coming here - has sent me so that you may be filled with the Holy Spirit." Immediately something like scales fell from Saul's eyes, and he could see again. He got up and was baptised, and after taking some food, he regained his strength.

Saul spent several days with the Disciples in Damascus. **At once he began to preach that Jesus is the Son of God.** All those who heard him were astonished and asked, "Isn't he the man who caused havoc in Jerusalem among those who call on this name? And hasn't he come here to take them as prisoners to the chief priests?" (Acts 9: 10-21)

In the Epistle to the Galatians, a letter which we have seen all the early churches accepted as coming from Paul, we read his testimony to what had occurred to

make him believe in the Blood Atonement:

"I want you to know, brothers, that the gospel I preach is not something that man made up. I did not receive it from any man, nor was I taught it; rather I received it by revelation from Jesus Christ.
For you have heard of my previous way of life in Judaism, **how intensely I persecuted the church of God and tried to destroy it.**" (Galatians 1:11- 13)

Concerning, then, the false accusation that Paul influenced the Companions to proclaim that Jesus was the Son of God and to believe in the Blood Atonement, it is clearly seen from all the testimony to be another 'outwitting'. **Paul killed those who believed the Blood Atonement of the cross long before he himself was converted from his hatred of this doctrine to a personal belief in it - by Jesus appearing to him!!**

PAUL HAD COME TO BELIEVE IN WHAT HE HAD SPENT

[Back To Top](#)

346

Part 8: The 'Proof'

[Back To Part 8 Index](#)

MUCH EFFORT TRYING TO DESTROY!!!!

Thus the entire argument that Paul corrupted the Companions' Beliefs is an out right lie, a distortion for the purpose of 'outwitting' the followers of Islam by those who lead them.

Is it not rather the truth that such leaders of Islam are guilty of being filled with the same spirit of rebellion as the Jewish leaders of Jesus' day, and that this why they too despise the Righteous One and rail against his people like the Jews did then!? We see evidence for this all over the world today in the vilest of behaviour.

Were The Gospel Records Altered Later? *Tawatur* - Many Earlier Transmissions

It is not surprising that with such flimsy arguments others in Islam should have to fabricate quite different 'outwittings' as to why the Gospel records do not agree with the Qur'an. They accuse the later Christians.

For example, one Islamic scholar asserts:

"During the first three centuries after the death of Prophet Isa his followers could read the details of the incident as to how Juda (sic) Ascariots (sic) was crucified in place of Christ and how God's angels carried away the body of Prophet Isa before the time fixed for crucifixion. It was only when the council of the Bishops at Nice (sic) banned the Gospel by St. Barnabas declaring it as apocryphal and prohibited that the people used to remain in the dark about the authentic details..." (Deep, p. 294)

It is not worth addressing such an assertion concerning the so-called 'Gospel of Barnabas'. Rather, we encourage our readers to examine the short comments concerning the content of that so-called 'Gospel of Barnabas' in Appendix C and discover for themselves if it is an 'original'.

We do note, however, that in total, more than 32,000 quotations agreeing with the four Gospel records and the Epistles [the 'Last Testament']] are known from before the Council of Nicea (325AD). All of them uphold the same doctrine concerning the death of Jesus for Sin.

What our Islamic scholar has written about the Gospel content in the first three centuries is an outright distortion. Was he ignorant of the truth or was his assertion an 'outwitting'?

For those who wish to blame the Christians **after Nicea (325 AD) yet before Muhammad (632 AD)**, we can find in the British Museum a 16 volume work of Dean Burgen in which are contained 86,489 quotations of the 'Last Testament' (New Testament) from among the writings of the church leaders of this period. This scholar concluded that the entire

[Back To Top](#)

347

Part 8: The 'Proof'

[Back To Part 8 Index](#)

'Last Testament' (New Testament) could be assembled from these. [statistics from *Evidence That Demands A Verdict*, McDowell)

What we find is that the quotations in these statistics represent the Manuscript content known in the diverse parts of the world of those early times. Herein are references, then, to the many transmissions of the Gospel records and Epistles which existed throughout the centuries! They come from Italy, Gaul (France), North West Africa, Egypt, Asia Minor and Israel!

This is neither a sign of 'collaboration', nor of 'battle is an outwitting'. These are verifiable facts. There is no question that the Gospel records of Muhammad's day contained the same story of Jesus' death for Sin as did the Gospel records in the earlier centuries (the 'originals') and that this is why it is in the Gospel records we possess today.

We have 'Proof' that neither the Companions and Tabi'un of Jesus nor the later generations were the wicked men the followers of Islam allege they were. They are not guilty of corrupting the Message and Scripture.

What the followers of Islam need to recognize is that all of the arguments which have been presented to them by their fellows have had one purpose - 'battle is an outwitting'. The purpose has been to turn **Those Who Seek Truth** away from examining honestly the reliable Gospel records which the True God has provided as His Testimony to all men so that they can be Saved from Judgement. **Such men are constantly trying to concoct new 'outwittings' to hide their**

rebellion against the Last Word of God - His revealed Will.

However, the observant mind can see that once they find they cannot blame the Apostle Paul and Jesus' Companions and Tabi'un, they then turn their arguments to new heights. They try to blame the later Christians and Jews of collaboration, of agreeing to corrupt their Scriptures though they don't agree!!

This is the paranoid mentality which they nurture in the followers of Islam. They create the illusion that everyone else is out to create 'outwittings' that will trip them up from 'The Way' when it is they who are being tripped up by their own "priests and monks"!

Please, consider how impossible it would be for Bani Israel, who deny that Jesus is al-Masih, and the Christians who declare he is, to have agreed to corrupt their Scripture! Consider also that copies of their Scripture filled the earth - to bring them in and corrupt them would be impossible!!

And, don't the followers of Islam accept Hadith which tell how the Jews and the Christians differ over the Book, not agree on it? Even the all

[Back To Top](#)

348

Part 8: The 'Proof'

[Back To Part 8 Index](#)

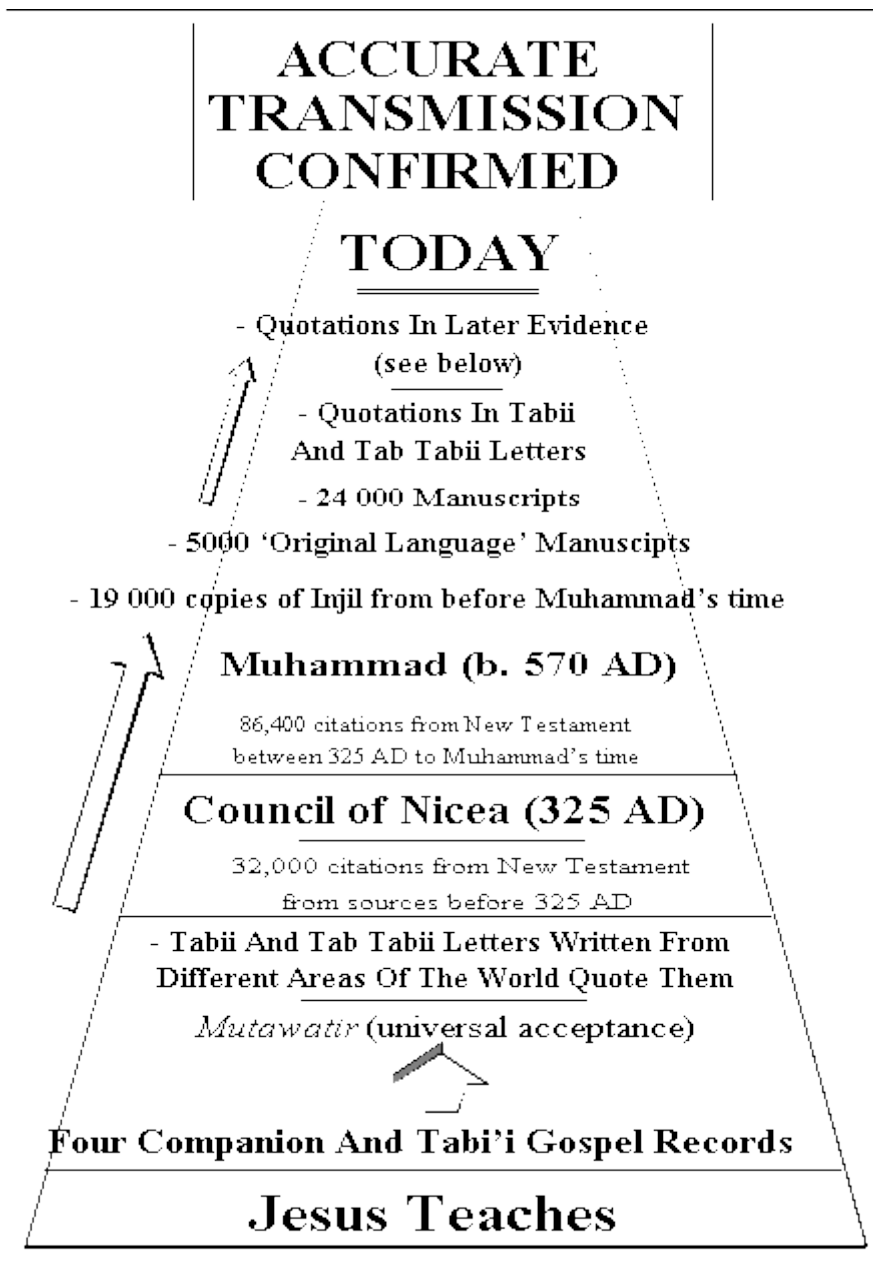
important Hadith which tells of 'Uthman having new Qur'ans made and burning the 'originals' declares this!

The followers of Islam have fallen into an endless pit of listening to the lies of their own people!! They must either admit that the Scriptures of the People of the Gospel are right and Islam is wrong, or continue to fight blindly. Their confusion will only end in Hellfire - for Eternity.

[NOTE: while it is acknowledged that the various strains of manuscript transmissions (e.g. - from North Africa, Greece, Israel, etc) contain variant 'readings', aside from a few instances, this affects only individual words, not 'huge chunks' of the Message. The Message of the Gospel has also been transmitted through so many early extra-biblical and also non-religious sources, that it is impossible to accuse Christians of 'possessing another Message' than 'the original' because of these variant readings. Furthermore, since the late 1800's the Christian scholars HAVE been united in their purpose to establish as clearly as possible the 'original' text - and not anything less, as some followers of Islam assert.]

DIAGRAM 12: THE GOSPEL RECORDS UPHELD **DIAGRAM 12: ACCURATE TRANSMISSION OF GOSPEL** **RECORDS UPHELD**

[Back To Chapter 30 Text](#)



[Back To Top](#)

Above: Diagram indicating the accurate and identifiable transmission of the four

Companion and Tabii Gospel Records, and so the Message, from Jesus till today.

Of What Importance, Then, Are Manuscript Discrepancies?

It is necessary to understand exactly what importance any differences in the manuscripts of the Gospel records make when such a great array of manuscripts in various languages, as well as Tabi'un and Tab Tabi'un attestations is available certify the text.

Of course, with the entire record, 'Words of God', *Hadith*, *Sirah*, *Tarikh* being there, the most predominant discrepancies to be dealt with prove themselves able to be confirmed by the rest of the evidence.

In the case of any discrepancy between the Manuscripts of one Gospel, the detailed account transmitted in each of the other Gospel records, since they contain the same historical reality and all having originated in a complete written language (Greek), provide clear evidence on the point in question.

Take for example the most extreme cases of differences in the Gospel manuscripts, those which the followers of Islam will note in the the N.I.V. (New International Version -i.e. translation) which has certain verses 'isolated' or relegated to footnotes.

Islam has, until now, sought to present them as 'Proof' of 'corruption' and 'tampering'. Yet this has been an argument used because it perceived itself as 'perfect' - something which is all nonsense, as we have seen.

However, for arguments sake, let us examine the largest example from different perspectives, including the way Islam considers things to be divided into "the Words of God", the Hadith, Sirah and Tarikh.

The Ending Of Mark's Gospel Record

We find that this is a portion of the Gospel of Mark, namely Chapter 16 verses 9-20.

Here is contained the account of Jesus going up to heaven in the sight of his apostles. He tells them to go into all the world and preach the Gospel. They watch him go up to heaven and it is noted that he sat down at the right hand of God. We are then told that the apostles went and preached.

[Back To Top](#)

349

Part 8: The 'Proof'

[Back To Part 8 Index](#)

(a) Early Evidence

It is important to note that the Tab Tabi' Irenaeus (d. 180AD) and many other early Christians actually acknowledged the ending to Mark's Gospel.

We note this in the following:

"The disputed verses are expressly attested by Irenaeus in the second century, and very probably by Justin Martyr, who incorporates some of their language, though, as usual without express acknowledgement of quotation. The verses are found in the Syriac version as early as we have any knowledge of it; in the Curetonian version as well as in the Peshitto. **On the other hand, the earliest witness against the verses is Eusebius, in the fourth century whose testimony is to the effect that some of the copies in his time contained the verses, and some did not;** but that those which omitted them were the the more numerous, and, in his opinion, the more trustworthy. There is no reason to doubt his testimony; but **Eusebius stands strangely alone in it. ... On the other hand, the disputed verses were used in the West by Irenaeus, and were in the Curetonian version, which has many affinities with the old Latin. And that a version containing them circulated in Africa contemporaneously with the shorter version, appear from the fact that a bishop at one of Cyprian's councils quotes as words of our Lord, 'In my**

name lay on hands, cast out devils' (mark xvi. 17, 18). ... The presence of the verses in all later MSS., and the testimony of writers who lived within a century of Eusebius, prove that the scribes of the generation next to him found copies containing the verses, and that notwithstanding his great authority, they gave them the preference." (*A Historical Introd. to the Books Of The New Testament*, 1892, Salmon, p. 144)

So why are they treated as 'uncertain' in the NIV? Of course, it means first that these particular translators ignored all this early testimony.

(b) The Content Of Codex Sinaiticus and Codex Vaticanus

Since the main complete Bible manuscripts which these translators chose to believe were the Codex Sinaiticus and the Codex Vaticanus, it also means that they ignored the Christian scholars, such as Salmon (see his p. 146ff), who since the late 1800's have noted irregularities in both the handwriting and spacing of the ending of Mark's Gospel in both of these manuscripts.

These same scholars also noted that this irregularity in handwriting was noticeable in the page which formed the other portion of that particular 'leaf' in each of Codex Sinaiticus and Codex Vaticanus which carries the ending of Mark's Gospel record. **Their conclusion was that these 'leaves' were replacements which showed evidence of the removal of the ending of the Gospel of Mark!**

[Back To Top](#)

350

Part 8: The 'Proof'

[Back To Part 8 Index](#)

[NOTE: We will attempt to explain this evidence clearly and have provided diagrams on the page opposite which it is hoped will aid in this. As the first diagram indicates, these MSS (manuscripts) are composed of leaves constituted of two pages, each page being of four columns of text. Such 'leaves' are then sewn together in the middle and when folded form a book. One can perceive that one page of a 'leaf' will be earlier in the book and the other will appear later. The remaining diagrams represent the book opened and so the view is of the later page of the 'leaf' in relation to the later page of another leaf which is bound next to it.]

DIAGRAM 13: ALTERATIONS TO MSS

DIAGRAM 13: EVIDENCE OF REMOVAL OF END OF MARK'S GOSPEL RECORD

[Back to Chapter 30 Text](#)

handwritten on 'leaves' which are lain on top of one another, then bound together in the middle. Each 'leaf' comprises two pages, each page of four columns. When folded in book form, one page appears among the early pages of the Codex, the other among the later pages.

	page	page
column 1		
column 2		
column 3		
column 4		
column 1		
column 2		
column 3		
column 4		

Right: In each of these Codices the original scribe has shown uniformity, ended one book at the end of a column, and beginning the next book at the head of the next column.

[illegible]

Right: In Codex Sinaiticus, the entire 'leaf' involved in the ending of the Gospel of Mark is in a different handwriting, indicating it is a 'substitute'. While the next column has 678 letters, the 2 columns bearing the ending of Mark have only 560 and 37 respectively (=597), indicating that they were 'spread out' so as not to leave a blank column.

last book ends				last book ends				Luke starts			
മുതൽ	മുതൽ	മുതൽ	മുതൽ	a b c d	a b c d	മുതൽ	മുതൽ	മുതൽ	മുതൽ	മുതൽ	മുതൽ
മുതൽ	മുതൽ	മുതൽ	മുതൽ	e f g a	e f g	മുതൽ	മുതൽ	മുതൽ	മുതൽ	മുതൽ	മുതൽ
മുതൽ	മുതൽ	മുതൽ	മുതൽ	b c d e		മുതൽ	മുതൽ	മുതൽ	മുതൽ	മുതൽ	മുതൽ
മുതൽ	മുതൽ	മുതൽ	മുതൽ	f g a b		മുതൽ	മുതൽ	മുതൽ	മുതൽ	മുതൽ	മുതൽ
മുതൽ	മുതൽ	മുതൽ	മുതൽ	c d e f		മുതൽ	മുതൽ	മുതൽ	മുതൽ	മുതൽ	മുതൽ
മുതൽ	മുതൽ	മുതൽ	മുതൽ	g a b c		മുതൽ	മുതൽ	മുതൽ	മുതൽ	മുതൽ	മുതൽ

Right: Codex Vaticanus also has this 'leaf' in a different handwriting than the rest of the Codex, but it is the same handwriting as the 'substitute leaf' in Sinaiticus! However, in this case a blank column has been left where the ending of Mark was 'originally'.

[illegible]

Above: Diagrams indicating that both Sanaiticus and Vaticanus show evidence tampering where the ending of Mark's Gospel should be, but was removed. Both 'substitute' leaves are in the same 'corrector's' handwriting, and in both cases differs from the handwriting of the main text.

Of the irregularities found in these Codices, one is that while the rest of these entire manuscripts is set out in such a fashion that each book ends at the bottom of one column and the next book starts at the beginning of the next column, at the ending of Mark both Sinaiticus and Vaticanus are not like this.

In Codex Sinaiticus the letters in the first column, which contains what the scribe retained of the text of the Gospel of Mark, have been spread out so as to overflow into what would otherwise be an empty column. The Gospel of Mark thus ends with only 560 letters and 37 letters respectively in each of the last two columns (i.e. 597 letters altogether). Compared to that, the next page, which contains the beginning of Luke's Gospel, can be seen to embody 678 letters. Had the 597 letters which were spread over the preceding 2 columns been spaced in like manner to this, there would have been one

empty column - something found nowhere else in this entire manuscript. The space left empty would allow the end of Mark's Gospel.

In Codex Vaticanus the column is indeed left blank, again indicating that something was there originally for nowhere else does such an empty column occur in this entire MSS.

However, other irregularities have also been documented concerning this particular portion of Mark, these being that **in both these MSS these particular leaves were written in a different handwriting than the rest of the MSS.**

They also show certain peculiarities of the new scribe's way of forming certain letters and spelling certain words which are consistent in these additions in both Sinaiticus and Vaticanus but not elsewhere in these MSS.

Finally, since the entire 'leaf' is in the same scribe's handwriting, we can see clear evidence that the entire 'leaf' has been replaced in each case for one page occurs early in the MSS and one occurs later.

Concerning, then, the modern translators of the NIV and Mark 9:16ff, they obviously decided to make their translation reflect one side of early testimony and coupled it with manuscript content which ignored all

[Back To Top](#)

351

Part 8: The 'Proof'

[Back To Part 8 Index](#)

scholarship on those manuscripts! Even their declaration is untrue:

"The most reliable early manuscripts and other ancient witnesses do not have Mark 9:16-20"

Having seen the evidence, we can see that they made a great blunder. For, although they did not footnote Mk 9:16ff they placed the above note between this portion and the rest of Mark's text.

[NOTE: Having seen, as we have, the many times in the Samarqand MSS where someone has 'added' a verse or number of words to the text by writing them in the margin, or where the word in one text is different from that in the other, one can perceive that if Islamic translators approached the Qur'anic manuscripts as these men have the Bible manuscripts, they would be forced to delegate quite a few portions of the 'eternally Preserved' Qur'an to 'footnotes' or set them apart from each Surah with the note "not in the earliest manuscripts"!! Add to this the differences as transmitted in the "ancient witnesses" concerning the divergences of text which 'Uthman eliminated, and the number of such texts grows considerably!]

(c) Would It Change Anything?

However, for arguments sake, let us consider what actual influence this

piece of the Tabi' Mark's Gospel record would have if indeed it were not in the original.

Almost every detail (we will examine this) is found in the other Gospels, for example in Luke 24:45-53. A portion of the content is also at the end of Matthew's Gospel, namely chapter 28:16-20.

We find that the only difference in the details of this event between these Gospel records (i.e. Matt., Luke and Mark) is that **Mark's Gospel ending mentions that Jesus is declared to have sat down at the right hand of God.**

But this is something that is recorded elsewhere in the writings of the Companions and Tabi'un of Jesus. For example in Matt. 22:44; Acts 2:34 and also Acts 7:54-58; the Letter to the Ephesians 1:20; and the Letter to the Hebrews 1:3. In some of these occurrences Jesus himself is making the declaration. Each of these citations follows:

Matt. 22:44 - the Companion Matthew recorded the words of Jesus concerning the Messiah (al-Masih, 'the Christ' in Greek) - the very person whom Islam acknowledges Jesus is:

"While the Pharisees were gathered together, Jesus asked them, "What do you think of the Christ, whose son is he?"
"The son of David" they replied.
He [Jesus] said to them, "How is it then that David speaking by the Spirit calls him 'Lord'? For he says,
'The LORD said to my Lord:

[Back To Top](#)

352

Part 8: The 'Proof'

[Back To Part 8 Index](#)

"**Sit at my right hand** until I make your enemies a stool for your feet."
If then David called him Lord, how then can he be his son?"
No one could say a word in reply, and from that day on no one dared to ask him any more questions." (Matt. 2:41-46)

Acts 2:34 - the Tabi' Luke recorded the same thing in Acts:

"God has raised this Jesus to life, and we are all witnesses of the fact. **Exalted to the right hand of God**, he has received from the Father the promised Holy Spirit and has poured out what you now see and hear. For David did not ascend to heaven and yet he said,
'The LORD said to my Lord:
"**Sit at my right hand** until I make your enemies stool for your feet."
Therefore let all Israel know that God has made this Jesus whom you crucified, both Lord and Christ."
When the people heard this they were cut to the heart..." (Acts 2:32-37)

Acts 7:55-56 - the Tabi' Luke records that Stephen saw Jesus when he was being stoned to death:

"When they heard this they were furious and gnashed their teeth at him. But

Stephen, full of the Holy Spirit, looked up to heaven and saw the the glory of God and **Jesus standing at the right hand of God**. "Look," he said, "I see heaven open and **the Son of Man standing at the right hand of God**." (Acts 7:54-56)

Eph. 1:20 - the apostle Paul wrote:

"That power is like the working of his mighty strength, which he exerted when he raised Christ Jesus from the dead and **seated him at his right hand in the heavenly realms**, far above all rule and authority, power and dominion, and every title that can be given, not only in the present age but also in the one to come." (Ephesians 1:19, 20)

Heb. 1:3 - finally, the Letter to the Hebrews records:

"To which of the angels did God ever say,
"**Sit at my right hand** until I make your enemies a stool for your feet"?" (1:13)

All of these confirm the one firm Belief of the Companions and Tabi'un of Jesus. Thus, even if it had been a 'corruption' to Mark's Gospel, the content is found to be a truth related in the other Gospels and in the Acts and Epistles. It was a teaching coming from Jesus through the Companions and Tabi'un, something accepted by the later Followers as such.

(d) Is This "Words Of God", Hadith, Sirah...?

Viewing the entire content of these verses in Islamic terms, one would consider this to be one small bit of Sirah or Hadith. Of course it is also a small part of the "Word of God" (revelation), but this only means that Mark's Gospel record is thought **by some** to have not included one small piece of the entire "Word of God", a small piece which the other writings relate and attest to.

[Back To Top](#)

353

Part 8: The 'Proof'

[Back To Part 8 Index](#)

(e) Shall We Think This Is Like The Qur'an's Problems?

After seeing all the problems of the Qur'an's imperfections and lack of 'Divine Protection' - despite its claims to the contrary - and its lack of guidance - also despite its claims to the contrary - one cannot think this to be very important.,

Or, shall we compare it to the 'yes'/'no' discrepancies between the manuscripts (let alone between the Manuscripts and the translations!), or to the fact that not one Command or Prohibition finds agreement on it because of the seeking of knowledge from outside the Qur'an? Not at all.

It becomes obvious that when the Source of knowledge is complete, like the Gospels / New Testament, both in its original written language as well as in its information content, and that several original accounts exist from those who were alive, then any variations in manuscript content can easily and openly be

examined. They need not be hidden because there is so much other evidence by which the point in question can be addressed.

Confusions Over Other Early Writings

As for the other Gospels, Epistles, even Acts which existed they were various. We have already mentioned the Tabi' Luke's acknowledgement of many in his day seeking to make records of Jesus' life and teachings.

Some note that certain of the Companion Epistles found universal acceptance only over time, Christians in various regions around the Mediterranean viewing them variously.

Yet the fact is that so many books had been written by Christians and others which used the name 'Acts' or 'Epistle' that in certain cases uncertainty was the result.

Yusuf Ali mentions the use of some of the others:

"An Epistle of St. Barnabas and an Apocalypse of St. Peter were recognised by Presbyter Clement of Alexandria (flourished about 180 AD)."

But, we note concerning the same Clement:

"Clement of Alexandria (c. 155 - c. 215) has left us three great works, *The Exhortation to the Greeks*, *The Pedagogus*, or *Instructor*, and *The Stromata*, or *Miscellanies*. He was exceedingly well read. **Clement accepted all the books in our present New Testament, not passing by the books that were disputed by some...**" (Introduct., Thiessen, p. 17)

Why, then, should his acceptance of an extra epistle or even an apocalypse have any importance? It does not change his Beliefs nor does it reflect on the present New Testament content - for he accepted it all.

APPENDIX D: GUIDANCE ON DENOMINATIONS

[Back To Part 8 Index](#)

[Back To Top](#)

354

Appendix D: Some Guidance On The Denominations

[Back To Main Index](#)

[Back To Part 8 Index](#)

APPENDIX D: SOME GUIDANCE ON THE DENOMINATIONS

Anyone who accepts the Truth of the Gospel and who then seeks fellowship among Christians will appreciate some insight into what appears to be 'Denominations' of Christianity. To begin with, not all who call themselves 'Christian' are believers in the Gospel.

The ' Protestants' And The 'Catholics'

While the followers of Islam already know enough to avoid Roman Catholicism because the people in it bow before statues (of Mary, Joseph, etc.), reverence them and think they can use them as objects through which to direct their 'prayers', it is necessary to understand that this and much else declares 'Rome' to be non-Christian. Those Christians who understand what 'Rome' is have no fellowship with it.

At present the writer is sitting with a copy of the book *Pope Or Gospel* in his hand. The title says everything that needs to be said - if one has the 'Pope' and his teachings one does not have the Gospel! But even for the present writer reading this book has shed a greater light on the differences between these groups.

The importance of a follower of Islam understanding the vast disagreement between 'Protestants' ['Protestant' meaning those who stand opposed to, or 'protesting' against, the teachings of Roman Catholicism] and Roman Catholics was not evident to the present writer until the day after a small Islamic uprising had failed in an East African city.

In conversation, an Islamic neighbour confided to the present writer that some of the followers of Islam were considering going to the home of the Pope's envoy and driving him out, out of fear that if they didn't all the 'Christians' would gather together 'under the Pope' and retaliate against Islam for the attempted uprising! I burst out laughing knowing that the history of these groups shows that they are separate because of insurmountable differences concerning the Faith. However, for my Islamic neighbour who was unaware of this, a genuine fear was evident.

This type of thinking is prevalent within Islam even though among those perceived as 'Christian' only 'Rome' has any political motivations. Despite this, Islam lives in what may only be described as a paranoid mindset, thinking everyone is plotting against it. But no wonder, since from the beginning, the mentality of Islam has only been plotting against everyone else!

[Back To Top](#)

lxx

Appendix D: Some Guidance On The Denominations

[Back To Part 8 Index](#)

Some History - How Did The Modern Denominations Arise?

The writings of the *Tabi'i* Luke record how the Gospel was first preached in Jerusalem, and how from there the people went out into the whole world with the Message of the Gospel's Salvation. This was fulfilling Jesus' word "repentance and forgiveness of sins will be preached in his [al-Masih's] name to all nations beginning at Jerusalem." (Luke 24:47). Thus they preached in Rome, Greece, etc., and 'churches', or the local bodies of Believers, arose in each locality.

As the centuries passed, the churches became Institutions which wandered from Scripture in their beliefs, and innovated in many areas including becoming

entangled in political motivations.

The church at Rome was the worst of these. The mind which is held by what is today known world wide as 'the Roman Catholic church' [or in religious discussion simply termed 'Rome'] can be seen in the following statement by a Protestant concerning the early shift in perception within the church at Rome:

"There is a shifting movement from Christ to the Church, from apostles to bishops, from revelation to dogma, from Gospel to tradition... So it is but natural that the attitude of discipleship, submission, obedience that is due to Christ, be applied to the Church, that he who is Dominus et Magister [i.e. the 'Pope'] be represented by the Church, Domina et Magistra and that the one name that is given to men whereby we must be saved, be attributed not only to the Lord, but to his legitimate representative on earth, Sanctissimus Dominus noster Papa [i.e. the 'Pope']." (*Pope Or Gospel*, p. 67; emphasis added)

This Roman Catholic Institution under 'Popes' became increasingly separated from the writings of the Companions and the *Tabi'un* accepting instead innovations, things not in agreement with the Scripture, which it later decreed to be its 'tradition'.

This is the same type of thing that Jesus accused Bani Israel of when he said:

"Thus you nullify the word of God for the sake of your tradition." (Injil Matt. 15:6-9)

Such corruption exists in its beliefs that Roman Catholicism is non-Christian even in the foundational things!

Its beliefs are well stated in the following comments relating a statement from the Papal council known as Vatican II (1970):

"The new prominence given to the Bible since Vatican II must be understood in terms of the teaching of that council itself, which states, '... It is not from sacred Scripture alone that the Church draws her certainty about everything which has been revealed. Therefore both sacred tradition and sacred Scripture are to be accepted and venerated with

[Back To Top](#)

lxxi

Appendix D: Some Guidance On The Denominations

[Back To Part 8 Index](#)

the same sense of devotion and reverence.' Also, besides adding tradition, or the oral teaching of the church and placing it on the same level as Scripture, the Church of 'Rome' insists that the Bible can only be interpreted by the magisterium or teaching office of the church.

Thus the same decree of Vatican II goes on, 'The task of authentically interpreting the word of God, whether written or handed on, has been entrusted exclusively to the teaching office of the Church.' This of course is vested in the Pope himself." (*Pope...*, p. 151)

One must not confuse the Islamic word 'Traditions' (meaning Ahadith believed to

originate from early times and to transmit what is believed to be 'original teaching') and the term here referred to as 'tradition' (the oral teaching of the church').

The word 'tradition' when in reference to Romanism refers to those things which Romanist 'Popes' invented and called 'doctrines' and which they implemented on their own authority and passed off as 'Divine teachings'.

This attention to the opinions of 'Popes' by a group which Islam thinks is 'a large group of Christians' needs closer examination.

It is evidence that the 'Popes' had allocated to themselves the term 'the Vicar of Christ

on Earth', something else which became known as their 'tradition'. The meaning of this term was that in Christ's absence they claimed to hold his full authority, not only over all who professed to be Christians, but over the entire world population.

Thus, the 'Popes' claimed to be 'vice-regents' on earth, a 'doctrine' which may well have been known in the Hijaz in Muhammad's day.

It is not surprising, then, to find that while all Protestant groups have men who are symbolic spiritual leaders (bishops, pastor/shepherds) who are to dispense the teachings of the Scriptures, the so-called "church of 'Rome'" declares the 'Pope' to be both a spiritual and a temporal (worldly) ruler and his 'priests' to represent his interests in the 'local' situation world-wide. The Pope thus believes he rules an earthly kingdom. It is the same mind as Islam and the Caliphs.

It is based on this false sense of self-worth that the 'Popes' have been the sources of ever greater deviance from the Gospel of the New Testament until they brought forth teachings which are clearly anti-Christian.

The word 'Protestant' arose in later centuries when some who had been raised in Roman Catholicism and who had even become 'priests and monks', began to sense that they had no Assurance of Salvation. This occurred in what is known as the Protestant Reformation of the 16th century AD.

[Back To Top](#)

Appendix D: Some Guidance On The Denominations

[Back To Part 8 Index](#)

Both the Old and New Testaments were in Latin and were possessed by none besides the 'priests' who alone were able to understand the language [much like Islam and the Qur'an] and whose teachings and interpretations of Scripture were thus not able to be tested by the ordinary person.

Among these 'priests' were men who earnestly sought peace with God. However,

they were not finding that peace in the teachings of 'Rome'.

As they read the New Testament of the Companions and *Tabi'un* of Jesus, they came to recognise that the reason the religious system of Roman Catholicism had not given them Assurance was because it did not agree with what the Companions and *Tabi'un* had recorded was God's Way, the True Religion!

In turning and believing in the Truth, God gave them Peace and Assurance that they had entered His Salvation and had peace with Him through the True Way. Each one came to understand that men were 'Justified' (Acquitted - declared exonerated) before God by faith in what Jesus had accomplished on their behalf, not by obeying the self-styled teachings of Roman Catholicism.

The Innovations Of 'Rome'

The Protestant / Roman Catholic differences are thus not some mere 'squabble' over 'interpretation' of Scripture. Rather, 'Rome', having declared itself to the 'Mother of churches' and the holder of Divine authority to interpret Scripture, declared its own innovations ('tradition') something as necessary to be believed for Salvation as the Scripture of the Companions and *Tabi'un* of Jesus!

The Protestants (protesters) of the Reformation, stood against these innovations declaring that Scripture alone revealed the Way of Salvation as their own experience with God had proved. Thus they made statements of faith such as:

"Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of Faith, or be thought requisite or necessary to salvation." (Article VI of the Church of England; cited from Pope..., p. 108)

In deviating from the evidence of the Companions and *Tabi'un* of Jesus, the Popes had forsaken the Gospel, as the evidence we will present will show.

For example, in relation to what was mentioned above concerning the word "Justified" (Acquitted). It is a word used in the Scripture, and asserts

[Back To Top](#)

lxxiii

Appendix D: Some Guidance On The Denominations

[Back To Part 8 Index](#)

that God dismisses all charges of sin against the individual who believes that Christ's Atonement was for them.

In 'Rome', however, it is asserted that each follower is only initially 'Justified' (Acquitted) by his faith in what Jesus did on the cross, but this, it asserts, does not actually and finally save them! For, while on the one hand it acknowledges that Jesus died for sin, 'Rome' does not in fact believe that it is faith in that which

alone finally 'saves' anyone from God's Judgement.

After that initial 'justification', 'Rome' teaches that its 'sacraments'- as consecrated and dispensed only by its 'priests' - must continuously be partaken of in order to remain 'Justified' until death!

It is the obedience to these 'traditions' (i.e. innovations) which 'Rome' declares keeps one in right relationship to God and so finally 'saves' anyone. Of course this is utterly false because it is not faith in the Blood Atonement which saves in such a system, but faith in one's obedience to the innovations of 'Rome'.

This system, obviously, operates solely under the oversight of what 'Rome' declares are its 'priests'. These are the men whom, it declares, have been made the recipients of supposed 'apostolic powers', which are alleged by the Popes to have been conferred upon them through the apostle Peter. The 'Popes' thus have established a system of 'priests' who must be 'consecrated' by a 'Pope' or given authority by a 'Pope'.

The powers alleged by 'Rome' to have been passed to this 'priesthood' include the ability to forgive sins, perform the 'sacrifice of the Mass' (believed to be a real though bloodless sacrifice for sins), perform baptism for 'regeneration', and other beliefs associated with the Roman Catholic system - all things which it declares must be partaken of by the 'faithful', or they are declared unable to partake of God's mercy and grace!

'Rome', though ignoring the teachings in the records of the Companions and *Tabi'un* of Jesus, thus believes it is the ONLY true channel of God's grace and forgiveness to mankind.

It is with such an attitude that it is recorded from its adherents:

"As the Roman Catholic Bishop B. C. Butler declares in his summing up of the significance of this council [i.e. Vatican I]: 'The defining of the position of the Pope as successor and heir of St. Peter, according to the mind of the Catholic Church, and the setting forth in unmistakable terms the implication of his primacy and infallible teaching authority, was surely a right act: in that it shuts out the possibility of anyone seeking union with the Catholic Apostolic Roman Church - be it separated Eastern Orthodox Churches, or be it

[Back To Top](#)

lxxiv

Appendix D: Some Guidance On The Denominations

[Back To Part 8 Index](#)

Christian religious bodies in the West, or individuals - doing so under misapprehension of what is involved." (*Pope or Gospel*, p. 53f)

And again:

"There is no service rendered properly and acceptably to God and none can come to him, except through Jesus Christ. It is not possible to be united with Christ except in the Church and through the Church, which is his mystical body.

It is not indeed impossible to belong to the church, except through the bishops, the successors of the apostles, united to the supreme Pastor, the successor of peter." (*Pope...*, p. 68)

The assertion which this begs is made clear by the Protestant author of this same book:

"Either the Pope is what he claims to be, the Vicar of Christ and the Viceregent of God on earth, wielding full and immediate authority over the universal Church, or he is an impostor. There would seem to be no middle path. The decree of the Vatican Council should leave us in no doubt: 'If anyone says... That (the Pope) received... Only a primacy of honour and not a true and proper jurisdiction: Let him be anathema.'" (*Pope...*, p. 145)

The answer of the Reformation Christians (Protestants) was:

"Luther's rejection of Popes and councils, because they are human authorities and can err, is written into all the Protestant Confessions:

General councils... For asmuch as they be an assembly of men, whereof all be not governed by the Spirit and Word of God... May err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them, as necessary to salvation, have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture. (Article XXI)" (*Pope...*, p. 109f)

Some of the beliefs which Romanism holds which are anti-Christian are more clearly defined as follows:

1/ The 'Mass': It was an adulteration of the commemoration of the Last Supper, the last meal which Jesus shared with his disciples the night before he was crucified. In 'Rome' it was changed by the 'Popes' into a rite wherein the bread and wine (only under the claimed 'priestly powers') would, it was alleged, become the actual Body and Blood of Jesus and so be part of what was declared to be an actual 'sacrifice', as the following shows:

"II. The priests have the power to consecrate ... To make present the Body of the Lord with the precious Blood, with his entire Manhood and his Godhead under the form of bread and wine ... There at Bethlehem Mary bore the divine Child and wrapped him in swaddling clothes: the priest does the same as he lays the Host on the Corporal. Once did Mary bring the divine Child into the world. But, lo! the priest does this not once, but hundreds and thousands of times as often as he celebrates ... But do they make the Body and Blood of the Lord merely present? No, they sacrifice; they offer the sacrifice to the heavenly Father. It is the same sacrifice that Christ

[Back To Top](#)

lxxv

Appendix D: Some Guidance On The Denominations

[Back To Part 8 Index](#)

made by shedding his Blood on Calvary..." (1905 Pastoral letter by Johannes Katschtaler, Prince Bishop of Salzburg; cited from *Pope...*, p. 72)

As the following also states, even when in modern times 'Rome' has had the

outward appearance of changing its ways, it still has retained the same heretical Beliefs:

"The real difference is still there under the new form. In the Church of 'Rome' it is still believed and taught that the priest is offering a real sacrifice for sins, whereas Protestants teach that the Lord's supper or the Holy Communion is for the continual remembrance of the sacrifice of Christ." (*Pope...*, p. 61f)

And:

"The teaching of transubstantiation is essential to the idea of the sacrifice of the mass. A priest must have something to offer and if he claims to offer the sacrifice of Christ then he must have the actual body and blood of Christ to do it. Thus one error grows out of another until you have a whole system of error." (*Pope...*, p. 149)

Of course one of the 'errors' in this system was that it maintained that without being able to eat this 'sacrifice', no-one could be saved from God's Judgement!! Thus the people could be intimidated into believing that the 'priests' held their Salvation in their hands, when in fact the people had yet to understand Salvation!

The Scripture of the Companions and *Tabi'un* of Jesus declare unequivocally that Jesus was the last sacrifice, and that "no sacrifice for sins remains".

For those who are already saved from the Judgement through faith in the Sacrifice of Jesus on the cross, when sins are confessed to God, the blood of Jesus continues to cover them! This is the evidence of the Covenant-love of God to those in the New Covenant!! What a difference from Romanism!

2/ The 'priesthood' claims the power to forgive sins:

"Honour the priest because of two inexpressibly high powers with which he is endowed.

I. ... The Catholic priest has the power to forgive sins... God has, as it were, to this end surrendered his omnipotence for this moment to his representative on earth, the duly empowered priest.

Of course, the priest does not possess this altogether wonderful power of himself, but because of his ordination and because he is so empowered through the holy Church ... Protestant pastors have not the priestly ordination". (*Pope...*, p. 72)

The following quotation from a 'non-Catholic' speaking of a 'Catholic' who has said 'confession' to a 'priest' shows the continued lack of 'confidence' before God after having done it:

[Back To Top](#)

lxxvi

Appendix D: Some Guidance On The Denominations

[Back To Part 8 Index](#)

"The sacrament of penance is one of the principle means of grace in the Roman Catholic Church. It is necessary to confess your sins to a priest. The Roman

Catholic catechism (revised edition 1971), defines penance as '... A sacrament whereby sins, whether mortal or venial, which we have committed after baptism are forgiven'. Thus the Church of 'Rome' teaches that all must ordinarily come to the priest to have sins forgiven. Baptism remits all sins up to the point at which it is received, that of course is usually in infancy. But every sin committed afterwards must be removed by penance, and only a priest can give absolution.

...

Confession, which the Roman catechism defines as, 'to accuse ourselves of sins to a priest', was not made compulsory until 1215 AD...

"When confession has been made and absolution given there is still penance to be done. This is sometimes no more than saying a few 'Hail Marys', but whatever the penance given the catechism warns that it does, 'not always make full satisfaction for our sins. We should therefore add to it other good works and penances, and try to gain indulgences'. There is always some debt or other to be paid for sin and what is not met in this life is to be met in the life to come in purgatory.

For those familiar with the teaching of the Bible about forgiveness and justification by free grace there can be no greater travesty of the Gospel than this system which has been fabricated by the Church of 'Rome'. The wonder is that people still believe it. But they do and that makes it imperative that we should set forth plainly the true path of justification by faith alone." (*Pope...*, p. 157; emphasis added)

Not surprisingly 'Rome' invented new ways to uphold such teachings. For example, instead of adhering to the original language (Greek) texts of the writings of the Companions and *Tabi'un* of Jesus to certify Beliefs, it derived innovations from errant Latin translations (Jerome's)! This is noted clearly in the following:

"The Roman Church did eventually authorize translation, but with the Latin Vulgate as the chief authority. The translation "repent" as "do penance" is justified only in translating from the Latin (cf. The Authorized Version and Douay at Matt. 3:2; Luke 3:3; Mark 6:12). This is a hallmark in translation to this day, and has important doctrinal implications." (*Memoirs*, Gilmour, Ch. 4, ft 6, p. 39)

In this way the 'Popes' were able to turn "repentance" (i.e. turn from sin with sorrow toward God) into "do penance" (i.e. undertake some action as a penalty for your sin)!

The result is obvious in the lives of many in 'Rome', for they keep on sinning in the same ways and keep on doing 'penances' every time they 'confess them to a priest'!! They have never been taught the need to 'repent'! But then they have never heard the Gospel.

As just noted, 'Rome' also declares that many will need to suffer in 'purgatory' [a place of suffering for sin after death - something else not

[Back To Top](#)

lxxvii

Appendix D: Some Guidance On The Denominations

[Back To Part 8 Index](#)

mentioned in the writings of the Companions and *Tabi'un* of Jesus!] before 'final justification' can be received from God! This sounds like Islam, not Christianity!

The records of the Companions and *Tabi'un* of Jesus state clearly:

"We are confident, I say, and would prefer to be away from the body and at home with the Lord." (2 Cor. 5:8)

To die 'in Christ' means to be with Christ immediately - forever!! This is the JOY!!!!!!

The 'Popes' also claimed the power to 'grant' (sometimes by selling!) 'indulgences' (i.e. one can pay and 'God's representative the Pope' will grant pardon to a the person for whom it is purchased even someone thought to be in 'purgatory')!!

As is the intention of the 'Popes', people are thus subjugated to the 'priests' who alone can dispense all this! Of course this gives men power over other men - through fear that one man (the 'priest') can separate another man from God by not granting 'the sacraments'!!

The people who continue to believe and follow Romanism do not, nor will they ever, have Peace nor Assurance of Salvation because they have not believed what God has said about how people are to be saved once for all time through trusting in what Jesus did on the cross. They admit freely that they do not know where they are going when they die or whether they will be saved. The continuous mercy of God is only for those who continue to trust in the Blood Atonement alone after they are saved from sin. God does not give Peace nor Assurance to those who reject His Way.

3/ Only the 'priests' can perform 'baptism for regeneration':

Infants are baptised in water and declared to be "born again", and so part of the Romanist 'church'. Yet, even the adults have no Faith in God's true salvation, and so have no part in the Body of Christ!

In true Christianity any true Believer can baptise a new Believer, although if the circumstances allow, then it is preferable to be done in the presence of witnesses so one's faith can be confessed publicly and the Community pray for that one.

4/ Mariolatry:

Through the years the 'Popes' have added other gross errors, such as the exaltation of Mary in which they call her the 'co-Redemptress' with Christ.

The council of 'Rome' called Vatican II (1970) declared:

"In an utterly singular way she co-operated by her obedience, faith, hope,

[Back To Top](#)

lxxiii

Appendix D: Some Guidance On The Denominations

[Back To Part 8 Index](#)

and burning charity in the Saviour's work of restoring supernatural life to souls.

For this reason she is a mother to us in the order of grace."

"This maternity will last without interruption until the eternal fulfilment of all the elect. For, taken up to heaven, she did not lay aside this saving role, but by her manifold acts of intercession continues to win for us gifts of eternal salvation... Therefore the Blessed Virgin is invoked by the Church under the titles of Advocate, Auxiliatrix, Adjutrix and Mediatrix..." (*Pope...*, p139)

The Protestant perception of this is:

"The Roman Church has created difficulty because it has supplemented the Birth narratives with two dogmas, both repudiated by Protestants and both relatively recent dogmas. The "Immaculate Conception" (changed from pious opinion to dogma in 1854) teaches that Mary was immaculately conceived in her own mother's womb, thus breaking the entail of original sin as it affected her. The dogma of the Bodily Assumption of Mary (1950), in turn, gives to Mary a place of at least semi-divine importance that non-Romans respectfully deny to her, since there is no New Testament evidence or accepted historical corroboration of the dogma. The New Testament evidence is that Mary appears but once outside the gospels, in Acts 1:14, and that in the gospels, apart from salutations in Luke 1:28, 42-45 (and cf. 11:27-28), she is pictured only as an exemplary woman.... She is therefore honoured by Protestants as an example of piety and because of her high privilege in bearing her Son, but is never regarded as a mediatrix or heavenly advocate." (*Memoirs...*, Gilmour, Ch. 8, ft. 43, p. 43)

And also:

"What all this really means doctrinally is perhaps best brought out in the words of the present [1984] Pope John Paul II, who closes his book *Sign of Contradiction*, (which was a series of addresses given in Lent 1976 in the presence of Paul VI), with a powerful exposition of what the significance of mariolatry is for the Roman Catholic Church. After reminding Pope Paul VI that he had proclaimed Mary to be the Mother of the Church, he then goes on to draw out what that means. It means that God has put the Church under her care for all time. God 'demonstrated the greatest trust in mankind by giving mankind his Son... The human creature to whom he first entrusted him was Mary... And until the end of time she will remain the one to whom God entrusts the whole of his mystery of salvation...
'Within the dimensions of the universe the Son of God, the eternal Word, the Lord of the ages to come is her son and she is his mother. Therefore all that goes to make up what he bequeathed - the work of salvation, the mystical Body of Christ, the People of God, the Church - is taken care of, and always will be taken care of by her...' (*Pope...*, p. 140)

Of course this can mean only one thing, that the Pope credits Mary with maintaining the life of all of his 'church' instead of Jesus:

"It is the reason why everything that happens in the Church [i.e. 'Rome'] is committed to the protection of Mary, 'the Immaculate Queen of the Church and the mother of unity', as was the Second Vatican Council itself in these very words by Pope John XXIII. It is the reason why the present Pope

[Back To Top](#)

lxxix

Appendix D: Some Guidance On The Denominations

[Back To Part 8 Index](#)

[1984] in his first public utterance after the attempt upon his life in St. Peter's Square, ascribed his deliverance to Mary and professed he was 'totally hers'. "*(Pope..., p. 141)*

To Protestants all this is totally blasphemous.

'Rome' Does Not Keep To The Companion And Tabi'un Records

Since the 'Popes' have made belief in all their 'innovations' necessary for 'salvation', from the many 'innovations' quoted it can be plainly seen that their 'plan of salvation' is not based upon the Scripture of the Companions and *Tabi'un* of Jesus!

The adherents of Romanism freely admit this:

"In 1950, pope Pius XII declared the Dogma of the Bodily Assumption, that is, that Mary was taken bodily into heaven after her burial and crowned the Queen of Heaven. There is nothing in the Bible to support such a teaching. Without the least trace of embarrassment a Roman catholic theologian has written of it, '...indeed this most glorious assumption of Mary is veiled in the mystery of silence: Scripture knows nothing of it'. Yet it is declared by the Church of 'Rome' that those who do not believe this dogma cannot be saved."

"Still Fundamentalists will ask, where is the proof from Scripture? Strictly, there is none. It was the Catholic Church that was commissioned by Christ to teach all nations and to teach them infallibly. The mere fact that the Church teaches the doctrine of the Assumption as something definitely true is a guarantee that it is true." (*Romanism The Relentless Roman Catholic Assault on the Gospel of Jesus Christ*, Robert M. Zins, p. 160; underlining added)

And:

"...His [the Pope's] definitions, of themselves, and not from the consent of the Church, are justly styled irreformable, for they are pronounced with the assistance of the Holy Spirit, and assistance promised to him in blessed Peter. Therefore they need no approval of others, nor do they allow an appeal to any other judgement." (*Pope..., p. 59*)

The Protestants, on the other hand, hold that God's intention was that everything pertaining to Salvation MUST be upheld by Scripture.

As to the attitude of the 'Popes' that 'God gave us the rulership', this is precisely the stand which Islam also takes for itself.

We find that in truth while Romanism declares that it is the only bearer of God's authority for Christians, it despises the content of the Companion and *Tabi'un* evidence which proves it is false. By declaring it is the sole repository of Divine authority on earth, and that thus all its decisions are 'automatically' in line with God's will, it berates all who accept the verdict of those records of the Companions and *Tabi'un* of Jesus as 'Fundamentalist'.

[Back To Top](#)

Appendix D: Some Guidance On The Denominations

[Back To Part 8 Index](#)

However, it was on account of having their eyes opened to such gross departure from the source of true teachings, the records of the Companions and *Tabi'un* of Jesus, that the Reformers abandoned Romanism.

From among these Reformers the "Fundamentalist" Lutheran and Calvinist denominations began to be formed and flourish as more and more people (even priests and monks) saw the truth about the Salvation of God as written in the Scriptures of the Companions and *Tabi'un* of Jesus and abandoned Romanism.

Of course, through all this time of the ascendancy of Romanism there remained the witness not only of the New Testament Scripture but of the early extra-Scriptural writings of the *Tabi'un*, *Tab Tabi'un*, etc., which concur with the Scripture showing what the true Beliefs of the true Community had been at the beginning.

Thus when the adherents of Islam speak of the innovations which the 'priests and monks' taught the people in Muhammad's day, they should also realise that the Companion and *Tabi'un* records with the PURE GOSPEL MESSAGE remained all along as testimony, not only against that of the 'priests and monks' but against that of Islam also!

But, we must take note of the above snub to the 'Fundamentalist' (i.e. Bible-believing Christians) who are almost exclusively among the Protestant groups, for there is a good reason behind it. We find it unfolding in another statement by the Romanist concerning his Mariolatry (Worship of Mary and associated beliefs) and rejection of the Scripture:

"But," ask Fundamentalists, 'if Mary was immaculately conceived, and if death was a consequence of original sin, why did she die?' Although she was wholly innocent and never committed a sin, she died in order to be in union with Jesus. Keep in mind that he did not have to die to effect our redemption; he could have just willed it, and that would have been sufficient. But, he chose to die."
(*Romanism.....*, Zins, p. 158; underlining added)

While in one breath trying to uphold Mary worship, in the other this writer makes an outright denial of the Prophets' Scripture which declare that a sacrifice was God's requirement and that Jesus fulfilled it! And this statement is not alone as the following testify:

"Catholic theology began to move away from the system of substitutional penal expiation with St. Thomas. Today there is a positive theological reaction against the theory itself and not simply against distortions, exaggerations" (New Catholic Encyclopaedia, p. 157, cited from *Romanism.....*, Zins, p. 69)

THIS IS NOT CHRISTIANITY! It might as well be Islam, as every follower of Islam will admit!

[Back To Top](#)

Appendix D: Some Guidance On The Denominations

[Back To Part 8 Index](#)

Perhaps most striking to those in Islam would be an acknowledgement that modern Romanism declares that idolaters, the followers of Islam, and many more, are to share in the Romanism's 'salvation' as the following Papal statement declares:

"There are finally those who have not received the Gospel; they too are ordained in various ways to the People of God... The plan of salvation includes those also who acknowledge the Creator; foremost among these are the Muslims: they profess fidelity to the faith of Abraham and, with us, adore the one and merciful God who will Judge mankind on the last day. Nor is God far from those who in shadows and images seek the unknown God;... Nor does divine Providence deny the help necessary for salvation to those who, without fault on their part, have not yet reached an explicit knowledge of God, and yet endeavour, not without divine grace, to live a good life, for whatever goodness or truth is found among them is considered by the Church as a preparation for the Gospel."
(*Romanism...*, Zins, p. 205)

Here we find that the 'Popes' believe that 'salvation' can be had without a belief in the 'Blood Atonement' of Jesus Christ, and that a 'belief in God', even when that 'God' is not the God of the Judaeo-Christian Scripture, is also 'good enough'!!

This should be enough to cause anyone searching for fellowship with those who love the Gospel's Salvation to avoid 'Rome'.

We must, however, remember that although the 'Popes' and their 'priests' have led

many to Hell, the Scripture of the Companions and *Tabi'un* of Jesus remains in their hands as a testimony against their 'Beliefs' for God's Guidance is available among them to this day.

As in Muhammad's day it is not a case that the content of the Scriptures became 'corrupt' but that the men who claimed to represent them deviated from them following innovations instead.

Differences In The Protestant Groups

While we have examined some of the insurmountable differences which separate Roman Catholicism and the Protestant Denominations, it is important to understand those differences which exist among the groups which call themselves 'Protestant'. [This section too is a very simple but necessary presentation.]

Not all Protestants rely solely upon the Scripture of the Companions and *Tabi'un* of Jesus although they all assert that anything not provable by Scripture cannot be necessary to Salvation. Some have accrued over the centuries a certain amount of 'tradition' into their ways. These are termed 'Traditional' churches.

[Back To Top](#)

Appendix D: Some Guidance On The Denominations

[Back To Part 8 Index](#)

Perhaps the most noteworthy distinction amongst groups termed 'Protestant' is that some are termed 'Evangelicals', the word 'evangel' meaning 'Good News'. They really believe in the Salvation of God through faith in the sacrifice Jesus made on the cross. They adhere to the Scriptures alone.

Not many 'Traditional' churches seem to be Evangelical. Instead they tend to be more 'formalist', i.e. observing outward forms of 'worship' which give them the appearance of piety while many are in fact 'nominal' Christians (i.e. Christians in name only).

Even amongst Protestant groups which adhere to 'Scripture only' there are certain perceptions which vary on particular issues. For example, some Reformed groups [this name is derived from their arising in the Protestant Reformation] adhere to infant baptism. This may vary from the Church of England which teaches baptismal regeneration of infants, to the Lutheran and Calvinist Churches which teach that baptism of infants brings them into the New Covenant under the faith of their parents.

Not only does a careful study of the writings of the Companions and *Tabi'un* of Jesus refute this, but so does the history of the actions of the early Believers as recorded in the extra-Biblical writings.

Among Evangelical groups we would mention that there is some difference of opinion as to the purpose of water baptism. Some maintain that water baptism by immersion (i.e. immersing the person totally in water as if laying them in a grave) is a sign of what has already taken place in one's life - i.e. a sign that the old life has gone now that they have believed. Others, however, maintain the words signify more than this, and that in the Believer's baptism there is an actual dying of the old man and a rising of the new man. They would both cite:

"What shall we say, then? Shall we go on sinning so that grace may increase? By no means. We died to sin, how can we live in it any longer? Or don't you know that all of us who have been baptised into Christ Jesus have been baptised into his death? We were therefore buried with him through baptism into death, in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.

If we have been united with him like this in his death, we will certainly also be united with him in his resurrection. For we know that our old self was crucified with him so that the body of sin might be done away with, that we should no longer be slaves to sin - because anyone who has died has been freed from sin. Now, if we died with Christ, we believe we will also live with him. For we know that since Christ was raised from the dead, he cannot die again; death no longer has mastery over him. ...

[Back To Top](#)

[Back To Part 8 Index](#)

For sin shall not be your master since you are not under law but under grace."
(Rom. 6:1- 9, 14)

They would both also point to the Scripture:

"For Christ died for sin once for all, the righteous for the unrighteous to bring you to God.... He went and preached to the spirits in prison who disobeyed long ago in the days of Noah when the ark was being built. In it only a few people, eight in all, were saved through water, and this water symbolises baptism that now saves you also - not the removal of dirt from the body, but the pledge of a good conscience toward God. It saves you by the resurrection of Jesus Christ, who has gone into heaven and is at God's right hand - with angels, authorities and powers in submission to him." (1 Peter 3:20- 22)

Finally we note that many in even Evangelical churches lack any knowledge or evidence of what the Scripture terms a 'baptism with the Holy Spirit' either through the evidence of God's Presence being recognised in the midst, so that for example they see evil spirits come out of people, or the manifestation of the gifts of the Holy Spirit (e.g. speaking in languages given by God's Spirit usually termed 'tongues', prophesying, healing, etc.) written about in the records of the Companions and *Tabi'un* of Jesus.

Amongst these individuals are those who have been misled into believing that God intended to work for only a limited time in terms of the Holy Spirit's gifts. This is termed 'dispensationalism' as it perceives this as functioning for a certain time only.

To deny, or not recognise, God's purpose in the Holy Spirit's true ongoing manifestations in the Body of Christ is to deny their ongoing purpose in God's Kingdom among His people. Many who are Traditional or Reformed fall into such a grouping. It is feared that Satan has led many captive to believe they have received the Holy Spirit when they have not.

Aside from scattered individuals, those Evangelicals who believe in and experience the gifts of the Holy Spirit are generally found in churches called Pentecostal (a reference to the day the Holy Spirit first came to the Apostles of Jesus) or Charismatic (a use of the Greek word *charismata* meaning 'gifts'), although they are found scattered in other churches.

These would be the most significant differences one would find amongst the groups which call themselves Evangelical Christians.

In Christianity each individual has the freedom to, and indeed is expected to, approach the Sources [the Companion and *Tabi'un* Gospel records and the Epistles - and also the Old Testament] for himself, and it is to these records, and the indwelling Holy Spirit, that each Believer is to 'taqleed'.

[Back To Top](#)

[Back To Part 8 Index](#)

We must leave it with our reader to read the Scripture of the Companion and *Tabi'un* of Jesus and ask Jesus to make obvious the truth of the Gospel record. Jesus is alive! Ask Him.

NOTE: We have not mentioned the Orthodox churches since their use of icons (images) and the declarations that they can 'draw near to God' through invocations before such objects is in itself sufficient reason to reject those churches and seek fellowship elsewhere. One cannot accept their ways as approved of God.

[Aren't There More Books In Some Bibles?](#)

While those in Islam may think this topic should be dealt with elsewhere, in fact it has solely to do with one false denomination, namely Roman Catholicism.

The true denominations of Christianity are based on the same 'New Testament', and this is verified in that they all accept only these records of the Companions and *Tabi'un* of Jesus as written 'source', nothing else.

However, many in Islam who perceive Roman Catholicism to be a 'denomination' of Christianity wonder how we can say that all denominations of Christianity recognise only the same 'Last Testament' as their authority when the Roman Catholics have 73 books in their Bible and the Protestants only 66!

In answer to this, firstly, let us examine the list of the names of these 'extra books' which Mr. Deedat has provided along with the meaning of the name 'Apocrypha' which is attached to them:

"The Book of Judith, the Book of Tobias, The Book of Baruch, The Book of Ester, etc." (*Is The Bible God's Word?*, p. 9)

We note first that these are what are known as 'Old Testament Apocrypha' - being not only books which both Jews and Protestants reject, but they reject them because as Mr. Deedat notes, the name 'Apocrypha' means "of DOUBTFUL AUTHORITY" (*Is The Bible God's Word*, p. 9).

Secondly, we note that they are all 'additions' by Roman Catholicism to the Old Testament - not to the New Testament! Thus they are materials which Roman Catholicism accepted ON TOP OF all the rest and which do not change the remainder. Thus, even Roman Catholicism purports to believe the same New Testament as everyone else.

However, we have seen that it has strayed far from what is in it.

[Back To Top](#)

lxxxv

Part 8: The 'Proof'

[Back To Part 8 Index](#)

CHAPTER XXX: CONCERNING THE GOSPEL RECORDS

'Originals' In A Fixed Written Language - Many Manuscripts

We recall that earlier we spoke of the completeness of the written Greek language in the time of Jesus and his Companions and Tabi'un.

Knowing, then, that *the Greek language* in which Matthew (a Companion), Mark "the interpreter of Peter" (a Tabi'), Luke who was familiar with many Companions and travelled with Paul (a Companion/Tabi') and John (a Companion) wrote had *a complete written form*, it becomes obvious that the texts of these 4 Gospels had to have *a fixed content*, and were not something that could be altered "with the tongue", nor with a short stroke or a change in dots, nor by 'overriding' the text - like with the Qur'an.

Thus, both the eyewitness accounts as well as the 'oral tradition' were set down in a 'fixed' written form in less than 50 years from the events by the best of witnesses and their close followers.

It is for this reason that the vast number of ancient manuscript copies in a complete written language [not incomplete like ancient Arabic], besides early copies in many languages, is attacked by men like Ahmad Deedat - what else can they do when they don't want their readers to know that others possess something superior:

"They [Christians] now boast of being in possession of over 5000 "originals" of which no two "originals" are identical. Amazing!"

And:

"The "cultists" are now claiming 24 thousand Manuscripts; to which of course the same stricture will apply." (Crucifixion..., p. 7, 25)

As those of knowledge in Islam well know, such a vast source of manuscripts confirming the personal records of the Companions and Tabi'un of Jesus [and so the ONE MESSAGE] is the very thing Islam is without. That is why we can "produce them as our proof" for exclusive rights to salvation [that and our having a relationship and peace with the True God]:

"When confronted by the extravagant and conflicting claims of the Jews and the Christians and their exclusive rights to salvation, Allah *subha nahu*

[Back To Top](#)

Part 8: The 'Proof'

[Back To Part 8 Index](#)

wa-ta aala commands us to demand for proof. He says SAY: "PRODUCE YOUR PROOF IF YE BUT SPEAK THE TRUTH". And they have produced the only proof they have; in over fifteen hundred languages! Eleven different dialects of the Bible for the Arab's alone! Are we going to swallow them hook line and sinker? No! It is presupposed that when Allah commands us to demand for proof, that we would be in a position to analyse the proof, once it is produced. Otherwise, it makes no sense to demand for proof; it would be nonsense!" (Crucifixion or Cruci-Fiction, Ahmed Deedat, p. 6; emphasis added)

Here indeed is where Islam puts its foot in its mouth for it can no longer tell us that the Qur'an is such 'Proof' and instead it is left humbled by the records we possess. We have analysed Islam's 'Proof' and found it to be utter "nonsense".

Did The Companions Of Jesus Issue False Gospel Records?

We have seen how the Tabi'un and Tab Tabi'un cherished the four Gospel records of the Companions and Tabi'un of Jesus. Also, that great authority was given to the letters which were recognised as having been written to the local churches by various Companions, and Paul who was considered to be a Companion/apostle because he had seen Jesus.

Yet many in Islam accuse both the apostle Paul and the other Companions of Jesus of gross wickedness. They claim Paul persuaded the Companions to turn Jesus' teachings upside down! They claim that it was Paul who initiated the belief in a Blood Atonement and many other Beliefs! This would mean that the Companions were even willing to write lies about what Jesus taught!!

However, all the materials which were accepted by the early Christians who themselves were taught by the Companions testify against such alterations to Jesus' teachings.

The Tabi' Luke states in his Gospel record that **Jesus had said** he would suffer and die for the sins of the people, and that this is the Message that would be preached "to all nations beginning at Jerusalem." (Luke 24:47).

In his *Acts of the Apostles*, the Tabi' Luke also records that **Peter preached of Jesus to the Jews "you put him to death by nailing him to the cross"!!**

Again Luke records that **Paul persecuted those who believed in this Blood Atonement! He was against such a belief!** He was a witness in agreement with the stoning to death of Stephen, believing him to be a blasphemer for such a belief!! The Tabi' Luke notes Stephen's words of rebuke to the Jewish leaders and his martyrdom as:

[Back To Top](#)

345

Part 8: The 'Proof'

[Back To Part 8 Index](#)

"You stiff-necked people, with uncircumcised hearts and ears! You are just like your fathers: You always resist the Holy Spirit! Was there ever a prophet your fathers did not persecute? They even killed those who predicted the coming of **the Righteous One. And now you have betrayed and murdered him** - you who have received the law that was put into effect through angels but have not obeyed it."

When they heard this, they were furious and gnashed their teeth at him. But Stephen, full of the Holy Spirit, looked up to heaven and saw the glory of God and Jesus standing at the right hand of God. "Look", he said, "I see heaven open and the Son of Man standing at the right hand of God."

At this they covered their ears and, yelling at the top of their voices, they all rushed at him, dragged him out of the city and began to stone him. Meanwhile, **the witnesses laid their clothes at the feet of a young man named Saul.**

While they were stoning him, Stephen prayed, "Lord Jesus, receive my spirit." Then he fell on his knees and cried out, "Lord, do not hold this sin against them." When he had said this, he fell asleep.

And Saul was there, giving approval to his death.

On that day a great persecution broke out against the church at Jerusalem, and all except the apostles were scattered throughout Judea and Samaria. Godly men buried Stephen and mourned deeply for him. **But Saul began to destroy the church. Going from house to house, he dragged off men and women and put them in prison.**" (Acts 7:51 - 8:3)

The Tabi' Luke continues:

"Meanwhile, **Saul was still breathing out murderous threats against the Lord's disciples.** He went to the high priest and asked him for letters to the synagogues in Damascus, so that **if he found anyone there belonging to the Way he might take them as prisoners to Jerusalem.**" (Acts 9:1-2)

Saul (later re-named Paul) was so enraged against the belief in Jesus' Blood Atonement that he "breathed murderous threats" and travelled to Damascus to do what many followers of Islam would do today to one of their own who changed his beliefs - persecute them, and drag them to jail for them to be tormented or killed!

It was on this very journey to Damascus (we note from our map that Damascus is not far from Jerusalem) that Jesus appeared to him, as Luke records:

"As he neared Damascus on his journey, suddenly a light from heaven flashed around him. He fell to the ground and heard a voice say to him, "Saul. Saul, why do you persecute me?"

"Who are you, Lord? Saul asked.

"I am Jesus whom you are persecuting." he replied. Now get up and go into the city and you will be told what to do." (Acts 9:3-6)

Paul was blinded by seeing the glory of Jesus. He came at that encounter to understand that he had been opposing God's truth, just as

[Back To Top](#)

Part 8: The 'Proof'

[Back To Part 8 Index](#)

those in Islam do! Paul was taken by his companions into Damascus where Jesus spoke to another of his disciples, Ananias, and sent him to place his hands upon Paul and pray for him so that he could receive the Holy Spirit and get his sight back. Paul was then baptised in water:

"In Damascus there was a disciple named Ananias. The Lord [i.e. Jesus] called to him in a vision, "Ananias".

"Yes Lord," he answered.

The Lord told him, "Go to the house of Judas on Straight Street and ask for man named Saul, for he is praying. In a vision he has seen a man named Ananias come and place his hands on him to restore his sight."

"Lord," Ananias answered, "I have heard many reports about this man and all the harm he has done to your saints in Jerusalem. And he has come here with authority from the chief priests to arrest all who call on your name."

"But the Lord said to Ananias, "Go! This man is my chosen instrument to carry my name before the Gentiles and their kings and before the people of Israel. I will show him how much he must suffer for my name."

The Ananias went to the house and entered it. Placing his hands on Saul, he said, "Brother Saul, the Lord - Jesus, who appeared to you on the road as you were coming here - has sent me so that you may be filled with the Holy Spirit." Immediately something like scales fell from Saul's eyes, and he could see again.

He got up and was baptised, and after taking some food, he regained his strength.

Saul spent several days with the Disciples in Damascus. **At once he began to preach that Jesus is the Son of God.** All those who heard him were astonished and asked, "Isn't he the man who caused havoc in Jerusalem among those who call on this name? And hasn't he come here to take them as prisoners to the chief priests?" (Acts 9: 10-21)

In the Epistle to the Galatians, a letter which we have seen all the early churches accepted as coming from Paul, we read his testimony to what had occurred to make him believe in the Blood Atonement:

"I want you to know, brothers, that the gospel I preach is not something that man made up. I did not receive it from any man, nor was I taught it; rather I received it by revelation from Jesus Christ.

For you have heard of my previous way of life in Judaism, **how intensely I persecuted the church of God and tried to destroy it.**" (Galatians 1:11- 13)

Concerning, then, the false accusation that Paul influenced the Companions to proclaim that Jesus was the Son of God and to believe in the Blood Atonement, it is clearly seen from all the testimony to be another 'outwitting'. **Paul killed those who believed the Blood Atonement of the cross long before he himself was converted from his hatred of this doctrine to a personal belief in it - by Jesus appearing to him!!**

PAUL HAD COME TO BELIEVE IN WHAT HE HAD SPENT

[Back To Top](#)

347

Part 8: The 'Proof'

[Back To Part 8 Index](#)

MUCH EFFORT TRYING TO DESTROY!!!!

Thus the entire argument that Paul corrupted the Companions' Beliefs is an out right lie, a distortion for the purpose of 'outwitting' the followers of Islam by those who lead them.

Is it not rather the truth that such leaders of Islam are guilty of being filled with the same spirit of rebellion as the Jewish leaders of Jesus' day, and that this why they too despise the Righteous One and rail against his people like the Jews did then!? We see evidence for this all over the world today in the vilest of behaviour.

Were The Gospel Records Altered Later? *Tawatur* - Many Earlier Transmissions

It is not surprising that with such flimsy arguments others in Islam should have to fabricate quite different 'outwittings' as to why the Gospel records do not agree with the Qur'an. They accuse the later Christians.

For example, one Islamic scholar asserts:

"During the first three centuries after the death of Prophet Isa his followers could read the details of the incident as to how Juda (sic) Ascariots (sic)

was crucified in place of Christ and how God's angels carried away the body of Prophet Isa before the time fixed for crucifixion. It was only when the council of the Bishops at Nice (sic) banned the Gospel by St. Barnabas declaring it as apocryphal and prohibited that the people used to remain in the dark about the authentic details..." (Deep, p. 294)

It is not worth addressing such an assertion concerning the so-called 'Gospel of Barnabas'. Rather, we encourage our readers to examine the short comments concerning the content of that so-called 'Gospel of Barnabas' in Appendix C and discover for themselves if it is an 'original'.

We do note, however, that in total, more than 32,000 quotations agreeing with the four Gospel records and the Epistles [the 'Last Testament']] are known from before the Council of Nicea (325AD). All of them uphold the same doctrine concerning the death of Jesus for Sin.

What our Islamic scholar has written about the Gospel content in the first three centuries is an outright distortion. Was he ignorant of the truth or was his assertion an 'outwitting'?

For those who wish to blame the Christians after Nicea (325 AD) yet before Muhammad (632 AD), we can find in the British Museum a 16 volume work of Dean Burgen in which are contained 86,489 quotations of the 'Last Testament' (New Testament) from among the writings of the church leaders of this period. This scholar concluded that the entire

[Back To Top](#)

Part 8: The 'Proof'

[Back To Part 8 Index](#)

'Last Testament' (New Testament) could be assembled from these. [statistics from *Evidence That Demands A Verdict*, McDowell)

What we find is that the quotations in these statistics represent the Manuscript content known in the diverse parts of the world of those early times. Herein are references, then, to the many transmissions of the Gospel records and Epistles which existed throughout the centuries! They come from Italy, Gaul (France), North West Africa, Egypt, Asia Minor and Israel!

This is neither a sign of 'collaboration', nor of 'battle is an outwitting'. These are verifiable facts. There is no question that the Gospel records of Muhammad's day contained the same story of Jesus' death for Sin as did the Gospel records in the earlier centuries (the 'originals') and that this is why it is in the Gospel records we possess today.

We have 'Proof' that neither the Companions and Tabi'un of Jesus nor the later generations were the wicked men the followers of Islam allege they were. They are not guilty of corrupting the Message and Scripture.

What the followers of Islam need to recognize is that all of the arguments which have been presented to them by their fellows have had one purpose - 'battle is an

outwitting'. The purpose has been to turn **Those Who Seek Truth** away from examining honestly the reliable Gospel records which the True God has provided as His Testimony to all men so that they can be Saved from Judgement. **Such men are constantly trying to concoct new 'outwittings' to hide their rebellion against the Last Word of God - His revealed Will.**

However, the observant mind can see that once they find they cannot blame the Apostle Paul and Jesus' Companions and Tabi'un, they then turn their arguments to new heights. They try to blame the later Christians and Jews of collaboration, of agreeing to corrupt their Scriptures though they don't agree!!

This is the paranoid mentality which they nurture in the followers of Islam. They create the illusion that everyone else is out to create 'outwittings' that will trip them up from 'The Way' when it is they who are being tripped up by their own "priests and monks"!

Please, consider how impossible it would be for Bani Israel, who deny that Jesus is al-Masih, and the Christians who declare he is, to have agreed to corrupt their Scripture! Consider also that copies of their Scripture filled the earth - to bring them in and corrupt them would be impossible!!

And, don't the followers of Islam accept Hadith which tell how the Jews and the Christians differ over the Book, not agree on it? Even the all

[Back To Top](#)

349

Part 8: The 'Proof'

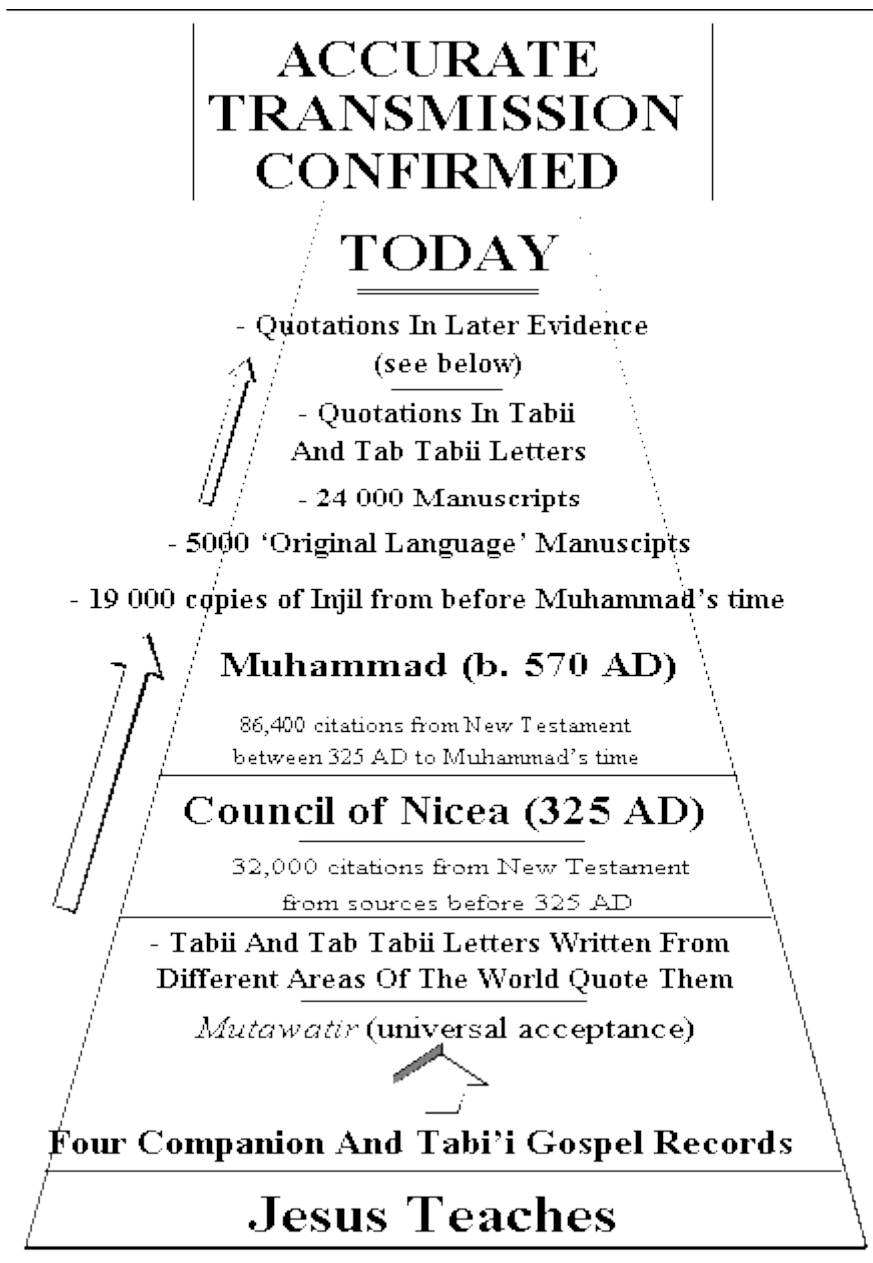
[Back To Part 8 Index](#)

important Hadith which tells of 'Uthman having new Qur'ans made and burning the 'originals' declares this!

The followers of Islam have fallen into an endless pit of listening to the lies of their own people!! They must either admit that the Scriptures of the People of the Gospel are right and Islam is wrong, or continue to fight blindly. Their confusion will only end in Hellfire - for Eternity.

[NOTE: while it is acknowledged that the various strains of manuscript transmissions (e.g. - from North Africa, Greece, Israel, etc) contain variant 'readings', aside from a few instances, this affects only individual words, not 'huge chunks' of the Message. The Message of the Gospel has also been transmitted through so many early extra-biblical and also non-religious sources, that it is impossible to accuse Christians of 'possessing another Message' than 'the original' because of these variant readings. Furthermore, since the late 1800's the Christian scholars HAVE been united in their purpose to establish as clearly as possible the 'original' text - and not anything less, as some followers of Islam assert.]

DIAGRAM 12: THE GOSPEL RECORDS UPHELD
DIAGRAM 12: ACCURATE TRANSMISSION OF GOSPEL
RECORDS UPHELD



[Back To Top](#)

Above: Diagram indicating the accurate and identifiable transmission of the four Companion and Tabii Gospel Records, and so the Message, from Jesus till today.

Of What Importance, Then, Are Manuscript Discrepancies?

It is necessary to understand exactly what importance any differences in the manuscripts of the Gospel records make when such a great array of manuscripts in various languages, as well as Tabi'un and Tab Tabi'un attestations is available certify the text.

Of course, with the entire record, 'Words of God', *Hadith*, *Sirah*, *Tarikh* being

there, the most predominant discrepancies to be dealt with prove themselves able to be confirmed by the rest of the evidence.

In the case of any discrepancy between the Manuscripts of one Gospel, the detailed account transmitted in each of the other Gospel records, since they contain the same historical reality and all having originated in a complete written language (Greek), provide clear evidence on the point in question.

Take for example the most extreme cases of differences in the Gospel manuscripts, those which the followers of Islam will note in the the N.I.V. (New International Version -i.e. translation) which has certain verses 'isolated' or relegated to footnotes.

Islam has, until now, sought to present them as 'Proof' of 'corruption' and 'tampering'. Yet this has been an argument used because it perceived itself as 'perfect' - something which is all nonsense, as we have seen.

However, for arguments sake, let us examine the largest example from different perspectives, including the way Islam considers things to be divided into "the Words of God", the Hadith, Sirah and Tarikh.

The Ending Of Mark's Gospel Record

We find that this is a portion of the Gospel of Mark, namely Chapter 16 verses 9-20.

Here is contained the account of Jesus going up to heaven in the sight of his apostles. He tells them to go into all the world and preach the Gospel. They watch him go up to heaven and it is noted that he sat down at the right hand of God. We are then told that the apostles went and preached.

[Back To Top](#)

350

Part 8: The 'Proof'

[Back To Part 8 Index](#)

(a) Early Evidence

It is important to note that the Tab Tabi' Irenaeus (d. 180AD) and many other early Christians actually acknowledged the ending to Mark's Gospel.

We note this in the following:

"The disputed verses are expressly attested by Irenaeus in the second century, and very probably by Justin Martyr, who incorporates some of their language, though, as usual without express acknowledgement of quotation. The verses are found in the Syriac version as early as we have any knowledge of it; in the Curetonian version as well as in the Peshitto. **On the other hand, the earliest witness against the verses is Eusebius, in the fourth century whose testimony is to the effect that some of the copies in his time contained the verses, and some did not; but that those which omitted them were the more numerous, and, in his opinion, the more trustworthy. There is no reason to doubt his testimony; but Eusebius stands strangely alone in it. ... On the other hand, the disputed verses were used in the West by Irenaeus,**

and were in the Curetonian version, which has many affinities with the old Latin. And that a version containing them circulated in Africa contemporaneously with the shorter version, appear from the fact that a bishop at one of Cyprian's councils quotes as words of our Lord, 'In my name lay on hands, cast out devils' (mark xvi. 17, 18). ... The presence of the verses in all later MSS., and the testimony of writers who lived within a century of Eusebius, prove that the scribes of the generation next to him found copies containing the verses, and that not withstanding his great authority, they gave them the preference." (*A Historical Introd. to the Books Of The New Testament*, 1892, Salmon, p. 144)

So why are they treated as 'uncertain' in the NIV? Of course, it means first that these particular translators ignored all this early testimony.

(b) The Content Of Codex Sinaiticus and Codex Vaticanus

Since the main complete Bible manuscripts which these translators chose to believe were the Codex Sinaiticus and the Codex Vaticanus, it also means that they ignored the Christian scholars, such as Salmon (see his p. 146ff), who since the late 1800's have noted irregularities in both the handwriting and spacing of the ending of Mark's Gospel in both of these manuscripts.

These same scholars also noted that this irregularity in handwriting was noticeable in the page which formed the other portion of that particular 'leaf' in each of Codex Sinaiticus and Codex Vaticanus which carries the ending of Mark's Gospel record. **Their conclusion was that these 'leaves' were replacements which showed evidence of the removal of the ending of the Gospel of Mark!**

[Back To Top](#)

351

Part 8: The 'Proof'

[Back To Part 8 Index](#)

[NOTE: We will attempt to explain this evidence clearly and have provided diagrams on the page opposite which it is hoped will aid in this. As the first diagram indicates, these MSS (manuscripts) are composed of leaves constituted of two pages, each page being of four columns of text. Such 'leaves' are then sewn together in the middle and when folded form a book. One can perceive that one page of a 'leaf' will be earlier in the book and the other will appear later. The remaining diagrams represent the book opened and so the view is of the later page of the 'leaf' in relation to the later page of another leaf which is bound next to it.]

DIAGRAM 13: ALTERATIONS TO MSS

DIAGRAM 13: EVIDENCE OF REMOVAL OF END OF MARK'S GOSPEL RECORD

[Back to Chapter 30 Text](#)

Right: The Codices are handwritten on 'leaves' which are lain on top of one another, then bound together in the middle. Each 'leaf' comprises two pages, each page of four columns. When folded in book form, one page appears among the early pages of the Codex, the other among the later pages.

page				page			
column 1	column 2	column 3	column 4	column 1	column 2	column 3	column 4

Right: In each of these Codices the original scribe has shown uniformity, ended one book at the end of a column, and beginning the next book at the head of the next column.

Mark ends	Mark ends	Mark ends	Mark ends	Mark ends	Mark ends	Mark ends	Mark ends
Mark ends	Mark ends	Mark ends	Mark ends	Mark ends	Mark ends	Mark ends	Mark ends
Mark ends	Mark ends	Mark ends	Mark ends	Mark ends	Mark ends	Mark ends	Mark ends
Mark ends	Mark ends	Mark ends	Mark ends	Mark ends	Mark ends	Mark ends	Mark ends
Mark ends	Mark ends	Mark ends	Mark ends	Mark ends	Mark ends	Mark ends	Mark ends
Mark ends	Mark ends	Mark ends	Mark ends	Mark ends	Mark ends	Mark ends	Mark ends
Mark ends	Mark ends	Mark ends	Mark ends	Mark ends	Mark ends	Mark ends	Mark ends

Right: In Codex Sinaiticus, the entire 'leaf' involved in the ending of the Gospel of Mark is in a different handwriting, indicating it is a 'substitute'. While the next column has 678 letters, the 2 columns bearing the ending of Mark have only 560 and 37 respectively (=597), indicating that they were 'spread out' so as not to leave a blank column.

Mark ends	Mark ends	Mark ends	Mark ends	a b c d	a b c d	Mark ends	Mark ends
Mark ends	Mark ends	Mark ends	Mark ends	e f g a	e f g	Mark ends	Mark ends
Mark ends	Mark ends	Mark ends	Mark ends	b c d e		Mark ends	Mark ends
Mark ends	Mark ends	Mark ends	Mark ends	f g a b		Mark ends	Mark ends
Mark ends	Mark ends	Mark ends	Mark ends	c d e f		Mark ends	Mark ends
Mark ends	Mark ends	Mark ends	Mark ends	g a b c		Mark ends	Mark ends

Right: Codex Vaticanus also has this 'leaf' in a different handwriting than the rest of the Codex, but it is the same handwriting as the 'substitute leaf' in Sinaiticus! However, in this case a blank column has been left where the ending of Mark was 'originally'.

Mark ends	Mark ends	Mark ends	Mark ends	Mark ends	Mark ends	BLANK	Mark ends
Mark ends	Mark ends	Mark ends	Mark ends	Mark ends	Mark ends		Mark ends
Mark ends	Mark ends	Mark ends	Mark ends	Mark ends	Mark ends		Mark ends
Mark ends	Mark ends	Mark ends	Mark ends	Mark ends	Mark ends		Mark ends
Mark ends	Mark ends	Mark ends	Mark ends	Mark ends	Mark ends		Mark ends
Mark ends	Mark ends	Mark ends	Mark ends	Mark ends	Mark ends		Mark ends

Above: Diagrams indicating that both Sinaiticus and Vaticanus show evidence tampering where the ending of Mark's Gospel should be, but was removed. Both 'substitute' leaves are in the same 'corrector's' handwriting, and in both cases differs from the handwriting of the main text.

Of the irregularities found in these Codices, one is that while the rest of these entire manuscripts is set out in such a fashion that each book ends at the bottom of one column and the next book starts at the beginning of the next column, at the ending of Mark both Sinaiticus and Vaticanus are not like this.

In Codex Sinaiticus the letters in the first column, which contains what the scribe retained of the text of the Gospel of Mark, have been spread out so as to overflow into what would otherwise be an empty column. The Gospel of Mark thus ends with only 560 letters and 37 letters respectively in each of the last two columns (i.e. 597 letters altogether). Compared to that, the next page, which contains the beginning of Luke's Gospel, can be seen to embody 678 letters. Had the 597 letters which were spread over the preceding 2 columns been spaced in like manner to this, there would have been one

empty column - something found nowhere else in this entire manuscript. The space left empty would allow the end of Mark's Gospel.

In Codex Vaticanus the column is indeed left blank, again indicating that something was there originally for nowhere else does such an empty column occur in this entire MSS.

However, other irregularities have also been documented concerning this particular portion of Mark, these being that **in both these MSS these particular leaves were written in a different handwriting than the rest of the MSS.**

They also show certain peculiarities of the new scribe's way of forming certain letters and spelling certain words which are consistent in these additions in both Sinaiticus and Vaticanus but not elsewhere in these MSS.

Finally, since the entire 'leaf' is in the same scribe's handwriting, we can see clear evidence that the entire 'leaf' has been replaced in each case for one page occurs early in the MSS and one occurs later.

Concerning, then, the modern translators of the NIV and Mark 9:16ff, they obviously decided to make their translation reflect one side of early testimony and coupled it with manuscript content which ignored all

[Back To Top](#)

352

Part 8: The 'Proof'

[Back To Part 8 Index](#)

scholarship on those manuscripts! Even their declaration is untrue:

"The most reliable early manuscripts and other ancient witnesses do not have Mark 9:16-20"

Having seen the evidence, we can see that they made a great blunder. For, although they did not footnote Mk 9:16ff they placed the above note between this portion and the rest of Mark's text.

[NOTE: Having seen, as we have, the many times in the Samarqand MSS where someone has 'added' a verse or number of words to the text by writing them in the margin, or where the word in one text is different from that in the other, one can perceive that if Islamic translators approached the Qur'anic manuscripts as these men have the Bible manuscripts, they would be forced to delegate quite a few portions of the 'eternally Preserved' Qur'an to 'footnotes' or set them apart from each Surah with the note "not in the earliest manuscripts"!! Add to this the differences as transmitted in the "ancient witnesses" concerning the divergences of text which 'Uthman eliminated, and the number of such texts grows considerably!]

(c) Would It Change Anything?

However, for arguments sake, let us consider what actual influence this piece of the Tabi' Mark's Gospel record would have if indeed it were not in

the original.

Almost every detail (we will examine this) is found in the other Gospels, for example in Luke 24:45-53. A portion of the content is also at the end of Matthew's Gospel, namely chapter 28:16-20.

We find that the only difference in the details of this event between these Gospel records (i.e. Matt., Luke and Mark) is that **Mark's Gospel ending mentions that Jesus is declared to have sat down at the right hand of God.**

But this is something that is recorded elsewhere in the writings of the Companions and Tabi'un of Jesus. For example in Matt. 22:44; Acts 2:34 and also Acts 7:54-58; the Letter to the Ephesians 1:20; and the Letter to the Hebrews 1:3. In some of these occurrences Jesus himself is making the declaration. Each of these citations follows:

Matt. 22:44 - the Companion Matthew recorded the words of Jesus concerning the Messiah (al-Masih, 'the Christ' in Greek) - the very person whom Islam acknowledges Jesus is:

"While the Pharisees were gathered together, Jesus asked them, "What do you think of the Christ, whose son is he?"

"The son of David" they replied.

He [Jesus] said to them, "How is it then that David speaking by the Spirit calls him 'Lord'? For he says,

'The LORD said to my Lord:

[Back To Top](#)

353

Part 8: The 'Proof'

[Back To Part 8 Index](#)

"**Sit at my right hand** until I make your enemies a stool for your feet."

If then David called him Lord, how then can he be his son?"

No one could say a word in reply, and from that day on no one dared to ask him any more questions." (Matt. 2:41-46)

Acts 2:34 - the Tabi' Luke recorded the same thing in Acts:

"God has raised this Jesus to life, and we are all witnesses of the fact. **Exalted to the right hand of God**, he has received from the Father the promised Holy Spirit and has poured out what you now see and hear. For David did not ascend to heaven and yet he said,

'The LORD said to my Lord:

"**Sit at my right hand** until I make your enemies stool for your feet."

Therefore let all Israel know that God has made this Jesus whom you crucified, both Lord and Christ."

When the people heard this they were cut to the heart..." (Acts 2:32-37)

Acts 7:55-56 - the Tabi' Luke records that Stephen saw Jesus when he was being stoned to death:

"When they heard this they were furious and gnashed their teeth at him. But Stephen, full of the Holy Spirit, looked up to heaven and saw the the glory of God and **Jesus standing at the right hand of God**. "Look," he said, "I see heaven open and **the Son of Man standing at the right hand of God**."" (Acts 7:54-56)

Eph. 1:20 - the apostle Paul wrote:

"That power is like the working of his mighty strength, which he exerted when he raised Christ Jesus from the dead and **seated him at his right hand in the heavenly realms**, far above all rule and authority, power and dominion, and

every title that can be given, not only in the present age but also in the one to come." (Ephesians 1:19, 20)

Heb. 1:3 - finally, the Letter to the Hebrews records:

"To which of the angels did God ever say,

"**Sit at my right hand** until I make your enemies a stool for your feet"?" (1:13)

All of these confirm the one firm Belief of the Companions and Tabi'un of Jesus. Thus, even if it had been a 'corruption' to Mark's Gospel, the content is found to be a truth related in the other Gospels and in the Acts and Epistles. It was a teaching coming from Jesus through the Companions and Tabi'un, something accepted by the later Followers as such.

(d) Is This "Words Of God", Hadith, Sirah...?

Viewing the entire content of these verses in Islamic terms, one would consider this to be one small bit of Sirah or Hadith. Of course it is also a small part of the "Word of God" (revelation), but this only means that Mark's Gospel record is thought **by some** to have not included one small piece of the entire "Word of God", a small piece which the other writings relate and attest to.

[Back To Top](#)

354

Part 8: The 'Proof'

[Back To Part 8 Index](#)

(e) Shall We Think This Is Like The Qur'an's Problems?

After seeing all the problems of the Qur'an's imperfections and lack of 'Divine Protection' - despite its claims to the contrary - and its lack of guidance - also despite its claims to the contrary - one cannot think this to be very important.

Or, shall we compare it to the 'yes'/'no' discrepancies between the manuscripts (let alone between the Manuscripts and the translations!), or to the fact that not one Command or Prohibition finds agreement on it because of the seeking of knowledge from outside the Qur'an? Not at all.

It becomes obvious that when the Source of knowledge is complete, like the Gospels / New Testament, both in its original written language as well as in its information content, and that several original accounts exist from those who were alive, then any variations in manuscript content can easily and openly be examined. They need not be hidden because there is so much other evidence by which the point in question can be addressed.

Confusions Over The Existence Of Other Early Writings

As for the other Gospels, Epistles, even Acts which existed in the early years, they were various. We have already mentioned the Tabi'i Luke's acknowledgement of many in his day seeking to make records of Jesus' life and teachings.

Some note that several of the Companion Epistles (letters) found universal acceptance only over time, some Christians in the diverse regions around the Mediterranean viewing them hesitantly at first while others accepted them openly. In certain regions even some Tabi'un and Tab Tabi'un letters were compiled together along with the Gospel records and Companion letters since the people cherished the counsel of such Godly men.

Why, then, should this acceptance of an extra epistle or even of an apocalypse have any importance? Such records were on top of the rest. Their presence did not change the Beliefs of those who held them for they kept them in addition to the rest. This does not reflect on the content of the four universally acknowledged Gospel records, nor upon the Acts or Paul's or other Epistles, which these people cherished as part of their collection.

The Marcionite 'Gospel of Peter'

Yet the fact is also that so many books had been written not only by Christians, but by later heretics which used both the name 'Acts', 'Gospel' or 'Epistle' AND the name of an apostle, that in certain cases false additional records which held a Companion name were not always recognised immediately for what they were. This will be seen in this example of the 'Gospel of Peter', a heretical second century AD writing whose content in many aspects reflects the true Gospel which it utilised.

Recently the author has found the Internet Site of a follower of Islam who asserts that the 'Gospel of Peter' was surely an 'earlier' Gospel which upholds the beliefs of the Qur'an and Islam that Jesus was 'neither killed nor crucified'.

We intend to produce the entirety of this 'Gospel of Peter' here for the reader to make his own assessment. We note first that the portion of the text which is known was only found late in the last century. The following from the Introduction to the 'Gospel of Peter' attests to this:

"INTRODUCTION

THE important fragment of which Mr. J. Armitage Robinson's translation here follows was discovered by the French Archaeological Mission, Cairo, in a grave (supposed to be a monk's) in an ancient cemetery at Akhmim (Panopolis), in Upper Egypt, in 1886. It was published in 1892 under the care of M. Bouriant in vol. ix., fasc. i., of the Memoirs of the French Archaeological Mission at Cairo. The same parchment which contained this fragment also contained a fragment of the Revelation of Peter and a fragment of the Book of Enoch in Greek. The parchment codex is assigned to a date between the eighth and the twelfth century." (Ante-Nicene Fathers, Vol. 10, Gospel of Peter)

In fact, until that discovery it was only known that early Christians had rejected it, but none of the text existed for examination. Of the earliest Christian leader who wrote about it we note:

"SERAPION, Bishop of Antioch 190-203, writing to the church at Rhossus, says (Eusebius, H. E., vi, 12, 2): "We, brethren, receive Peter and the other Apostles even as Christ; but the writings that go falsely by their names we, in our experience, reject, knowing that such things as these we never received. When I

was with you I supposed you all to be attached to the right faith; and so without going through the gospel put forward under Peter's name, I said, 'If this is all that makes your petty quarrel, why then let it be read.' But now that I have learned from information given me that their mind was lurking in some hole of heresy, I will make a point of coming to you again: so, brethren, expect me speedily. Knowing then, brethren, of what kink of heresy was Marcion -- (Here follows a sentence where the text is faulty.)... From others who used this very gospel -- I mean from the successors of those who started it, whom we call Docetae; for most of its ideas are of their school -- from them, I say, I borrowed it, and was able to go through it, and to find that most of it belonged to the right teaching of the Savior, but some things were additions." (Ante-Nicene Fathers, Vol. 10, Gospel of Peter)

Someone may well ask why we are citing a bishop who lived at the end of the 2nd century AD. The reason is that it was only in the 2nd century AD that the Marcionite heresy to which he refers arose. It was from a group which also followed their heresies that this man borrowed a copy of this 'Gospel of Peter', and in reading it he recognised it as containing some things in agreement with the truth but with much that was not of the truth.

In order to judge any assertion that this 'Gospel of Peter' in any way upholds the beliefs of Islam, let us examine the complete (and very short) text of the only portion of the 'Gospel of Peter' which exists. It embodies less than four (4) pages of text in this format:

"THE GOSPEL ACCORDING TO PETER

1. But of the Jews none washed his hands, neither Herod nor any one of his judges. And when they had refused to wash them, Pilate rose up. And then Herod the king commandeth that the Lord be taken, saying to them, What things soever I commanded you to do unto him, do.
2. And there was standing there Joseph the friend of Pilate and of the Lord; and, knowing that they were about to crucify him, he came to Pilate and asked the body of the Lord for burial. And Pilate sent to Herod and asked his body. And Herod said, Brother Pilate, even if no one had asked for him, we purposed to bury him, especially as the sabbath draweth on: for it is written in the law, that the sun set not upon one that hath been put to death.
3. And he delivered him to the people on the day before the unleavened bread, their feast. And they took the Lord and pushed him as they ran, and said, Let us drag away the Son of God, having obtained power over him. And they clothed him with purple, and set him on the seat of judgement, saying, Judge righteously, O king of Israel. And one of them brought a crown of thorns and put it on the head of the Lord. And others stood and spat in his eyes, and others smote his cheeks: others pricked him with a reed; and some scourged him, saying, With this honor let us honor the Son of God.
4. And they brought two malefactors, and they crucified the Lord between them. But he held his peace, as though having no pain. And when they had raised the cross, they wrote the title: This is the king of Israel. And having set his garments before him they parted them among them, and cast lots for them. And one of those malefactors reproached them, saying, We for the evils that we have done

have suffered thus, but this man, who hath become the Savior of men, what wrong hath he done to you? And they, being angered at him, commanded that his legs should not be broken, that he might die in torment.

5. And it was noon, and darkness came over all Judaea: and they were troubled and distressed, lest the sun had set, whilst he was yet alive: [for] it is written for them, that the sun set not on him that hath been put to death. And one of them said, Give him to drink gall with vinegar. And they mixed and gave him to drink, and fulfilled all things, and accomplished their sins against their own head. And many went about with lamps, supposing that it was night, and fell down. And the Lord cried out, saying, My power, my power, thou hast forsaken me. And when he had said it he was taken up. And in that hour the vail of the temple of Jerusalem was rent in twain.

6. And then they drew out the nails from the hands of the Lord, and laid him upon the earth, and the whole earth quaked, and great fear arose. Then the sun shone, and it was found the ninth hour: and the Jews rejoiced, and gave his body to Joseph that he might bury it, since he had seen what good things he had done. And he took the Lord, and washed him, and rolled him in a linen cloth, and brought him into his own tomb, which was called the Garden of Joseph.

7. Then the Jews and the elders and the priests, perceiving what evil they had done to themselves, began to lament and to say, Woe for our sins: the judgement hath drawn nigh, and the end of Jerusalem. And I with my companions was grieved; and being wounded in mind we hid ourselves: for we were being sought for by them as malefactors, and as wishing to set fire to the temple. And upon all these things we fasted and sat mourning and weeping night and day until the sabbath.

8. But the scribes and Pharisees and elders being gathered together one with another, when they heard that all the people murmured and beat their breasts saying, If by his death these most mighty signs have come to pass, see how righteous he is, — the elders were afraid and came to Pilate, beseeching him and saying, Give us soldiers, that we may guard his sepulchre for three days, lest his disciples come and steal him away, and the people suppose that he is risen from the dead and do us evil. And Pilate gave them Petronius the centurion with soldiers to guard the tomb. And with them came elders and scribes to the sepulchre, and having rolled a great stone together with the centurion and the soldiers, they all together who were there set it at the door of the sepulchre; and they affixed seven seals, and they pitched a tent there and guarded it. And early in the morning as the sabbath. was drawing on, there came a multitude from Jerusalem and the region round about, that they might see the sepulchre that was sealed.

9. And in the night in which the Lord's day was drawing on, as the soldiers kept guard two by two in a watch, there was a great voice in the heaven; and they saw the heavens opened, and two men descend from thence with great light and approach the tomb. And that stone which was put at the door rolled of itself and made way in part; and the tomb was opened, and both the young men entered in.

10. When therefore those soldiers saw it, they awakened the centurion and the elders; for they too were hard by keeping guard. And, as they declared what things they had seen, again they see three men come forth from the tomb, and two

of them supporting one, and a cross following them: and of the two the head reached unto the heaven, but the head of him that was led by them overpassed the heavens. And they heard a voice from the heavens, saying, Thou hast preached to them that sleep. And a response was heard from the cross, Yea.

11. They therefore considered one with another whether to go away and shew these things to Pilate. And while they yet thought thereon, the heavens again are seen to open, and a certain man to descend and enter into the sepulchre. When the centurion and they that were with him saw these things, they hastened in the night to Pilate, leaving the tomb which they were watching, and declared all things which they had seen, being greatly distressed and saying, Truly he was the Son of God. Pilate answered and said, I am pure from the blood of the Son of God: but it was ye who determined this. Then they all drew near and besought him and entreated him to command the centurion and the soldiers to say nothing of the things which they had seen: For it is better, say they, for us to be guilty of the greatest sin before God, and not to fall into the hands of the people of the Jews and to be stoned. Pilate therefore commanded the centurion and the soldiers to say nothing.

12. And at dawn upon the Lord's day Mary Magdalen, a disciple of the Lord, fearing because of the Jews, since they were burning with wrath, had not done at the Lord's sepulchre the things which women are wont to do for those that die and for those that are beloved by them — she took her friends with her and came to the sepulchre where he was laid. And they feared lest the Jews should see them, and they said, Although on that day on which he was crucified we could not weep and lament, yet now let us do these things at his sepulchre. But who shall roll away for us the stone that was laid at the door of the sepulchre, that we may enter in and sit by him and do the things that are due? For the stone was great, and we fear lest some one see us. And if we cannot, yet if we but set at the door the things which we bring for a memorial of him, we will weep and lament, until we come unto our home.

13. And they went and found the tomb opened, and coming near they looked in there; and they see there a certain young man sitting in the midst of the tomb, beautiful and clothed in a robe exceeding bright: who said to them, Wherefore are ye come? Whom seek ye? Him that was crucified? He is risen and gone. But if ye believe not, look in and see the place where he lay, that he is not [here]; for he is risen and gone thither, whence he was sent. Then the women feared and fled.

14. Now it was the last day of the unleavened bread, and many were going forth, returning to their homes, as the feast was ended. But we, the twelve disciples of the Lord, wept and were grieved: and each one, being grieved for that which was come to pass, departed to his home. But I Simon Peter and Andrew my brother took our nets and went to the sea; and there was with us Levi the son of Alphaeus, whom the Lord..." (Ante-Nicene Fathers, Vol. 10, Gospel of Peter; underlining and italics added)

THIS is absolutely every scrap that is known from the 'Gospel of Peter'. This is NOT in agreement with the Qur'an. It is unnecessary to comment upon this to any follower of Islam yet let us mention a few points.

Jesus is noted several times, even by the Jews, as being "the Son of God" - twice in part 3 where both the Jewish people and a soldier are attributed as saying it and

twice in part 11 where both the soldiers and Pilate call Jesus this, declaring "I am pure from the blood of the Son of God."

Jesus is called 'the Lord' in part 1, 2, 3, 4, 5, 6, 12,14.

Jesus is declared as having died on the cross, been taken down by removing the nails from his hands, and buried in a tomb before which large stone was rolled, sealed and guarded for 3 days for fear his followers would claim he rose from the dead.

Further, the words used after his being taken dead from the cross are of "his death", and concerning the method of his death the word "crucified" (part 4, 12, 13) is used.

In this depiction there is a voice from heaven followed by the descent of two angels who help Jesus out of the tomb AND behind them came a cross! And it is attested that the soldiers, the centurion and the Jewish elders saw all this!

Afterwards, it is depicted that heaven opened again and another angel came down and entered the tomb. When the women went to the tomb this angel told them "Wherefore are ye come? Whom seek ye? Him that was crucified? He is risen and gone. But if ye believe not, look in and see the place where he lay, that he is not [here]." - almost the exact words as are used in the true Gospel records as the words the angel spoke concerning the resurrection of Jesus.

We think it is unnecessary to carry on. It should be apparent why it can be said with authority that 'gospels' such as these in no way remove credibility from the Christian Gospels. Their heresies arose LATER in the 2nd century. Having this knowledge as well as a portion of their writings, it becomes apparent that such men rewrote the Gospel records adding (and altering) things to contain aspects which upheld their own beliefs. Thus Christians write of such men:

"Marcion of Pontus and Rome (d. 165)... He was a Gnostic and on doctrinal grounds accepted only the Gospel of Luke and ten of Paul's epistles, after he had badly mutilated them." (Introd. To The N.T., Thiessen, p. 21)

Furthermore the conclusion from their content and that of the other types of writings is:

"... none of them is imagined by critics of any school to be earlier than our four, because the shortest inspection of them shows that they presuppose and acknowledge the Canonical." (Introduction to the New Testament, Salmon, p. 108f)

The fact that they are known to be from later sources indeed demands the conclusion that "they presuppose and acknowledge the Canonical", as should be apparent to anyone who has just read the 'Gospel of Peter'. The existence of such writings poses no problem whatsoever to the validity of the 4 Gospel records.

Any truthful follower of Islam will freely admit that these late 'gospels' certainly do not uphold the beliefs of Islam.

***As for the other Gospels, Epistles, even Acts which existed they were various. We have already mentioned the Tabi' Luke's acknowledgement of many in his day seeking to make records of Jesus' life and teachings.

Some note that certain of the Companion Epistles found universal acceptance only over time, Christians in various regions around the Mediterranean viewing them variously.

Yet the fact is that so many books had been written by Christians and others which used the name 'Acts' or 'Epistle' that in certain cases uncertainty was the result.

Yusuf Ali mentions the use of some of the others:

"An Epistle of St. Barnabas and an Apocalypse of St. Peter were recognised by Presbyter Clement of Alexandria (flourished about 180 AD)."

But, we note concerning the same Clement:

"Clement of Alexandria (c. 155 - c. 215) has left us three great works, *The Exhortation to the Greeks*, *The Pedagogus*, or *Instructor*, and *The Stromata*, or *Miscellanies*. He was exceedingly well read. **Clement accepted all the books in our present New Testament, not passing by the books that were disputed by some...**" (Introduct., Thiessen, p. 17)

Why, then, should his acceptance of an extra epistle or even an apocalypse have any importance? It does not change his Beliefs nor does it reflect on the present New Testament content - for he accepted it all.

APPENDIX D: GUIDANCE ON DENOMINATIONS

[Back To Part 8 Index](#)

[Back To Top](#)

355

Appendix D: Some Guidance On The Denominations

[Back To Main Index](#)

[Back To Part 8 Index](#)

APPENDIX D: SOME GUIDANCE ON THE DENOMINATIONS

Anyone who accepts the Truth of the Gospel and who then seeks fellowship among Christians will appreciate some insight into what appears to be 'Denominations' of Christianity. To begin with, not all who call themselves 'Christian' are believers in the Gospel.

The ' Protestants' And The ' Catholics'

While the followers of Islam already know enough to avoid Roman Catholicism because the people in it bow before statues (of Mary, Joseph, etc.), reverence them and think they can use them as objects through which to direct their 'prayers', it is necessary to understand that this and much else declares 'Rome' to be non-Christian. Those Christians who understand what 'Rome' is have no

fellowship with it.

At present the writer is sitting with a copy of the book *Pope Or Gospel* in his hand. The title says everything that needs to be said - if one has the 'Pope' and his teachings one does not have the Gospel! But even for the present writer reading this book has shed a greater light on the differences between these groups.

The importance of a follower of Islam understanding the vast disagreement between 'Protestants' ['Protestant' meaning those who stand opposed to, or 'protesting' against, the teachings of Roman Catholicism] and Roman Catholics was not evident to the present writer until the day after a small Islamic uprising had failed in an East African city.

In conversation, an Islamic neighbour confided to the present writer that some of the followers of Islam were considering going to the home of the Pope's envoy and driving him out, out of fear that if they didn't all the 'Christians' would gather together 'under the Pope' and retaliate against Islam for the attempted uprising! I burst out laughing knowing that the history of these groups shows that they are separate because of insurmountable differences concerning the Faith. However, for my Islamic neighbour who was unaware of this, a genuine fear was evident.

This type of thinking is prevalent within Islam even though among those perceived as 'Christian' only 'Rome' has any political motivations. Despite this, Islam lives in what may only be described as a paranoid mindset, thinking everyone is plotting against it. But no wonder, since from the beginning, the mentality of Islam has only been plotting against everyone else!

[Back To Top](#)

lxx

Appendix D: Some Guidance On The Denominations

[Back To Part 8 Index](#)

Some History - How Did The Modern Denominations Arise?

The writings of the *Tabi'i* Luke record how the Gospel was first preached in Jerusalem, and how from there the people went out into the whole world with the Message of the Gospel's Salvation. This was fulfilling Jesus' word "repentance and forgiveness of sins will be preached in his [al-Masih's] name to all nations beginning at Jerusalem." (Luke 24:47). Thus they preached in Rome, Greece, etc., and 'churches', or the local bodies of Believers, arose in each locality.

As the centuries passed, the churches became Institutions which wandered from Scripture in their beliefs, and innovated in many areas including becoming entangled in political motivations.

The church at Rome was the worst of these. The mind which is held by what is today known world wide as 'the Roman Catholic church' [or in religious discussion simply termed 'Rome'] can be seen in the following statement by a Protestant concerning the early shift in perception within the church at Rome:

"There is a shifting movement from Christ to the Church, from apostles to bishops, from revelation to dogma, from Gospel to tradition... So it is but natural that the attitude of discipleship, submission, obedience that is due to Christ, be applied to the Church, that he who is Dominus et Magister [i.e. the 'Pope'] be represented by the Church, Domina et Magistra and that the one name that is given to men whereby we must be saved, be attributed not only to the Lord, but to his legitimate representative on earth, Sanctissimus Dominus noster Papa [i.e. the 'Pope']." (*Pope Or Gospel*, p. 67; emphasis added)

This Roman Catholic Institution under 'Popes' became increasingly separated from the writings of the Companions and the *Tabi'un* accepting instead innovations, things not in agreement with the Scripture, which it later decreed to be its 'tradition'.

This is the same type of thing that Jesus accused Bani Israel of when he said:

"Thus you nullify the word of God for the sake of your tradition." (Injil Matt. 15:6-9)

Such corruption exists in its beliefs that Roman Catholicism is non-Christian even in the foundational things!

Its beliefs are well stated in the following comments relating a statement from the Papal council known as Vatican II (1970):

"The new prominence given to the Bible since Vatican II must be understood in terms of the teaching of that council itself, which states, '... It is not from sacred Scripture alone that the Church draws her certainty about everything which has been revealed. Therefore both sacred tradition and sacred Scripture are to be accepted and venerated with

[Back To Top](#)

lxxi

Appendix D: Some Guidance On The Denominations

[Back To Part 8 Index](#)

the same sense of devotion and reverence.' Also, besides adding tradition, or the oral teaching of the church and placing it on the same level as Scripture, the Church of 'Rome' insists that the Bible can only be interpreted by the magisterium or teaching office of the church.

Thus the same decree of Vatican II goes on, 'The task of authentically interpreting the word of God, whether written or handed on, has been entrusted exclusively to the teaching office of the Church.' This of course is vested in the Pope himself." (*Pope...*, p. 151)

One must not confuse the Islamic word 'Traditions' (meaning Ahadith believed to originate from early times and to transmit what is believed to be 'original teaching') and the term here referred to as 'tradition' ('the oral teaching of the church').

The word 'tradition' when in reference to Romanism refers to those things which Romanist 'Popes' invented and called 'doctrines' and which they implemented on

their own authority and passed off as 'Divine teachings'.

This attention to the opinions of 'Popes' by a group which Islam thinks is 'a large group of Christians' needs closer examination.

It is evidence that the 'Popes' had allocated to themselves the term 'the Vicar of Christ

on Earth', something else which became known as their 'tradition'. The meaning of this term was that in Christ's absence they claimed to hold his full authority, not only over all who professed to be Christians, but over the entire world population.

Thus, the 'Popes' claimed to be 'vice-regents' on earth, a 'doctrine' which may well have been known in the Hijaz in Muhammad's day.

It is not surprising, then, to find that while all Protestant groups have men who are symbolic spiritual leaders (bishops, pastor/shepherds) who are to dispense the teachings of the Scriptures, the so-called "church of 'Rome'" declares the 'Pope' to be both a spiritual and a temporal (worldly) ruler and his 'priests' to represent his interests in the 'local' situation world-wide. The Pope thus believes he rules an earthly kingdom. It is the same mind as Islam and the Caliphs.

It is based on this false sense of self-worth that the 'Popes' have been the sources of ever greater deviance from the Gospel of the New Testament until they brought forth teachings which are clearly anti-Christian.

The word 'Protestant' arose in later centuries when some who had been raised in Roman Catholicism and who had even become 'priests and monks', began to sense that they had no Assurance of Salvation. This occurred in what is known as the Protestant Reformation of the 16th century AD.

[Back To Top](#)

lxxii

Appendix D: Some Guidance On The Denominations

[Back To Part 8 Index](#)

Both the Old and New Testaments were in Latin and were possessed by none besides the 'priests' who alone were able to understand the language [much like Islam and the Qur'an] and whose teachings and interpretations of Scripture were thus not able to be tested by the ordinary person.

Among these 'priests' were men who earnestly sought peace with God. However, they were not finding that peace in the teachings of 'Rome'.

As they read the New Testament of the Companions and *Tabi'un* of Jesus, they came to recognise that the reason the religious system of Roman Catholicism had not given them Assurance was because it did not agree with what the Companions and *Tabi'un* had recorded was God's Way, the True Religion!

In turning and believing in the Truth, God gave them Peace and Assurance that they had entered His Salvation and had peace with Him through the True Way. Each one came to understand that men were 'Justified' (Acquitted - declared exonerated) before God by faith in what Jesus had accomplished on their behalf, not by obeying the self-styled teachings of Roman Catholicism.

The Innovations Of 'Rome'

The Protestant / Roman Catholic differences are thus not some mere 'squabble' over 'interpretation' of Scripture. Rather, 'Rome', having declared itself to the 'Mother of churches' and the holder of Divine authority to interpret Scripture, declared its own innovations ('tradition') something as necessary to be believed for Salvation as the Scripture of the Companions and *Tabi'un* of Jesus!

The Protestants (protesters) of the Reformation, stood against these innovations declaring that Scripture alone revealed the Way of Salvation as their own experience with God had proved. Thus they made statements of faith such as:

"Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of Faith, or be thought requisite or necessary to salvation." (Article VI of the Church of England; cited from Pope..., p. 108)

In deviating from the evidence of the Companions and *Tabi'un* of Jesus, the Popes had forsaken the Gospel, as the evidence we will present will show.

For example, in relation to what was mentioned above concerning the word "Justified" (Acquitted). It is a word used in the Scripture, and asserts

[Back To Top](#)

lxxiii

Appendix D: Some Guidance On The Denominations

[Back To Part 8 Index](#)

that God dismisses all charges of sin against the individual who believes that Christ's Atonement was for them.

In 'Rome', however, it is asserted that each follower is only initially 'Justified' (Acquitted) by his faith in what Jesus did on the cross, but this, it asserts, does not actually and finally save them! For, while on the one hand it acknowledges that Jesus died for sin, 'Rome' does not in fact believe that it is faith in that which alone finally 'saves' anyone from God's Judgement.

After that initial 'justification', 'Rome' teaches that its 'sacraments'- as consecrated and dispensed only by its 'priests' - must continuously be partaken of in order to remain 'Justified' until death!

It is the obedience to these 'traditions' (i.e. innovations) which 'Rome' declares

keeps one in right relationship to God and so finally 'saves' anyone. Of course this is utterly false because it is not faith in the Blood Atonement which saves in such a system, but faith in one's obedience to the innovations of 'Rome'.

This system, obviously, operates solely under the oversight of what 'Rome' declares are its 'priests'. These are the men whom, it declares, have been made the recipients of supposed 'apostolic powers', which are alleged by the Popes to have been conferred upon them through the apostle Peter. The 'Popes' thus have established a system of 'priests' who must be 'consecrated' by a 'Pope' or given authority by a 'Pope'.

The powers alleged by 'Rome' to have been passed to this 'priesthood' include the ability to forgive sins, perform the 'sacrifice of the Mass' (believed to be a real though bloodless sacrifice for sins), perform baptism for 'regeneration', and other beliefs associated with the Roman Catholic system - all things which it declares must be partaken of by the 'faithful', or they are declared unable to partake of God's mercy and grace!

'Rome', though ignoring the teachings in the records of the Companions and *Tabi'un* of Jesus, thus believes it is the ONLY true channel of God's grace and forgiveness to mankind.

It is with such an attitude that it is recorded from its adherents:

"As the Roman Catholic Bishop B. C. Butler declares in his summing up of the significance of this council [i.e. Vatican I]: 'The defining of the position of the Pope as successor and heir of St. Peter, according to the mind of the Catholic Church, and the setting forth in unmistakable terms the implication of his primacy and infallible teaching authority, was surely a right act: in that it shuts out the possibility of anyone seeking union with the Catholic Apostolic Roman Church - be it separated Eastern Orthodox Churches, or be it

[Back To Top](#)

Ixxiv

Appendix D: Some Guidance On The Denominations

[Back To Part 8 Index](#)

Christian religious bodies in the West, or individuals - doing so under misapprehension of what is involved." (*Pope or Gospel*, p. 53f)

And again:

"There is no service rendered properly and acceptably to God and none can come to him, except through Jesus Christ. It is not possible to be united with Christ except in the Church and through the Church, which is his mystical body. It is not indeed impossible to belong to the church, except through the bishops, the successors of the apostles, united to the supreme Pastor, the successor of peter." (*Pope...*, p. 68)

The assertion which this begs is made clear by the Protestant author of this same book:

"Either the Pope is what he claims to be, the Vicar of Christ and the Viceregent

of God on earth, wielding full and immediate authority over the universal Church, or he is an impostor. There would seem to be no middle path. The decree of the Vatican Council should leave us in no doubt: 'If anyone says... That (the Pope) received... Only a primacy of honour and not a true and proper jurisdiction: Let him be anathema.' (*Pope...*, p. 145)

The answer of the Reformation Christians (Protestants) was:

"Luther's rejection of Popes and councils, because they are human authorities and can err, is written into all the Protestant Confessions:

General councils... Forasmuch as they be an assembly of men, whereof all be not governed by the Spirit and Word of God... May err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them, as necessary to salvation, have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture. (Article XXI)" (*Pope...*, p. 109f)

Some of the beliefs which Romanism holds which are anti-Christian are more clearly defined as follows:

1/ The 'Mass': It was an adulteration of the commemoration of the Last Supper, the last meal which Jesus shared with his disciples the night before he was crucified. In 'Rome' it was changed by the 'Popes' into a rite wherein the bread and wine (only under the claimed 'priestly powers') would, it was alleged, become the actual Body and Blood of Jesus and so be part of what was declared to be an actual 'sacrifice', as the following shows:

"II. The priests have the power to consecrate ... To make present the Body of the Lord with the precious Blood, with his entire Manhood and his Godhead under the form of bread and wine ... There at Bethlehem Mary bore the divine Child and wrapped him in swaddling clothes: the priest does the same as he lays the Host on the Corporal. Once did Mary bring the divine Child into the world. But, lo! the priest does this not once, but hundreds and thousands of times as often as he celebrates ... But do they make the Body and Blood of the Lord merely present? No, they sacrifice; they offer the sacrifice to the heavenly Father. It is the same sacrifice that Christ

[Back To Top](#)

lxxv

Appendix D: Some Guidance On The Denominations

[Back To Part 8 Index](#)

made by shedding his Blood on Calvary..." (1905 Pastoral letter by Johannes Katschtaler, Prince Bishop of Salzburg; cited from *Pope...*, p. 72)

As the following also states, even when in modern times 'Rome' has had the outward appearance of changing its ways, it still has retained the same heretical Beliefs:

"The real difference is still there under the new form. In the Church of 'Rome' it is still believed and taught that the priest is offering a real sacrifice for sins, whereas Protestants teach that the Lord's supper or the Holy Communion is for the continual remembrance of the sacrifice of Christ." (*Pope...*, p. 61f)

And:

"The teaching of transubstantiation is essential to the idea of the sacrifice of the mass. A priest must have something to offer and if he claims to offer the sacrifice of Christ then he must have the actual body and blood of Christ to do it. Thus one error grows out of another until you have a whole system of error."
(*Pope...*, p. 149)

Of course one of the 'errors' in this system was that it maintained that without being able to eat this 'sacrifice', no-one could be saved from God's Judgement!! Thus the people could be intimidated into believing that the 'priests' held their Salvation in their hands, when in fact the people had yet to understand Salvation!

The Scripture of the Companions and *Tabi'un* of Jesus declare unequivocally that Jesus was the last sacrifice, and that "no sacrifice for sins remains".

For those who are already saved from the Judgement through faith in the Sacrifice of Jesus on the cross, when sins are confessed to God, the blood of Jesus continues to cover them! This is the evidence of the Covenant-love of God to those in the New Covenant!! What a difference from Romanism!

2/ The 'priesthood' claims the power to forgive sins:

"Honour the priest because of two inexpressibly high powers with which he is endowed.

I. ... The Catholic priest has the power to forgive sins... God has, as it were, to this end surrendered his omnipotence for this moment to his representative on earth, the duly empowered priest.

Of course, the priest does not possess this altogether wonderful power of himself, but because of his ordination and because he is so empowered through the holy Church ... Protestant pastors have not the priestly ordination". (*Pope...*, p. 72)

The following quotation from a 'non-Catholic' speaking of a 'Catholic' who has said 'confession' to a 'priest' shows the continued lack of 'confidence' before God after having done it:

[Back To Top](#)

lxxvi

Appendix D: Some Guidance On The Denominations

[Back To Part 8 Index](#)

"The sacrament of penance is one of the principle means of grace in the Roman Catholic Church. It is necessary to confess your sins to a priest. The Roman Catholic catechism (revised edition 1971), defines penance as '... A sacrament whereby sins, whether mortal or venial, which we have committed after baptism are forgiven'. Thus the Church of 'Rome' teaches that all must ordinarily come to the priest to have sins forgiven. Baptism remits all sins up to the point at which it is received, that of course is usually in infancy. But every sin committed afterwards must be removed by penance, and only a priest can give absolution.
...
Confession, which the Roman catechism defines as, 'to accuse ourselves of sins

to a priest', was not made compulsory until 1215 AD...

"When confession has been made and absolution given there is still penance to be done. This is sometimes no more than saying a few 'Hail Marys', but whatever the penance given the catechism warns that it does, 'not always make full satisfaction for our sins. We should therefore add to it other good works and penances, and try to gain indulgences'. There is always some debt or other to be paid for sin and what is not met in this life is to be met in the life to come in purgatory.

For those familiar with the teaching of the Bible about forgiveness and justification by free grace there can be no greater travesty of the Gospel than this system which has been fabricated by the Church of 'Rome'. The wonder is that people still believe it. But they do and that makes it imperative that we should set forth plainly the true path of justification by faith alone." (*Pope...*, p. 157; emphasis added)

Not surprisingly 'Rome' invented new ways to uphold such teachings. For example, instead of adhering to the original language (Greek) texts of the writings of the Companions and *Tabi'un* of Jesus to certify Beliefs, it derived innovations from errant Latin translations (Jerome's)! This is noted clearly in the following:

"The Roman Church did eventually authorize translation, but with the Latin Vulgate as the chief authority. The translation "repent" as "do penance" is justified only in translating from the Latin (cf. The Authorized Version and Douay at Matt. 3:2; Luke 3:3; Mark 6:12). This is a hallmark in translation to this day, and has important doctrinal implications." (*Memoirs*, Gilmour, Ch. 4, ft 6, p. 39)

In this way the 'Popes' were able to turn "repentance" (i.e. turn from sin with sorrow toward God) into "do penance" (i.e. undertake some action as a penalty for your sin)!

The result is obvious in the lives of many in 'Rome', for they keep on sinning in the same ways and keep on doing 'penances' every time they 'confess them to a priest'!! They have never been taught the need to 'repent'! But then they have never heard the Gospel.

As just noted, 'Rome' also declares that many will need to suffer in 'purgatory' [a place of suffering for sin after death - something else not

[Back To Top](#)

lxxvii

Appendix D: Some Guidance On The Denominations

[Back To Part 8 Index](#)

mentioned in the writings of the Companions and *Tabi'un* of Jesus!] before 'final justification' can be received from God! This sounds like Islam, not Christianity!

The records of the Companions and *Tabi'un* of Jesus state clearly:

"We are confident, I say, and would prefer to be away from the body and at home with the Lord." (2 Cor. 5:8)

To die 'in Christ' means to be with Christ immediately - forever!! This is the JOY!!!!!!

The 'Popes' also claimed the power to 'grant' (sometimes by selling!) 'indulgences' (i.e. one can pay and 'God's representative the Pope' will grant pardon to a the person for whom it is purchased even someone thought to be in 'purgatory')!!

As is the intention of the 'Popes', people are thus subjugated to the 'priests' who alone can dispense all this! Of course this gives men power over other men - through fear that one man (the 'priest') can separate another man from God by not granting 'the sacraments'!!

The people who continue to believe and follow Romanism do not, nor will they ever, have Peace nor Assurance of Salvation because they have not believed what God has said about how people are to be saved once for all time through trusting in what Jesus did on the cross. They admit freely that they do not know where they are going when they die or whether they will be saved. The continuous mercy of God is only for those who continue to trust in the Blood Atonement alone after they are saved from sin. God does not give Peace nor Assurance to those who reject His Way.

3/ Only the 'priests' can perform 'baptism for regeneration':

Infants are baptised in water and declared to be "born again", and so part of the Romanist 'church'. Yet, even the adults have no Faith in God's true salvation, and so have no part in the Body of Christ!

In true Christianity any true Believer can baptise a new Believer, although if the circumstances allow, then it is preferable to be done in the presence of witnesses so one's faith can be confessed publicly and the Community pray for that one.

4/ Mariolatry:

Through the years the 'Popes' have added other gross errors, such as the exaltation of Mary in which they call her the 'co-Redemptress' with Christ.

The council of 'Rome' called Vatican II (1970) declared:

"In an utterly singular way she co-operated by her obedience, faith, hope,

[Back To Top](#)

lxxiii

Appendix D: Some Guidance On The Denominations

[Back To Part 8 Index](#)

and burning charity in the Saviour's work of restoring supernatural life to souls. For this reason she is a mother to us in the order of grace."

"This maternity will last without interruption until the eternal fulfilment of all the elect. For, taken up to heaven, she did not lay aside this saving role, but by her manifold acts of intercession continues to win for us gifts of eternal salvation... Therefore the Blessed Virgin is invoked by the Church under the titles of Advocate, Auxiliatrix, Adjutrix and Mediatrix..." (*Pope...*, p139)

The Protestant perception of this is:

"The Roman Church has created difficulty because it has supplemented the Birth narratives with two dogmas, both repudiated by Protestants and both relatively recent dogmas. The "Immaculate Conception" (changed from pious opinion to dogma in 1854) teaches that Mary was immaculately conceived in her own mother's womb, thus breaking the entail of original sin as it affected her. The dogma of the Bodily Assumption of Mary (1950), in turn, gives to Mary a place of at least semi-divine importance that non-Romans respectfully deny to her, since there is no New Testament evidence or accepted historical corroboration of the dogma. The New Testament evidence is that Mary appears but once outside the gospels, in Acts 1:14, and that in the gospels, apart from salutations in Luke 1:28, 42-45 (and cf. 11:27-28), she is pictured only as an exemplary woman.... She is therefore honoured by Protestants as an example of piety and because of her high privilege in bearing her Son, but is never regarded as a mediatrix or heavenly advocate." (*Memoirs...*, Gilmour, Ch. 8, ft. 43, p. 43)

And also:

"What all this really means doctrinally is perhaps best brought out in the words of the present [1984] Pope John Paul II, who closes his book *Sign of Contradiction*, (which was a series of addresses given in Lent 1976 in the presence of Paul VI), with a powerful exposition of what the significance of mariolatry is for the Roman Catholic Church. After reminding Pope Paul VI that he had proclaimed Mary to be the Mother of the Church, he then goes on to draw out what that means. It means that God has put the Church under her care for all time. God 'demonstrated the greatest trust in mankind by giving mankind his Son... The human creature to whom he first entrusted him was Mary... And until the end of time she will remain the one to whom God entrusts the whole of his mystery of salvation... 'Within the dimensions of the universe the Son of God, the eternal Word, the Lord of the ages to come is her son and she is his mother. Therefore all that goes to make up what he bequeathed - the work of salvation, the mystical Body of Christ, the People of God, the Church - is taken care of, and always will be taken care of by her...' (*Pope...*, p. 140)

Of course this can mean only one thing, that the Pope credits Mary with maintaining the life of all of his 'church' instead of Jesus:

"It is the reason why everything that happens in the Church [i.e. 'Rome'] is committed to the protection of Mary, 'the Immaculate Queen of the Church and the mother of unity', as was the Second Vatican Council itself in these very words by Pope John XXIII. It is the reason why the present Pope

[Back To Top](#)

lxxix

Appendix D: Some Guidance On The Denominations

[Back To Part 8 Index](#)

[1984] in his first public utterance after the attempt upon his life in St. Peter's Square, ascribed his deliverance to Mary and professed he was 'totally hers'." (*Pope...*, p. 141)

To Protestants all this is totally blasphemous.

'Rome' Does Not Keep To The Companion And Tabi'un Records

Since the 'Popes' have made belief in all their 'innovations' necessary for 'salvation', from the many 'innovations' quoted it can be plainly seen that their 'plan of salvation' is not based upon the Scripture of the Companions and *Tabi'un* of Jesus!

The adherents of Romanism freely admit this:

"In 1950, pope Pius XII declared the Dogma of the Bodily Assumption, that is, that Mary was taken bodily into heaven after her burial and crowned the Queen of Heaven. There is nothing in the Bible to support such a teaching. Without the least trace of embarrassment a Roman catholic theologian has written of it, '...indeed this most glorious assumption of Mary is veiled in the mystery of silence: Scripture knows nothing of it'. Yet it is declared by the Church of 'Rome' that those who do not believe this dogma cannot be saved."

"Still Fundamentalists will ask, where is the proof from Scripture? Strictly, there is none. It was the Catholic Church that was commissioned by Christ to teach all nations and to teach them infallibly. The mere fact that the Church teaches the doctrine of the Assumption as something definitely true is a guarantee that it is true." (*Romanism The Relentless Roman Catholic Assault on the Gospel of Jesus Christ*, Robert M. Zins, p. 160; underlining added)

And:

"...His [the Pope's] definitions, of themselves, and not from the consent of the Church, are justly styled irreformable, for they are pronounced with the assistance of the Holy Spirit, and assistance promised to him in blessed Peter. Therefore they need no approval of others, nor do they allow an appeal to any other judgement." (*Pope...*, p. 59)

The Protestants, on the other hand, hold that God's intention was that everything pertaining to Salvation MUST be upheld by Scripture.

As to the attitude of the 'Popes' that 'God gave us the rulership', this is precisely the stand which Islam also takes for itself.

We find that in truth while Romanism declares that it is the only bearer of God's authority for Christians, it despises the content of the Companion and *Tabi'un* evidence which proves it is false. By declaring it is the sole repository of Divine authority on earth, and that thus all its decisions are 'automatically' in line with God's will, it berates all who accept the verdict of those records of the Companions and *Tabi'un* of Jesus as 'Fundamentalist'.

[Back To Top](#)

lxxx

Appendix D: Some Guidance On The Denominations

[Back To Part 8 Index](#)

However, it was on account of having their eyes opened to such gross departure from the source of true teachings, the records of the Companions and *Tabi'un* of

Jesus, that the Reformers abandoned Romanism.

From among these Reformers the "Fundamentalist" Lutheran and Calvinist denominations began to be formed and flourish as more and more people (even priests and monks) saw the truth about the Salvation of God as written in the Scriptures of the Companions and *Tabi'un* of Jesus and abandoned Romanism.

Of course, through all this time of the ascendancy of Romanism there remained the witness not only of the New Testament Scripture but of the early extra-Scriptural writings of the *Tabi'un*, *Tab Tabi'un*, etc., which concur with the Scripture showing what the true Beliefs of the true Community had been at the beginning.

Thus when the adherents of Islam speak of the innovations which the 'priests and monks' taught the people in Muhammad's day, they should also realise that the Companion and *Tabi'un* records with the PURE GOSPEL MESSAGE remained all along as testimony, not only against that of the 'priests and monks' but against that of Islam also!

But, we must take note of the above snub to the 'Fundamentalist' (i.e. Bible-believing Christians) who are almost exclusively among the Protestant groups, for there is a good reason behind it. We find it unfolding in another statement by the Romanist concerning his Mariolatry (Worship of Mary and associated beliefs) and rejection of the Scripture:

"But," ask Fundamentalists, 'if Mary was immaculately conceived, and if death was a consequence of original sin, why did she die?' Although she was wholly innocent and never committed a sin, she died in order to be in union with Jesus. Keep in mind that he did not have to die to effect our redemption; he could have just willed it, and that would have been sufficient. But, he chose to die."
(*Romanism....*, Zins, p. 158; underlining added)

While in one breath trying to uphold Mary worship, in the other this writer makes an outright denial of the Prophets' Scripture which declare that a sacrifice was God's requirement and that Jesus fulfilled it! And this statement is not alone as the following testify:

"Catholic theology began to move away from the system of substitutional penal expiation with St. Thomas. Today there is a positive theological reaction against the theory itself and not simply against distortions, exaggerations" (New Catholic Encyclopaedia, p. 157, cited from *Romanism....*, Zins, p. 69)

THIS IS NOT CHRISTIANITY! It might as well be Islam, as every follower of Islam will admit!

[Back To Top](#)

lxxxix

Appendix D: Some Guidance On The Denominations

[Back To Part 8 Index](#)

Perhaps most striking to those in Islam would be an acknowledgement that modern Romanism declares that idolaters, the followers of Islam, and many

more, are to share in the Romanism's 'salvation' as the following Papal statement declares:

"There are finally those who have not received the Gospel; they too are ordained in various ways to the People of God... The plan of salvation includes those also who acknowledge the Creator; foremost among these are the Muslims: they profess fidelity to the faith of Abraham and, with us, adore the one and merciful God who will Judge mankind on the last day. Nor is God far from those who in shadows and images seek the unknown God;... Nor does divine Providence deny the help necessary for salvation to those who, without fault on their part, have not yet reached an explicit knowledge of God, and yet endeavour, not without divine grace, to live a good life, for whatever goodness or truth is found among them is considered by the Church as a preparation for the Gospel."
(*Romanism...*, Zins, p. 205)

Here we find that the 'Popes' believe that 'salvation' can be had without a belief in the 'Blood Atonement' of Jesus Christ, and that a 'belief in God', even when that 'God' is not the God of the Judaeo-Christian Scripture, is also 'good enough'!!

This should be enough to cause anyone searching for fellowship with those who love the Gospel's Salvation to avoid 'Rome'.

We must, however, remember that although the 'Popes' and their 'priests' have led

many to Hell, the Scripture of the Companions and *Tabi'un* of Jesus remains in their hands as a testimony against their 'Beliefs' for God's Guidance is available among them to this day.

As in Muhammad's day it is not a case that the content of the Scriptures became 'corrupt' but that the men who claimed to represent them deviated from them following innovations instead.

Differences In The Protestant Groups

While we have examined some of the insurmountable differences which separate Roman Catholicism and the Protestant Denominations, it is important to understand those differences which exist among the groups which call themselves 'Protestant'. [This section too is a very simple but necessary presentation.]

Not all Protestants rely solely upon the Scripture of the Companions and *Tabi'un* of Jesus although they all assert that anything not provable by Scripture cannot be necessary to Salvation. Some have accrued over the centuries a certain amount of 'tradition' into their ways. These are termed 'Traditional' churches.

[Back To Top](#)

Perhaps the most noteworthy distinction amongst groups termed 'Protestant' is that some are termed 'Evangelicals', the word 'evangel' meaning 'Good News'. They really believe in the Salvation of God through faith in the sacrifice Jesus made on the cross. They adhere to the Scriptures alone.

Not many 'Traditional' churches seem to be Evangelical. Instead they tend to be more 'formalist', i.e. observing outward forms of 'worship' which give them the appearance of piety while many are in fact 'nominal' Christians (i.e. Christians in name only).

Even amongst Protestant groups which adhere to 'Scripture only' there are certain perceptions which vary on particular issues. For example, some Reformed groups [this name is derived from their arising in the Protestant Reformation] adhere to infant baptism. This may vary from the Church of England which teaches baptismal regeneration of infants, to the Lutheran and Calvinist Churches which teach that baptism of infants brings them into the New Covenant under the faith of their parents.

Not only does a careful study of the writings of the Companions and *Tabi'un* of Jesus refute this, but so does the history of the actions of the early Believers as recorded in the extra-Biblical writings.

Among Evangelical groups we would mention that there is some difference of opinion as to the purpose of water baptism. Some maintain that water baptism by immersion (i.e. immersing the person totally in water as if laying them in a grave) is a sign of what has already taken place in one's life - i.e. a sign that the old life has gone now that they have believed. Others, however, maintain the words signify more than this, and that in the Believer's baptism there is an actual dying of the old man and a rising of the new man. They would both cite:

"What shall we say, then? Shall we go on sinning so that grace may increase? By no means. We died to sin, how can we live in it any longer? Or don't you know that all of us who have been baptised into Christ Jesus have been baptised into his death? We were therefore buried with him through baptism into death, in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.

If we have been united with him like this in his death, we will certainly also be united with him in his resurrection. For we know that our old self was crucified with him so that the body of sin might be done away with, that we should no longer be slaves to sin - because anyone who has died has been freed from sin. Now, if we died with Christ, we believe we will also live with him. For we know that since Christ was raised from the dead, he cannot die again; death no longer has mastery over him. ...

[Back To Top](#)

lxxxiii

Appendix D: Some Guidance On The Denominations

[Back To Part 8 Index](#)

For sin shall not be your master since you are not under law but under grace."
(Rom. 6:1- 9, 14)

They would both also point to the Scripture:

"For Christ died for sin once for all, the righteous for the unrighteous to bring you to God.... He went and preached to the spirits in prison who disobeyed long ago in the days of Noah when the ark was being built. In it only a few people, eight in all, were saved through water, and this water symbolises baptism that now saves you also - not the removal of dirt from the body, but the pledge of a good conscience toward God. It saves you by the resurrection of Jesus Christ, who has gone into heaven and is at God's right hand - with angels, authorities and powers in submission to him." (1 Peter 3:20- 22)

Finally we note that many in even Evangelical churches lack any knowledge or evidence of what the Scripture terms a 'baptism with the Holy Spirit' either through the evidence of God's Presence being recognised in the midst, so that for example they see evil spirits come out of people, or the manifestation of the gifts of the Holy Spirit (e.g. speaking in languages given by God's Spirit usually termed 'tongues', prophesying, healing, etc.) written about in the records of the Companions and *Tabi'un* of Jesus.

Amongst these individuals are those who have been misled into believing that God intended to work for only a limited time in terms of the Holy Spirit's gifts. This is termed 'dispensationalism' as it perceives this as functioning for a certain time only.

To deny, or not recognise, God's purpose in the Holy Spirit's true ongoing manifestations in the Body of Christ is to deny their ongoing purpose in God's Kingdom among His people. Many who are Traditional or Reformed fall into such a grouping. It is feared that Satan has led many captive to believe they have received the Holy Spirit when they have not.

Aside from scattered individuals, those Evangelicals who believe in and experience the gifts of the Holy Spirit are generally found in churches called Pentecostal (a reference to the day the Holy Spirit first came to the Apostles of Jesus) or Charismatic (a use of the Greek word *charismata* meaning 'gifts'), although they are found scattered in other churches.

These would be the most significant differences one would find amongst the groups which call themselves Evangelical Christians.

In Christianity each individual has the freedom to, and indeed is expected to, approach the Sources [the Companion and *Tabi'un* Gospel records and the Epistles - and also the Old Testament] for himself, and it is to these records, and the indwelling Holy Spirit, that each Believer is to 'taqleed'.

[Back To Top](#)

lxxxiv

Appendix D: Some Guidance On The Denominations

[Back To Part 8 Index](#)

We must leave it with our reader to read the Scripture of the Companion and *Tabi'un* of Jesus and ask Jesus to make obvious the truth of the Gospel

record. Jesus is alive! Ask Him.

NOTE: We have not mentioned the Orthodox churches since their use of icons (images) and the declarations that they can 'draw near to God' through invocations before such objects is in itself sufficient reason to reject those churches and seek fellowship elsewhere. One cannot accept their ways as approved of God.

Aren't There More Books In Some Bibles?

While those in Islam may think this topic should be dealt with elsewhere, in fact it has solely to do with one false denomination, namely Roman Catholicism.

The true denominations of Christianity are based on the same 'New Testament', and this is verified in that they all accept only these records of the Companions and *Tabi'un* of Jesus as written 'source', nothing else.

However, many in Islam who perceive Roman Catholicism to be a 'denomination' of Christianity wonder how we can say that all denominations of Christianity recognise only the same 'Last Testament' as their authority when the Roman Catholics have 73 books in their Bible and the Protestants only 66!

In answer to this, firstly, let us examine the list of the names of these 'extra books' which Mr. Deedat has provided along with the meaning of the name 'Apocrypha' which is attached to them:

"The Book of Judith, the Book of Tobias, The Book of Baruch, The Book of Ester, etc." (*Is The Bible God's Word?*, p. 9)

We note first that these are what are known as 'Old Testament Apocrypha' - being not only books which both Jews and Protestants reject, but they reject them because as Mr. Deedat notes, the name 'Apocrypha' means "of DOUBTFUL AUTHORITY" (*Is The Bible God's Word*, p. 9).

Secondly, we note that they are all 'additions' by Roman Catholicism to the Old Testament - not to the New Testament! Thus they are materials which Roman Catholicism accepted ON TOP OF all the rest and which do not change the remainder. Thus, even Roman Catholicism purports to believe the same New Testament as everyone else.

However, we have seen that it has strayed far from what is in it.

[Back To Top](#)

lxxxv

Part 8: The 'Proof'

[Back To Main Index](#)
[Back To Part 8 Index](#)

CHAPTER XXXI: CONCLUSIONS ON THE 'PROOF'

Did Jesus Need to Give A 'Command' To Make These Records?

We note that some in Islam find themselves in such a weak position that they argue that these records are not valid since there is no record that Jesus gave his Companions a specific instruction to make them.

We would point out first that to argue from Islam's fallen standards is hardly valid after what we have seen! However, for the sake of those who are deceived by such empty arguments we will address it in Islamic terminology.

All we need consider is why such people make this accusation when even Islam derives its own actions from assessing its materials so that

- 1/ If something is obviously obligatory, then it is Halal.
- 2/ If something is obviously unacceptable, then it is Haram.
- 3/ But most importantly, **if things are not plainly in either of these categories, then it is up to the people to decide for themselves.**

We find that similar acknowledgements are made by the chief Shi'ah missionary of Tanzania - and he mentions the Qur'an, amongst other things:

"First of all, let me emphasize that your whole approach to this matter is wrong. You are labouring under the presumption that everything to be lawful should be expressly allowed in Sheriat, while the dictum accepted in all sects of Islam is that everything is lawful unless it is expressly forbidden. We cannot declare an act unlawful just on the ground that it was invented after the Prophet. Other wise we shall have to burn all the books of traditions, commentaries of Qur'an, Fiqhah of Imams Abu Hanifah, Shafii, Malik and Ibn Hanbal. **Not only this, but we shall have to think whether it is not haram to have the Qur'an in our houses which has been divided in thirty parts and its alphabets marked by dots, and pronunciations made clear by adding fat'ha, kasra and Dhamma (sic) etc. Again, we shall have to ponder whether it was lawful for the First Caliph and third Caliph to unify the different qira'ats of Qur'an which were prevalent among the Companions of the Prophet.**" (*Your Questions Answered*, Rizvi, p. 60)

Is it not plain then, that even by Islam's fallen standards such an action requires no direct command? Again the followers of Islam are found having no basis to defend their own religion and so falsify arguments against others.

The Gospel records are completely valid records - even from the Islamic perspective.

Neither, then, did it require a 'command' from Jesus for the succeeding

[Back to Top](#)

Part 8: The 'Proof'

[Back To Part 8 Index](#)

generations of the Community of Believers in al-Masih to compile 'between two covers' not only the Companion and Tabii Gospel records, but also the Companion Epistles for the sake of preserving the Faith of Jesus.

Since Jesus had given a Promise of Divine Guidance [by the Holy Spirit's Presence in them] the Companions were Divinely Enabled to enlighten the

people. They did this in their personal teaching when present, and in their Gospel records and letters when absent.

The Gospel Record Is "The Word Of God" Written, "The Revelation Of His Will" Written

Thus the Gospel records and the Companion Epistles are collectively worthy of the term "the Word of God Written". Christians denote it this way since it is the expression of God's Will to mankind in written form.

This is the record known as the 'New Testament'. It relates all that is considered reliable concerning the New Covenant, the Faith of al-Masih.

It comprises the true LAST TESTAMENT, for no-one would come after Jesus to point the Way.

He himself is the Way as he said:

"I am the way the truth and the life, no man comes to the Father except by me."
Only He paid the sacrifice for sin, as the Prophets of old had foretold.

The New Testament is, then, the only reliable authority on matters of the True Religion of the Living God. *It is clear in its presentation and explicit concerning the Way of Salvation.*

To find that there are copyists errors, and even some small discrepancies in certain early manuscripts [like Islam will now declare the Samarqand manuscript to be] is quite normal.

To find that the doctrinal content is uniform in even those early Manuscripts is God's provision for ***Those Who Want Truth*** - the people who seek to be right with Him before they die - the true 'muslims'.

Only those blinded by Satan think otherwise.

This Is Why The Qur'an Faced Opposition

Is it any wonder then that the Jews and Christians of the Hijaz questioned this new Qur'an declaring their allegiance to what they already possessed? Of course not. In fact the comment recorded by Ibn Ishaq from the Jews is quite understandable. Their 'Book' too did not resemble the Qur'an. They asked:

"Is it true Muhammad, that what you have brought is the truth from God? For our part we cannot see that it is arranged as the Torah is." (Sirat Rasul, ibn Ishaq, #399).

Their adamant decision was:

[Back to Top](#)

[Back To Part 8 Index](#)

"We will never give up the Torah and never change it for another." (*Sirat Rasul*, #685/6).

Indeed, one would have to be willing to 'change Books' in order to accept Islam and the Qur'an. And this is what we saw as the charge from **Maududi** when he wrote:

"It is on account of these special features of the Qur'an that all the peoples of the world have been directed to have faith in it, to give up all other Books and to follow it alone." (*Towards...*, Maududi, p. 77)

The Jews, who were People of Learning, evidently also perceived the baffling and confusingly 'different arrangement' as a warning sign that something was wrong.

Those who knew the clarity of the content of the Injil records also knew that the baffling Qur'an did not belong with them. Neither did Muhammad.

[Jesus Had Certified The True Scripture](#)

In fact, one can see clearly the wisdom of God functioning through history preparing the safety of the Scripture of the People of the Torah and Gospel long before Muhammad was to come.

First He certified the Scripture of Bani Israel.

Although the early Hebrew was somewhat like early Arabic, God had caused that Scripture to contain the Words of God, Hadith, Sirah, etc., from the beginning. Then, almost 300 years before Jesus was born, He had it 'fixed' into the complete written form of the Greek language. This is known as the 'Septuagint' ¹. Then He had Jesus, His (non-sexual) Son, come into the earth from Heaven and certify the Scripture of Bani Israel which was in use in his day. Who is better 'qualified' to do this than One from Heaven!

Next, God had Jesus' Companions and Tabi'un record his profuse use of the Old Testament as 'Proof' that it was not 'corrupt' as Islam claims. Further He endued the Companions and Tabi'un of Jesus with special Divine Recall and Enlightenment so they could make clear and accurate records - all that was necessary for transmitting Jesus' teachings clearly.

Thus the True God sent His (non-sexual) Son into the world to certify His Scripture which was in the hands of Bani Israel, and further to provide Divine Inspiration for those who would be responsible for writing the Gospel Records.

God did this so that coming generations who wanted to know the Father's Will through the Son, would have written 'Proof' for it all.

Those who fight against this Scripture fight against the True God.

DIAGRAM 14: GOD PRESERVED HIS MESSAGE

[Back to Top](#)

357

Part 8: The 'Proof'

[Back To Part 8 Index](#)

Footnotes

1/ This fact reflects the trustworthiness of the Torah and Prophets for in about 280 BC the entire Old Testament was translated into the complete written language of Greek, as Yusuf Ali notes:

"The Septuagint was supposed to have been prepared by 70 or 72 Jews (Latin, septuaginta = seventy) working independently and at different times, the earliest portion dating from about 284 B.C. This version was used by the Jews of Alexandria and the Hellenized Jews who were spread all over parts of the Roman Empire." (Appendix II, p. 285)

Further to this, while the Appendices of the Yusuf Ali translations continue to state "The primitive *Torah* must have been in old Hebrew, but there is no Hebrew manuscript of the Old Testament which can be dated with certainty earlier than 916 A.D.", the fact is that since his time Old Testament MSS in Hebrew have been uncovered which go back a further 1000 years to before Jesus' day.

[Back To Part 8 Index](#)

[Back to Top](#)

358

DIAGRAM 14: GOD PRESERVED HIS MESSAGE

[Back To Chapter 31 Text](#)



Above: Diagram indicating that Jesus certified the Scripture of Bani Israel at a time when it was in a fixed written language - Greek. He further promised Divine Assistance and Recall to his Companions who along with their Tabii independantly wrote complete records in the same language. The Tabii and Tab Tabii evidence upholds their content as does the many transmissions, and so the Gospel Message is upheld.

Part 9: The Covenant-Love Of God

[Back To Main Index](#)

CHAPTER XXXII: THE TRUE GOD'S LOVE AND COVENANTS

- **God's Covenant With Abraham Was Through Isaac.**
- **Understanding The Covenant-Love (Chesed) Of The True God**

- **God's True Nature Has Been Displayed To Men**
- **No Covenant With Muhammad**
- **The 'Remnant' Kept By God**
- **God's Promise to Bless The Whole World Through Abraham's 'Seed'**
- **"We Are Sons Of God And His Beloved... Nay Ye Are But Men"**
- **Islam - A New Religion - Not In The Covenant Of Abraham**

- **Part 9: The Covenant-Love Of God**

- [Back To Main Index](#)
- **CHAPTER XXXII: THE TRUE GOD'S LOVE AND COVENANTS**
- **Ishmael's Jealousy - God's Covenant With Abraham Was Through Isaac**
- One must, then, consider that Muhammad and the Arab nation which followed his teachings, are actually evidencing jealousy concerning the fact that this Scripture which Jesus certified shows decisively that the Eternal Covenant which God made with Abraham was something that God had declared was ONLY to be with Isaac and his descendants - not through Ishmael and his descendants, or anyone else!
- But let us look more closely at what actually took place between God and Abraham, for some in Islam like to pretend that Bani Israel simply made themselves out to be 'the chosen people of God'.
- Instead we find it was Abraham's submission to the will of God (i.e. he was true 'muslim'/submitted to the Divine Will) that brought about the special status of Bani Israel. Let us examine the evidence.
- First, we note that God chose Abraham, sent him from his home land to Canaan, and promised that the land of Canaan [some like to call it 'Palestine' today] would be an everlasting possession for Abraham and his offspring. The complete record of the Torah says:
- "The LORD had said to Abraham, "Leave your country, your people, and your father's household and go to the land I will show you. I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you and whoever curses you, I will curse; and all peoples on earth will be blessed through you."
So Abraham left, as the LORD had told him; and Lot [Lut] went with him. Abraham was seventy-five years old when he set out from Haran. He took his wife Sarai, his nephew Lot, all the possessions they had accumulated and all the people they had acquired in Haran, and they set out for the land of Canaan, and they arrived there.
Abraham travelled through the land as far as the great tree of Moreh at Shechem. At that time the Canaanites were in the land. The LORD appeared to Abraham and said, "To your offspring I will give this land.'" (Genesis 12: 1-7)
- We find that after a time Abrahams' and Lot's possessions grew so much that they chose to part company and live in different parts of the land:
- "The LORD said to Abraham after Lot had parted from him, "Lift up your eyes from where you are and look north and south, east and west. All the land that you see I will give to you and your offspring for ever. I will make your offspring like the dust of the earth, so that if anyone could count the dust, then your offspring could be counted. Go, walk through the length and breadth of the land, for I am giving it to you." (Genesis 13:14-17)
- [Back To Top](#)

Part 9: The Covenant-Love Of God

[Back To Main Index](#)

But, who were these 'offspring of Abraham', for we find that through all this time Abraham had no offspring:

"After this the word of the LORD came to Abraham in a vision: "Do not be afraid, Abraham. I am your shield, your very great reward."

But Abraham said, "O Sovereign LORD, what can you give me since I remain childless and the one who will inherit my estate is Eliezer of Damascus?" And Abraham said, "You have given me no children; so a servant in my household will be my heir."

The the word of the LORD came to him; "This man will not be your heir

Abraham believed God and he credited it to him as righteousness.

He also said to him, "I am the LORD who brought you out of Ur of the Chaldeans to give you this land to take possession of it." (Genesis 15:1-7)

It is here that God made a covenant with Abraham, and it is in the Words of God spoken here that we first find what differentiates 'Abraham's descendants' from all other peoples:

"As the sun was setting, Abraham fell into deep sleep, and a thick and dreadful darkness came over him. Then the LORD said to him, "**Know for certain that your descendants will be strangers in a country not their own, and they will be enslaved and ill-treated four hundred years. But, I will punish the nation they serve as slaves, and afterwards they will come out with great possessions.** You, however, will go to your fathers in peace and be buried at a good old age. In the fourth generation your descendants will come back here, for the sin of the Amorites has not yet reached its full measure.

When the sun had set and darkness had fallen, a smoking brazier with a blazing torch appeared and passed between the pieces [of the animal carcasses]. On that day the LORD made a covenant with Abraham and said, "To your descendants I give this land, from the river Euphrates - the land of the Kenites, Kenizzites, Kadmonites, Hittites, Perizzites, Rephaites, Amorites, Canaanites, Girgashites and Jebusites." (Genesis 15:12-21; emphasis added)

Only Bani Israel were slaves in Egypt and were brought out of there by God to this land after 400 years. This is upheld in many passages of the Torah and Prophets, where one finds God declaring:

"I am the LORD your God who brought you out of Egypt to be your God" (Numbers 15:41)

It is obvious that this is Bani Israel.

Yet Moses also said to Bani Israel:

"He chose you, their descendants, above all the nations, as it is today." (Deut. 10:12-15)

Daud (David) also stated both these points:

""That day David first committed to Asaph and his associates this psalm of thanks to the LORD:

Give thanks to the LORD, call on his name; ...

[Back To Top](#)

Part 9: The Covenant-Love Of God

[Back To Main Index](#)

O descendants of Israel his servant,
 O sons of Jacob, his chosen ones.
 He is the LORD our God;
 His judgements are in all the earth.
 He remembers his covenant for ever,
 The word he commanded,
 For a thousand generations,
The covenant he made with Abraham,
The oath he swore to Isaac.
He confirmed it to Jacob as a decree,
To Israel as an everlasting covenant:
To you I will give the land of Canaan
As the portion you will inherit." (1 Chronicles 16:7, 13-18)

We also find:

"There is no God like you, O LORD, and there is no God but you, as we have heard with our ears. And **who is like your people Israel - the one nation on earth whose God went out to redeem a people for himself, and to perform great and awesome wonders by driving out nations from before your people, whom you redeemed from Egypt? You made your people Israel your very own for ever, and you, O LORD, have become their God.**" (1 Chronicles 17:20-22)

This brings us to recognise the truth in the rest of the Torah's account of God's dealing with Abraham. For though Ishmael was the son of Abraham through Sarah's servant Hagar, yet God declared that Ishmael was NOT the heir of Abraham's covenant, but a son coming from Sarah was to be his heir. Let us read the whole account:

"When Abraham was ninety-nine years old, the LORD appeared to him and said, "I am God Almighty; walk before me and be blameless. **I will confirm my covenant between me and you** and will greatly increase your numbers. Abraham fell face down, and God said to him, "**As for me, this is my covenant with you:** You will be the father of many nations. No longer will you be called Abram; your name will be Abraham, for I have made you a father of many nations. I will make you very fruitful; I will make nations of you, and kings will come from you. I will establish my covenant as an everlasting covenant between me and you and your descendants after you for the generations to come, to be your God and the God of your descendants after you. **The whole land of Canaan, where you are now, I will give as an everlasting possession to you and your descendants after you, and I will be their God.**" Then God said to Abraham, "**As for you,** you must keep my covenant, you and your descendants after you for the generations to come. This is my covenant with you and your descendants after you, the covenant you are to keep: **Every male among you shall be circumcised.** You are to undergo circumcision, and it will be the sign of the covenant between me and you. For

[Back To Top](#)

the generations to come every male among you who is eight days old must be circumcised, including those born in your household or bought with money from a foreigner - those who are not your offspring. Whether born in your household or bought with money, they must be circumcised. My covenant in your flesh is to be an everlasting covenant. Any uncircumcised male, who has not been circumcised in the flesh, will be cut off from his people, he has broken my covenant."

God also said to Abraham, "**As for Sarai your wife**, you are no longer to call her Sarai; her name shall be Sarah. **I will bless her and will surely give you a son by her. I will bless her so that she will be the mother of nations; kings of peoples will come from her.**"

Abraham fell face down; he laughed and said to himself, "Will a son be born to a man a hundred years old? Will Sarah bear a child at the age of ninety?" And Abraham said to God, "**If only Ishmael might live under your blessing!**"

Then God said, "Yes, but your wife Sarah will bear you a son, and you will call him Isaac. I will establish my covenant with him as an everlasting covenant for his descendants after him. And as for Ishmael, I have heard you: I will make him into great nation. But my covenant, I will establish with Isaac whom Sarah will bear to you by this time next year."" (Genesis 17:1-22)

In the midst of all that transpired we see that **before Abraham had another son after Ishmael, God told him that He would establish His covenant with a son through Sarah - He named him as Isaac.**

God had thus determined that He would give Abraham a special son, one born through a Promise of God, not born through Abraham's efforts to produce an heir.

Sarah, as old as she was, was also to be blessed by God, and the blessing corresponded with what God had given to Abraham, that she would be "the mother of nations; kings of peoples" would come from her. God exalted both of them.

Everyone knows the account in the Torah of how after Isaac was born Ishmael mocked young Isaac which made Sarah angry and brought her demand that Ishmael and Hagar be sent away.

While many in Islam accuse Abraham of 'giving in' to Sarah in this matter, the Scripture tells us that though Abraham was greatly distressed over such a thought, God agreed with Sarah, and told Abraham why:

"The matter distressed Abraham because it concerned his son. But **God said to him**, "Do not be so distressed about the boy and your maidservant. **Listen to whatever Sarah tells you because it is through Isaac that your offspring will be reckoned.** I will make the son of the maidservant into a nation because he is your offspring." (Genesis 21:11-13)

Thus the fact that Hagar had also borne a son to Abraham did not in any way change God's mind concerning the covenant He was making with

Part 9: The Covenant-Love Of God

[Back To Main Index](#)

Abraham and his descendants, for Ishmael was **not** to be the bearer of the covenant, and **Abraham's descendants were not to be counted through Ishmael!** GOD'S WILL WAS DONE - NOT SARAH'S.

Some in Islam like to declare that Abraham's sending away Hagar and Ishmael with only a skin of water and some food was behaviour unbecoming a prophet - to them it is a sign of 'corruption' of the Scripture!

Instead it was again Abraham's obedience to God and HIS TRUST IN GOD'S PROMISE THAT ISHMAEL WOULD BE "A GREAT NATION" that made him able to send them away in such a fashion, for he knew that God would look after them both and fulfil His Word no matter what way they went out! Abraham was not only a 'muslim', he was man of Faith!

We see in the Torah that when Abraham's son Isaac was older, God confirmed with him the covenant He had made with Abraham. Again, when Isaac's son Jacob was old enough, God confirmed with him the covenant which had been made with Isaac and Abraham. God renamed Jacob with the name ISRAEL.

It is obvious that God considered these men to be the only ones through whom Abraham's descendants would be reckoned as these are the only ones with whom God confirmed the covenant with Abraham.

It is through Abraham's grandson Israel (Jacob) that that the name of the nation 'Israel' came. Islam calls them BANI ISRAEL.

[Understanding The Covenant-Love \(Chesed\) Of The True God](#)

At the time when God fulfilled His promise to Abraham to bring his descendants out of Egypt, God reaffirmed His intentions for the descendants of Israel and made another covenant:

"Then Moses went up to God, and the LORD called to him from the mountain and said, "This is what you are to say to the house of Jacob, and what you are to tell the people of Israel: 'You yourselves have seen what I did to Egypt, and how I carried you on eagles' wings and brought you to myself. Now if you obey me fully and keep my covenant, then out of all the nations you will be my treasured possession. **Although the whole earth is mine, you will be for me a kingdom of priests and a holy nation.**' These are the words you are to speak to the Israelites."

So Moses went back and summoned the elders of the people and set before them all the words the LORD had commanded him to speak. The people all responded together, "We will do everything the LORD has said." So Moses brought their answer back to the LORD." (Genesis 19:3-8)

So, on top of the everlasting covenant which was made with Abraham and his descendants, God established another covenant with Bani Israel, the

[Back To Top](#)

Part 9: The Covenant-Love Of God

[Back To Main Index](#)

covenant of the Law - the Ten Commandments. Even though they immediately rebelled against Him by worshipping a gold calf, God did not cast them off but punished them.

Even when they rebelled and refused to enter the land God promised to Abraham for fear of the giants, God only led them through the desert for forty years until all who had rebelled had died off. **HE DID NOT BREAK HIS COVENANT WITH THEM!**

After the forty years were over he made a further covenant with them, **a covenant of blessings and cursings** to which the people agreed. In this covenant, if the people broke the covenant and did the things deserving of a curse, then God cursed them with what the covenant decreed was to be done! When the people kept the covenant, God blessed them - again, according to what they had agreed to in the covenant.

One can read innumerable times in the writings of the prophets how the people worshipped idols, etc., and how God scattered them according to His covenant of cursings and blessings. **NEVER DID HE CAST THEM OFF because of his everlasting covenant with Abraham's descendants!**

This is evident in the following declaration of Moses to the people:

"When all these blessings and curses I have set before you come upon you and you take them to heart wherever the LORD your God disperses you among the nations, and **when you and your children return to the LORD your God and obey him with all your heart and with all your soul according to everything I command you today, then the LORD your God will restore your fortunes and have compassion on you and gather you again from all the nations where he scattered you. Even if you have been banished to the most distant land under the heavens, from there the LORD your God will gather you and bring you back. He will bring you to the land that belonged to your fathers, and you will take possession of it. He will make you more prosperous and numerous than your fathers. The LORD your God will circumcise your hearts and the hearts of your descendants, so that you may love him with all your heart and with all your soul and live. The LORD your God will put all these curses on your enemies, who hate and persecute you. You will again obey the LORD and follow all his commands I am giving you today.** Then the LORD your God will make you prosperous in all the work of your hands and in the fruit of your womb, the young of your livestock and the crops of your land. **The LORD your God will again delight in you and make you prosperous, just as he delighted in your fathers, if you obey the LORD your God and keep his commands and decrees that are written in this Book of the Law and turn to the LORD your God with all your heart and with all your soul.**" (Deut. 30:1-10)

All this is the result of the depth of God's 'covenant-love', His chesed

[Back To Top](#)

Part 9: The Covenant-Love Of God

[Back To Main Index](#)

(a Hebrew word) which He maintains toward those with whom He has made His covenant.

On the other hand, we find that God often reviled the covenant-love of Bani Israel. We find this in the prophet Hosea:

"Your love (chesed) has been like a morning cloud" (Hosea 6:4)

This shows that God considered the chesed (covenant-love) of Bani Israel to be like a cloud that is quickly dispersed when the sun heats up the air! It lasts but a moment. **Still God never changed His chesed:**

"I the LORD do not change, and so you, O descendants of Jacob are not destroyed." (Malachi 3:6)

God's True Nature Has Been Displayed To Men

But Islam does not know this God and His Ways. It does assert '99 Names Of God' amongst which are what it terms the 'attributes' of God, such as '**Loving**' and '**Merciful**'.

Yet, when it comes to whether its followers actually believe there is any connection between these 'names' and their God's character, it appears they do not. We take the following two citations as examples.

From Al-Gazzali:

"Love is to sense a need of the beloved and since Allah cannot be said to have a need or an experience of a need, **it is therefore impossible that Allah should love.**" (cited from *Islam As It Sees Itself...*, Nehls, p. 86; emphasis added)

And from ibn Hazm:

"While the Qur'an uses the name *Allah*, which means 'the most merciful of those who show mercy', **this cannot mean that he is merciful in the way we understand the word, for Allah is evidently not merciful.** He tortures his children with all manner of sickness and warfare and sorrow. What then does the Qur'an mean? Simply that '**merciful**' is one of Allah's names. A name that is **not in any way descriptive of Allah or meant to throw light on his nature.** We must use it because the Qur'an uses it, but not pretend to understand what is meant by it."

"**The word originally used in the Qur'an must have had a different meaning in that day which we cannot really understand today.** Nevertheless, we must continue to use the word, because we cannot change the words of the Qur'an." (Ibid.)

These men represent two streams within Islam [we realise that ibn Hazm is considered very extreme in some matters], yet they drew the same conclusion - the God of Muhammad is not perceived as being what these 'names' assert. How is this possible except that for them the baffling Qur'an and their own particular

Sunnah did not present a different picture.

And no wonder, for the followers of Islam look in the Ahadith and find statements attributed to Muhammad which declare that God will not even

[Back To Top](#)

365

Part 9: The Covenant-Love Of God

[Back To Main Index](#)

act consistently on the Day of Judgement!!

Surely it must be fully expected that the rest of the '99 names' for God are also simply 'names' which have no particular connection to the character or nature of the Deity of Muhammad. The Bismillah - "In the name of God the Benificent, the Merciful" - is thus a completely misleading statement for it represents itself as presenting a true picture - though in fact it does not.

Neither can anyone expect to find that the terms the Compassionate, Just, Faithful, Clement, Forgiving, Generous, Grateful, Advocate, Righteous, Acceptor of Repentance or Patient, to name a few, have any reality either - on the Day of Judgement.

In fact the God of Islam is so distant, so unidentified on a personal level with the individual [i.e. God is said to speak only to Prophets], that one can readily perceive that this presents another God from the One in the Torah, Zabur, Prophets and Injil.

The True God is revealed in the Torah, Zabur, Prophets and Injil as dealing on a personal level with the individual; as being truly in relationship with His People; as being truly Merciful and Loving in His interpersonal dealing with them. Furthermore, He is always seen to act uniformly in Justice, Faithfulness, etc.; the Way He will respond to the individual is known; His revelation is never 'retrieved' because the people find it overwhelming - like happened with Muhammad's 'revelation'.

No one can know how Muhammad's 'God' will act for it is asserted that he can act however he likes. Muhammad's 'God' can give a 'revelation' one minute then, finding the people overwhelmed by it, remove it and give something less intimidating - indicating also that there was no knowledge beforehand of how the people would react.

The Islamic perception of God is surely a reflection of the baffling Qur'an, not of the God of Abraham Isaac and Jacob Who revealed Himself as recorded in the non-baffling Torah and Injil.

Look at what we have seen of God's Covenant-love to Bani Israel in the Torah and Prophets - can one see any inconsistency there? NO!

Or what about the Injil? There we see that Jesus came to reveal the very nature

of God to us through his own life, actions and words. Jesus said "If you have seen me you have seen the Father".

These are not idle words. There is every difference between what Jesus lived and what Islam asserts as *the Sunnah* of Muhammad, and the Life of this One Who as the Eternal (non-sexual) Son of God came to reveal the

[Back To Top](#)

366

Part 9: The Covenant-Love Of God

[Back To Main Index](#)

Father through Himself.

Mankind thus has, in Jesus' life example, the very picture of the true God's Ways!! Here was One who came to reveal the Father to mankind so they could know His Character clearly - and find HOPE and TRUST!

This is why Jesus is called "the Word" of God. He is the very expression of the True God. No display can be clearer than this. In Him the Father has 'spoken' in many ways including revealing His character, His Nature, His perfect Will.

When in Jesus we see Love, Mercy, Kindness, Compassion, Forgiveness, Justice, etc, we KNOW that this is what **truly characterises the True God Who does not 'use' these words as misleading 'names'**. Instead they are His true Attributes - His very Being and Eternal Nature are truly described by them.

The True God is not a 'shifty' character who acts arbitrarily as He pleases! One CAN recognise in His Ways consistency and uniformity.

Anyone who is in Covenant relationship with the True God can always know where he stands with Him.

No Covenant With Muhammad

Of course, Muhammad, not knowing this, tried to make it appear as if the fact that Bani Israel often broke the Covenant meant that it was over. [He seems to have ignored entirely mention of the New Covenant in Jesus' Blood.] He even went so far as to declare that there was a 'covenant' written about him in the Torah! Yet neither of these are true.

The followers of Islam need only understand the covenant-love of the Living God to perceive exactly why no Covenant prophet was ever coming from outside His chosen people Israel.

Perhaps it would be well to examine carefully a portion of the Torah which is so often cited by the followers of Islam and said to speak of Muhammad.

Note that the first line declares it to be **the blessing of Moses upon the**

Israelites whom he had called together before he died, and that the later lines confirm this giving blessings only upon the 10 sons of Jacob, not upon Ishmael or his descendants:

"**This is the blessing wherewith Moses the man of God blessed the children of Israel before his death.** He said:
"The LORD [Elohim] came from Sinai
And dawned over them from Seir;
He shone forth from Mount Paran.

[Back To Top](#)

367

Part 9: The Covenant-Love Of God

[Back To Main Index](#)

He came with myriads of holy ones
From the south, from his mountain slopes.
Surely it is you who love the people;
All the holy ones are in your hand.
At your feet they all bow down,
and from you receive instruction,
the law that Moses gave us,
The possession of the assembly of Jacob.
He was king over Jeshurun
When the leaders of the people assembled,
Along with the tribes of Israel.
"Let Rueben live and not die,
nor his men be few."
And this he said about Judah:
"Hear, O LORD [Elohim], the cry of Judah;
bring him to his people.
With his own hands he defends his cause,
Oh, be his help against his foes!"
(Deut. 33:1-7; emphasis added)

The text continues with blessings upon the Tribes of **Levi, Benjamin, Joseph, Zebulun, Gad, Dan, Naphtali and Asher**. Finally this chapter ends with:

"**Blessed are you, O Israel!**
Who is like you,
A people saved by the Lord?
He is your shield and helper
And your glorious sword.
Your enemies will cower before you,
and you will trample down their high places."
(Deut. 33:29)

This all happened immediately before Moses died. He pronounced no blessing upon Ishmael for that was not his purpose!

Ishmael's only blessing, aside from God's promise to Abraham that He would also bless Ishmael and promised there would be 12 princes come from him, would only be that he would be blessed if he blessed Israel. [No wonder the lands of Ishmael are like desert!]

All the prophets wrote like this and it can only be that the jealousy of Ishmael is

what makes the followers of Islam unable to submit to God's will in this matter.

The followers of Islam have not examined with care the words which the prophets have written. They have not realised that these are the Words of God and that they have been deceived by Shaitan (Satan) concerning what is the truth and what is falsehood.

[Back To Top](#)

368

Part 9: The Covenant-Love Of God

[Back To Main Index](#)

The fact that it is admitted that Muhammad was not a descendant of Bani Israel is 'Proof' enough that he was not descended from those who God declared were to be considered 'descendants of Abraham'. **ONLY from among these people did the Prophets of the Covenants arise.**

As for Muhammad's thinking that God would cast off Bani Israel, this only shows his great lack of understanding concerning the True God's love. The covenant-love of the True God, His *chesed*, was not shallow like the covenant-love of Bani Israel, it lasts forever.

The 'Remnant' Kept By God

Let us examine one of the prophet's writings which shows this incredible *chesed* of the True God. The prophet Hosea revealed what God showed him:

"When the LORD began to speak through Hosea, the LORD said, "Go, take to yourself an adulterous wife and children of unfaithfulness because the land is guilty of the the vilest adultery in departing from the LORD." So he married Gomer daughter of Diblam, and she conceived and bore him a son." (Hosea 1:2, 3)

After describing all the wicked ways of Bani Israel, God sent Hosea to gain back his own wife who had become adulterous - as a sign to Israel of how great His *chesed* (covenant-love) was for them(!):

"The LORD said to me, "Go, show your love to your wife again, though she is loved by another and is an adulteress. Love her as the LORD loves the Israelites, though they turn to other gods and love the sacred raisin cakes." (Hosea 3:1)

How many times God scattered His People Israel for doing their own adulterous acts!!

Yet, each time God scattered His people in His anger, He always left what He called "A REMNANT", a small group whom He would promise to recall to Himself so that His covenant promise to Abraham would be kept.

In the time of Jesus, God took again "a remnant" from Bani Israel.

These were those who accepted the New Covenant made through al-Masih (the Messiah - Jesus). This was the Last Covenant as foretold in the prophets.

God had declared through Jeremiah that He would give the people who entered this covenant a new heart and put a right spirit in them so they would want to follow and love Him:

"The time is coming", declares the LORD, "when I will make a new covenant with the house of Israel and with the house of Judah. It will not be

[Back To Top](#)

369

Part 9: The Covenant-Love Of God

[Back To Main Index](#)

like the covenant I made with them when I took them by the hand to lead them out of Egypt, because they broke my covenant though I was a husband to them," declares the LORD.

"This is the covenant I will make with the house of Israel after that time," declares the LORD. "I will put my law in their minds, and write it on their hearts. I will be their God and they will be my people. No longer will a man teach his neighbour, or a man his brother saying, 'Know the LORD,' because they will all know me from the least of them to the greatest," declares the LORD. "For I will forgive their wickedness and will remember their sin no more." This is what the LORD says, he who appoints the sun to shine by day, who decrees the moon and stars to shine by night, who stirs up the sea so that its waves roar - the LORD almighty is his name: "Only if all these decrees vanish from my sight" declares the LORD, "will the descendants of Israel ever cease to be a nation before me." This is what the LORD says: "Only if the heavens above can be measured and the foundations of the earth below searched out will I reject all the descendants of Israel because of all they have done." declares the LORD." (Jeremiah 31: 31- 37)

We who are in this New Covenant "KNOW THE LORD"!!!!

The Companions and Tabi'un of Jesus made it clear that Jesus was the one who brought the fulfilment of this New Covenant, and that **it was a covenant in his blood as was foretold by the prophet Isaiah:**

"Who has believed our message and to whom has the arm of the LORD been revealed?

He grew up before him like a tender shoot, and like a root out of dry ground.

He had no beauty or majesty to attract us to him. nothing in his appearance that we should desire him.

He was despised and rejected by men, a man of sorrows, and familiar with suffering.

Like one from whom men hide their faces he was despised, and we esteemed him not.

Surely he took up our infirmities and carried our sorrows, yet we considered him stricken by God, smitten by him, and afflicted.

But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed.

We all, like sheep, have gone astray, each of us has turned to his own way;

and the LORD has laid on him the iniquity of us all.
He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before her shearers is silent, so he did not open his mouth.

By oppression and judgment he was taken away.

And who can count his descendants?

For he was cut off from the land of the living; for the transgression of my people he was stricken.

[Back To Top](#)

370

Part 9: The Covenant-Love Of God

He was assigned a grave with the wicked and with the rich in his death, though he had done no violence, nor was any deceit found in his mouth.

Yet it was the LORD's will to crush him and cause him to suffer, and though the LORD makes his life a guilt offering, he will see his offspring and prolong his days, and the will of the LORD will prosper in his hand.

After the suffering of his soul, he will see the light [of life] and be satisfied; by his knowledge my righteous servant will justify many, and he will bear their iniquities. Therefore I will give him a portion among the great, and he will divide the spoils with the strong, because he poured out his life unto death and was numbered with the transgressors.

For he bore the sin of many, and made intercession for the transgressors." (Isaiah 53)

This clearly portrays, among other things, the suffering and death of someone for the sin of the people. The Companions and Tabi'un of Jesus said it was to establish the Covenant as foretold by the prophet Jeremiah in which people would "KNOW THE LORD"!

God's Promise To Bless The Whole World Through Abraham's 'Seed'

The Companions and Tabi'un of Jesus declared that Jesus was the one who fulfilled all these Scripture of the prophets. Furthermore, they declared that Jesus was the 'seed' of Abraham through whom God's promise to Abraham was fulfilled. As He said:

"Through your seed [offspring] all nations on earth will be blessed."

However, some in Islam assert that the Covenants of God with Bani Israel were for them only, and were not for others. This they say denies the universality of the blessing through Jesus. Yet, it is clear on examination that this was not so.

These covenants with Bani Israel could be entered by other people who recognised that God was with Bani Israel. The Israelites themselves sought to bring others into these Covenants.

For example, we find that Jesus chastised some in Bani Israel, not for calling others to the purity of the Covenant of God, but for corrupting them after they brought them in! He said:

"Woe to you teachers of the law and Pharisees, you hypocrites! You travel over

land and sea to win a single convert, and when he becomes one, you make him twice as much a son of hell as you are." (Matt. 23:15)

Thus when the Companions and Tabi'un of Jesus record that Jesus told his followers to **go into all the world and preach the Gospel**, this was entirely

[Back To Top](#)

371

Part 9: The Covenant-Love Of God

[Back To Main Index](#)

in keeping with what had always been done by God's covenant people.

Those in Bani Israel who believed the Atonement of Jesus were the final 'remnant' of Believers from Bani Israel as it is they alone of them who accepted God's Final Covenant.

The Companions and Tabi'un of Jesus acknowledged that these people are the "descendants of Abraham", not simply because of their physical descent through Abraham, Isaac and Jacob, but because they expressed, as their father Abraham had done, faith in God's declared Covenant Purpose. This made them Abraham's spiritual descendants.

By their sharing the Message of the New Covenant in Jesus' blood with the whole world, they spread the Message by which God fulfilled His Promise to Abraham that the whole world would be blessed through his 'seed' [offspring].

This change of Covenant under Jesus is why the terms 'Old Testament' and 'New Testament', are used of the Judeo-Christian Scripture. The terms 'Old Testament' and 'New Testament' are merely the result of the Latin word 'testamentum', the word used in the early Latin Vulgate to translate the Hebrew word for covenant 'berith', being translated into English.

Even Yusuf Ali admits this stating:

"The modern Christian terms "Old Testament" and "New Testament" are substitutes for the older terms "Old Covenant" and "New Covenant"." (Appendix II)

We who know the New (and Final) Covenant of the Living God have come under the everlasting 'Covenant-Love' (chesed) of the True God which is showering upon all the people among the nations those who have faith in Jesus Christ and what he accomplished on the cross for mankind.

The followers of Islam, as all the other people of the earth, do not have a covenant of Salvation with God for they reject His Final and Only Covenant of Salvation which He has held out to all men. There is no chesed for them.

"We Are Sons Of God And His Beloved... Nay Ye Are But Men"

It is obvious from reading the Qur'an and the Sunnah that Muhammad did not "KNOW THE LORD", for the 'God' of whom he spoke did not show this desire to be known personally by men through a 'covenant'. The Qur'anic statement "He is nearer than your jugular" does not show any such thing.

Neither did Muhammad understand the joy of the people of God's

[Back To Top](#)

372

Part 9: The Covenant-Love Of God

[Back To Main Index](#)

Covenant-Love when they said "We are sons of God and His beloved". And so those in Islam have thought highly of the words of the Qur'an which revile the children of Israel and those of the people of Injil saying:

"We are sons of God and His beloved." say Nay you are but men..."

Yet, the Scripture declares that the very reason God punished His people was because **He chose them alone of all the people of the earth to betroth (marry) them to Himself** - and they were unfaithful in the Covenant of blessing and cursing He had made with them. As He said through the prophet Amos:

"Hear the word the LORD [Elohim] has spoken against you, O people of Israel - against the whole family I brought up out of Egypt:
"You only have I chosen of all the families of the earth, therefore I will punish you for your sins..." (Amos 3:1-2)

In the New Covenant in Jesus' Blood we find again the Covenant-love of the True God. Though we may fall into sin, yet He will not cast us out of His Covenant! He will be angered and not listen when we pray, but, when we repent He will, in like manner to an angry father, forgive us and restore us to full fellowship with Himself. The Blood which Jesus shed on the cross was intended to cleanse the children forever.

Only those who turn away from the New Covenant will He turn His back upon forever.

Islam - A New Religion - Not In The Covenant Of Abraham

There is every evidence to prove that the Gospel records and the teachings they convey should be accepted as God's Truth, and that the religion of Islam should be recognised as a new religion which arose after Jesus and whose teachings are Error.

We see this type of thing often in the West. The Jehovah's Witnesses, are one such group. Another is the Mormons. They are too many to list.

In their efforts to make the existing revealed teachings appear to be 'error', each has declared itself to be 'the true religion'. This is the easy way to portray

innovation as 'true religion' for it convinces the only people who need to be convinced, the followers of the religion.

In such circumstances it does not matter what history shows, or what is plainly evident, only what the 'inner circle of the prophet' can be convinced of is 'the reality'. Some of these even produced a 'new Book' to back up their teachings!

Those in Islam, having been raised in just such an 'inner circle' have been convinced, as these groups have, that they alone are carrying the Truth.

[Back To Top](#)

373

Part 9: The Covenant-Love Of God

[Back To Main Index](#)

They need only recall the concepts of Islam interlinking the Qur'an and Muhammad's claim to 'Prophethood', something expressed in the following words:

"It [Qur'an] is the only miracle which had united together the claim and the proof of the prophethood. All other miracles of the holy Prophet and the previous prophets, needed a separate declaration that the miracle shown was in support of the claim of the prophethood. Qur'an is not so. It contains in itself repeated claims of the prophethood of the Holy Prophet. Therefore, if one accepts the miracle of the Qur'an, he automatically accepts the truth of the prophethood of Muhammad Mustafa (s.a.w.).

... All other miracles appeared at a given time and then vanished; and now there is no way to prove that such a miracle ever appeared. But Qur'an is a permanent miracle which will continue upto the last days of the world. (It was because the prophethood of the Holy Prophet is to continue upto the end of the world)." (*Prophethood*, Allamah Rizvi, p. 36f))

This 'miracle of the Qur'an' too seems to have "vanished". The reason some in Islam have not recognised the true state of the Quran and Islam is because they have exercised 'blind trust':

"The entire Muslim Ummah believes that these noble companions were the vanguards of Islam and the best of all the believers. **Consequently no questions have ever been raised about the authenticity of the Holy Qur'an.**" (*The Sunni And Shi'ah Perspective...*, Salamah, p. 9; emphasis added)

Now the time of such ignorance is past and we, in the Name of the Lord Jesus Christ, call the followers of Islam to Repentance and Turning - to examine honestly what the True God had revealed before Muhammad's time.

The writings of the Companions and Tabii of Jesus state plainly that God will not strive with men forever. He has set a Day when He will Judge men by His (non-sexual) Son, the Lord Jesus Christ.

The Scripture asserts "Today is the Day of Salvation" - let it be so for you. Now, while you have the opportunity, examine yourself honestly.

May the Lord help you as you turn to His Truth. Be faithful.

- Brother Mark (Oct. 10, 1999)

[Back To Main Index](#)

[Back To Top](#)

374

A Final Call

[Back To Main Index](#)

A FINAL CALL

What *DO* You Believe - And Why?

We have examined many evidences.

Each person must decide before the Presence of God Who will Judge the living and the dead, exactly what they indicate. One's Eternity truly depends upon a right decision.

This being so the writer is mindful that a short summary or an analysis of what we have examined would be in order.

In Summary

Islam makes tremendous claims for the Qur'an and itself, these claims appearing insurmountable in terms of refutation. Yet at every step of examination it seems obvious that they have been quite 'refutable'. Have YOU been one who has clung to these claims as the 'reason' you have thought Islam was 'the Way'??

Consider that the Qur'anic text is asserted as 'identical', 'letter for letter world-wide' - but that this is clearly not so. Further, that it is asserted that the 'Divine Hand' is plainly evident in the Arabic which is said to be of such a 'high standard' that it is impossible to be of man - but instead we find spelling mistakes, admissions that Muhammad's scribes did not know how to write properly, and so 'NO' must be translated as 'YES'!

The Qur'an is said to have been revealed in '7 Ahruf' - but no-one knows what they were and even the early scholars had '35 Sayings' as to 'exactly' what they contained!

Not surprisingly, today Islam publicly accepts '7 readings' of the Qur'an - but it admits that the '7 readings' are not the '7 Ahruf'. In fact one must conclude that the present readings are quite simply 'late systems' composed of 'variants', nothing more!

We are told that a major 'Proof' for the text of the Qur'an is the Samarqand MSS (variously said to be in Tashkent or Bukhara) which is said to be 'an original 'Uthmani' copy - yet we have seen how many textual differences there are between it and the modern Arabic version. In fact, in one place the meaning is the

opposite!

This pattern just goes on and on - there seems to be absolutely nothing which Islam claims which is true!

The Qur'an is asserted to be the 'Words of God', 'His Eternal Witness' against mankind - yet because of the fact that the '7 readings' are not the '7

[Back To Top](#)

375

A Final Call

[Back To Main Index](#)

Ahruf, 'readings' based on admitted scribal errors, and other corruptions, its followers acknowledge openly that they do not know what the 'Words of God' are supposed to be!

Not only so, but also concerning the true state of these 'Words of God', a man like **Maududi** found the Qur'an, as it sits, so confusing that he found himself compelled to write an 'Introduction' for the Qur'an in order to warn people that they would find it "baffling" and "confusing", providing "few gems", and that even when one thought one had found a verse (aya) that they understood, it turned out that they didn't actually understand it!

How can this be 'God's Eternal Witness'? Does God hate the poor normal fellow so much that He would leave him such as this as 'Guidance'!?

But, part of the reason for the confusion is that it is also admitted that the Qur'an on its own is utterly useless, for it is asserted that it is not actually intended to function on its own and does not convey what Islam asserts is a 'revelation' (i.e. a 'Word of God', a 'Message') . In fact it is admittedly 'abrogated' and might as well be thrown away IF the 'correct' Sunnah of Muhammad cannot be identified and interpreted decisively so that when combined with the baffling text of the Qur'an it can provide 'the revelation' - and this, it is admitted, has not been agreed upon and some wonder why this is so if the religion is 'preserved'.

Indeed, some recognise that the Sunnah **MUST** be preserved for the 'Promised Protection' of the Thikr to be realised (**Q15:9**). In general Islam assures its people that a great effort was put forward to ensure the Sunnah are reliable, and some even point to early collections being made by Companions. **BUT** most are **NOT** told that those early collections were subsequently burnt and the Sunnah forbidden to be collected by 'Umar I, and that this remained so for the first 90 years (until the 14th Caliph 'Umar II , 717- 720 AD!) and that the first collection known to be made was only 138 Ahadith! Not only so, but we even find that some groups refused to obey the order to collect Ahadith believing it wrong!

Can we believe that the people **REALLY** believed that a precise knowledge of the Sunnah was so 'indispensable' - they neglected its 'purity' for 100 years!?! The Caliph 'Umar couldn't possibly have thought an 'exact' preservation of the Sunnah was necessary to the religion, let alone as 'the other part of the revelation

absolutely necessary to understand the Qur'an' - when no-one paid it any mind for 100 years!!!

Next we note that the actual reason for the 'great effort' which we are normally told was put into 'certifying the Ahadith', (an assertion which

[Back To Top](#)

376

A Final Call

[Back To Main Index](#)

carries with it the 'unspoken' implication that 'from earliest times our scholars have been at work') was only something expended quite late - at the time the serious collections were attempted and this only came about because certain scholars (like Shafi'i) woke up to the fact that Islam was in confusion and he set about trying to 'systematise' the religion (which now purports it was only the 'revealed law' he was sorting) out of the confusion!

Further, we find that some several hundred thousand Ahadith were collected, many fabricated, and so the 'great effort' was in fact to sort 'fact' from 'fiction'!!! Today many pass this off as if all it was a vast assortment of the same Ahadith with differing lines of transmission - but some still admit that this was NOT what happened but that they actually accepted only a few thousand out of the several hundred thousand.

The situation, we are informed, was that after the *Ahadith* specialists had finished 'sifting' what they thought was 'true' from what was 'false', what remained conflicted with one another and with the Qur'an in a terrible way!!

Not only so, but the 'Practice' differed from place to place...!

And so it goes, on and on.

From all this it is evident the followers of Islam are completely without a certifiable Qur'an or religion - they follow a mirage.

In truth the writer recently encountered a word which he thinks fits the situation of the Qur'an and Islam perfectly. The word is '**phantasmagoria**'.

[Back To Top](#)

377

A Final Call

[Back To Main Index](#)

Dr. Bucaille in his *The Bible the Quran and Science* (p. 239 French edition) presents the definition as "**a shifting series of illusions or deceptive appearances, as in a dream or as created by the imagination.**" (see *The Qur'an and The Bible...*, Campbell, p. 205)

One cannot think of a better description of what we find in Islam.

Yet, THIS, we are always being told, is the 'superior religion', the 'Final Revelation'. THIS, we are told, had come to 'replace' what had become confused or 'corrupted'!

As we gaze on this '**phantasmagoria**' of Islam we can only shake our heads in dismay, and wonder that a people can overlook or even point the finger accusingly at the Gospel records of the Companions and Tabi'un of Jesus which are so well attested.

Why would anyone reject the clear testimony of the complete written language, and complete content of the Companion and Tabi'un Gospel records for a 'mirage' - worse, for a '**phantasmagoria**'?

That people can ignore the Witness of the True God Who set out His generous Way of Salvation so plainly that even the simplest of persons could understand the Way is desperately sad.

Why do people believe materials that tell them they will suffer the torment of the grave, and suffer the fire of Hell so that their brains boil or their bodies burn black? And all the while the True God offers them His Sure Salvation which is not only devoid of such torment but which frees men from such fears - all this through faith in what Jesus did on the cross.

Why do people believe an ulema who alone decide what the Qur'an does or does not say to them in light of what other disputable Sources do or do not say while that same ulema draw attention away from themselves and point and say 'look at the Christians, they have ministers over them and they decided what they believe - but not you! Islam doesn't have such things!'. How could anyone believe this?

Why do people chose to believe men like **Maududi** when they tell them that the details of Muhammad's life in the Sources are 'like it happened yesterday' when it is obviously not so.

'Details of Muhammad's life'? Nothing recorded earlier than ibn Ishaq's work exists - and many don't like his details!

Why do people want to place that alongside the 4 all-encompassing life-records as set down by the Companions and Tabi'un of Jesus which relate the teachings and actions of Jesus? No-one can be uncertain as to which transmits the religion more reliably.

Further, the letters of the Tabi'un and Tabi'un of Jesus from 100AD cite passages of these Gospel records and of many Companion letters indicating they were known world-wide, and in their testimony is a witness to their early existence and unchanged doctrinal content.

It does not take much thought to recognise that if you want to put your Hope of Eternal Salvation on the more reliable record - base it on the Gospel records.

Your Decision

Dear people of Islam, there is an urgent need for you to decide these matters before the Throne of Heaven. You may die today! The Judgement Day is not far off and many of you are satisfied with playing 'religious games about Heaven and Hell', playing the 'debate' game.

THERE IS NO 'DEBATE'!!

[Back To Top](#)

[Back To Main Index](#)

378

Appendix C: Some Questions Answered

[Back To Main Index](#)

[Back To Main Text](#)

APPENDIX C: SOME QUESTIONS ANSWERED

This section is dedicated to other questions or topics which are perceived to be of utmost importance For Those Who Want Truth. Obviously in such a small book we cannot address all the questions known to be in people's minds, but it is hoped that what is presented will sufficiently help those who seek a greater understanding of the Way.

"Jesus Will Descend ... Break Crosses"?

While the people of Islam have been adamant that Jesus himself despises the cross, they have yet to take the time to examine carefully their evidence concerning this matter. A favourite *Hadith* on the matter of the cross shows again how contrary the 'evidences' are to this, and other, doctrines.

What is perceived by Islam as Jesus' position concerning the cross is found in the following *Hadith* from *Sahih Muslim*:

"Jesus will descend, he will break crosses, kill swine and abolish the Jizyah..." (*Sahih Muslim*, Vol. 1, p. 92, #287)

Here we have Jesus altering the 'eternal shari'ah which Muhammad brought' by abolishing the *Jizyah* [tax on people who reject Islam but must then become subject to Islam's 'protection']. Yet, what a cost, for this is something only a presiding Prophet is believed to be able to do, and so 'inspiration' will open again with Jesus!

As the Noble Qur'an also states:

"As the Divine Inspiration has stopped after the death of Prophet Muhammad (pbuh) and will not resume except at the time of the Descent of 'Iesa (Jesus) - son of Maryam (Mary) and he (i.e. Jesus)

will rule with justice by Islamic law..." (Notes, p. 1174)

Jesus thus eclipses Muhammad! And this is not lost on other followers of Islam who recognise this problem and disagree over it.

For example our one writer shouts:

"Some traditions 'encourage' us to 'believe' that the descent of Isa is necessary because he would break the 'cross', as if the Last Prophet was a failure in the combat with 'Christianity'!" (Deep..., p. 289)

And no wonder for it is here that one recognises that such matters are built upon 'evidence' which contradicts what Islam claims for Muhammad. Yet because it upholds what it claims about Jesus and the cross, Islam finds it necessary to rely upon it in order to attack the crucifixion at any cost.

However, while we saw earlier that the 'ascent' (going up to Heaven) of Jesus was argued over, so too is even the future 'descent' of Jesus. Some

[Back To Top](#)

xli

[Back To Main Text](#)

declare it is not in the Traditions:

"The only important matter wherein I may have differed with the majority relates to the death of Jesus Christ. But, in the first place the belief that Jesus is alive somewhere in the heavens has never been included among the essentials of Islam. It has never been included among the religious doctrines of the faith of Islam. There are Muslims who still believe that four Prophets are alive, Khidr, Idris, Elias and Jesus Christ, but that is not an article of faith with any Muslim. Many learned Muslims have held such belief regarding the first three to be based upon Israelite stories and as having nothing to support it in the Holy Qur'an and authentic *Hadith*. They are not looked upon as unorthodox for that reason. ...I may call the reader's attention to another fact as well. Most learned Muslims all over the world, if not all, are to-day convinced that Jesus Christ died like other prophets and many of them have given expression to such views, among them being the famous Mufti Muhammad 'Abdu-hu and Sayyid Rashid Rada of Egypt." (The Holy Qur'an, Preface, M. Ali).

Others admit it is in the Traditions, but that they are not reliable ones(!):

"Here it would not be out of place to mention our well-known contemporary writer, the compiler of *Tafheem-ul-Quran* [i.e. Maududi] has also frankly confessed in this work that the idea of Isa's future descent is extra-Qur'anic. One of the great scholars of the recent past Professor Nawab Ali, in his book *Suhuf-e-Samawi*, clearly states that the traditions regarding the descent of Isa do not at all

come to the standard set for accepting a statement to be a tradition of the last Prophet. Similarly another great scholar Allama Emadi who died at the age of ninetyfour (sic) and who was regarded an expert in ilm-ur-rijaal categorically states in his book, *At-talaaqu marrataani*, that the belief about the 'Promised Madhi' or the 'Promised Maseeh' is nothing more than mere conjecture and is based on absolutely unreliable traditions. The same view is expounded by Allam H.R. Kandhlawi." (Deep..., p. 294f)

It is not a small matter that all this confusion on even the topic of 'cessation of prophetic

inspiration' results from trying to establish a religion by using Islam's 'method' of uncertain 'sources'.

And a glance at **Appendix B** will show just how impossible it is for modern Islamic scholars to do anything about it since many of the greatest Islamic scholars would have to be accused of blasphemy or gross ignorance of Islamic theology since it was they who transmitted all this as their best materials on Islam!

It is not really surprising after all we have seen that matters of such great importance in building an image of Jesus hating the cross are only upheld by 'sources' of this type. How can anyone in Islam expect the People of the Gospel to reject what their Scripture declares for such as this?

[Back To Top](#)

xli

Appendix C: Some Questions Answered

[Back To Main Text](#)

"Jesus Will ... Kill Swine"?

Yet there is another matter to be comprehended in the *Hadith* just mentioned, and that is the assertion that Jesus will "kill swine", implying he was against the eating of pork.

The *Tabi'i* Luke, in his Gospel record, states clearly that Jesus had "declared all foods clean":

"Again Jesus called the crowd to him and said, "Listen to me, everyone, and understand this. Nothing outside a man can make him 'unclean' by going into him. Rather, it is what comes out of a man that makes him 'unclean'.

After he had left the crowd and entered the house, his disciples asked him about this parable. "Are you so dull?" he asked. "Don't you see that nothing that enters a man can make him 'unclean'? For it doesn't go into his heart but into his stomach, and then out of his body. [In saying this he declared all foods 'clean'.]

He went on: "What comes out of man is what makes him 'unclean'. For from within, out of men's hearts, come evil thoughts, sexual immorality, theft, murder,

envy, slander, arrogance and folly. All these evils come from inside and make a man 'unclean'." (Injil Mark 7:14-23)

The context of this cannot be misinterpreted - there is absolutely no reason for anyone to accept Muhammad's assertion that God changed His mind on the matter. Muhammad did not speak for the True God when he declared that the eating of pig was wrong.

Paraclete , Paracultos, Paraclytos OR Parqaleeta?

The followers of Islam have also been claiming that the Bible has been altered because the Greek manuscripts contain the word **Paraclete** meaning 'the Comforter' in John 14:16, whereas those in Islam claim it was *periclytos*, or as others say, *peracultos*, or, as still others claim *parqaleeta*, which, they say, means 'praised one', and claim was a reference to Muhammad.

In what we are about to examine the translator of *Sahih Muslim* begins by acknowledging that the words Muhammad and Ahmad are quite different, and then states that the Greek text 'originally' had a word which has the same meaning as Ahmad! All this shows there is "only conjecture to follow":

"The only difference between Muhammad and Ahmad is that the former implies one who is to be praised most for his eminent qualities and the latter means one who is praised in the best manner and in the best style.

Prophecies about the advent of Muhammad (may peace be upon him) as the last Prophet are met with in the previous sacred books, e.g. the last of the

[Back To Top](#)

xlii

[Back To Main Text](#)

Israelite Prophets, Jesus, promised his people the arrival of the comforter: "If you love me, keep my commandments. And I will pray the Father, and He will give you another Comforter, that he may abide with you forever" (John, xiv, 15-16)

There is a preponderance of evidence to support the view that the original word which has been translated as Comforter is not Paraclete, but Paracultos which means praised, illustrious and implies the same as Muhammad and Ahmad." (*Sahih Muslim*, English version, Vol. 4, p.1254, ft. 2648; emphasis added).

Not only does the word Ahmad not have 'the same' meaning as 'Muhammad', but Yusuf Ali says:

"In the reflex of the Gospel as now accepted by the Christians, Christ promised another Comforter (John 14:16): the Greek word Paraclete which the Christians interpret as referring to the Holy Spirit is by our Doctors taken to be Periclyte, which would be the Greek form of Ahmad." (*The Holy Qur'an*, footnote #1127;

emphasis added)

At least Yusuf Ali only accuses us of 'interpreting' the Greek word **Paraclete**, and not of having changed it! However, Yusuf Ali confusedly says something different elsewhere:

"The Greek word translated "Comforter" is "Paracletos", which is an easy corruption from "Periclytos", which is almost a literal translation of "Muhammad" or "Ahmad"". (*The Holy Qur'an*, footnote #416)

It is obvious that his words are all speculation for although it may be "an easy corruption" in terms of the Qur'an with no fixed text in its early written form, we have seen that it is not so 'easy' with the fixed text of the Greek Gospel records and *mutawatir* and *tawatur* fixed texts of a multitude of languages! There is no 'Proof' for his allegation!

The truth of the matter is found in this same footnote #416, where Yusuf Ali shows he is not making his comments (allegations) from personal knowledge of the Injil (Gospel) records for he states:

"the future Comforter cannot be the Holy Spirit as understood by Christians, because the Holy Spirit already was present."

He obviously had not read the full text he is using from the Gospel of John where the

Companion John recorded Jesus as saying:

"If you love me, you will obey what I command. I will ask the Father, and he will give you another Counsellor to be with you for ever, the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him for he lives with you and will be in you... All this I have spoken while still with you. But the Counsellor, the Holy Spirit whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you."" (John 14:15-18, 25-26)

Plainly, not only was it to be the same Holy Spirit who had indeed been "already present", but now He would indwell them - forever. It is obvious

[Back To Top](#)

xliii

Appendix C: Some Questions Answered

[Back To Main Text](#)

that Yusuf Ali had "only conjecture to follow", and these 'conjectures' were not his own but were what he heard from others. He was actually ignorant of the Gospel text.

On the other hand, Ibn Ishaq (d. 151 AH), in his biography (*sirah*) of

Muhammad's life refutes all that these men say:

"Among the things that have reached me about Jesus the Son of Mary stated in the Gospel which he received from God for the followers of the Gospel...It is extracted from what John the apostle set down for them when he wrote the Gospel for them from the Testament of Jesus Son of Mary. ..."..But when the Comforter has come whom God will send to you and the Spirit of truth which will have gone forth from the Lord's presence he (shall bear) witness of me and ye also, because ye have been with me from the beginning. The Munahhamana (God bless and preserve him) in Syriac is Muhammad; in Greek he is PARACLETE. " (*Sirah*, #149; emphasis added).

Evidently the Islamic scholars were not striving with the facts in the early days, but acknowledged freely that the word **Paraclete** was in the Greek text of the Injil. They simply decided that this same word referred to Muhammad.

One more thing to note is that since this Syriac word Munahhamana means 'life-giver' and particularly 'someone who raises from the dead', it cannot refer to Muhammad any more than the word Paraclete can.

Also we find Dr. M. Muhsin Khan of the Islamic University, Medinah, writing under the heading 'Biblical Prophecies on the Advent of Muhammad (pbuh)':

"Muslim theologians have stated that the person who is described by Jesus to come after him - in the above verses [the verses cited by him were Jn. 16:16; Jn. 16:12-14; Jn. 16:5-8; Jn. 15:26-27; Jn. 14:15-16] does not comply with any person but Muhammad (pbuh), the Apostle of God. This 'person' whom Jesus prophesied would come after him, is called in the Bible 'Parqaleeta'. This word was deleted by later interpreters and translators and changed at times to 'Spirit of Truth'; and at other times, to 'comforter' and sometimes to 'Holy Spirit'. The original word is Greek and its meaning is 'one whom people praise exceedingly'. The sense of the word is applicable to the word 'Muhammad' (in Arabic)." (*Sahih Bukhari*, Vol. 6, Notes to English version; underlining added)

Yet, if Islamic scholars actually KNEW something on this matter they would not publish

such divergent 'speculations' on what is considered to be such a crucial piece of 'evidence' in its behalf for Muhammad.

Further, neither the early manuscripts of the Companion and *Tabi'un* Gospel records, nor the other *Tabi'un* and evidence agrees with him! This shows again that Islam has "only conjecture to follow", not 'evidence'. The same can be said of the following where we note an

[Back To Top](#)

xliv

[Back To Main Text](#)

extension of this speculation by Dr. Muhsin Khan:

"BIBLICAL PROPHECY ON THE ADVENT OF MUHAMMAD (pbuh)

John 14:15-16 --

"If you love me, keep my commandments. And I will pray the father and He shall give you another Comforter that he may abide with you forever."

Muslim theologians have said that "another Comforter" is Muhammad, the Messenger of Allah; and him to "abide forever" means the perpetuity of his laws and way of life (Sharia`) and the book (Qur'an) which was revealed to him." (*The Noble Qur'an*, p. 1188f; Notes by Dr. Hilali and Dr. Muhsin Khan, Islamic University, Madina,)

We have already seen that this "forever" has failed.

As for us, we know the Holy Spirit who was here promised for he dwells with us as the promise of Jesus clearly states.

'The Gospel Of St. Barnabas?'

Both the isnad (chain of transmitters) and the matn (content) of the 'Gospel of Barnabas' are clear 'Proof' that it is not a true Gospel record (memoir). The simple fact that it is written as a historical account by a man, instead of containing only 'the Words of God', should have caused all in Islam to reject it if they were truly zealous to believe the 'Words of God only' belief!

Furthermore, to accept as 'the true Gospel' a book which denies outright the content of the Qur'an shows that the followers of Islam are clutching at straws. They want to see Muhammad's name 'somewhere' - and at any cost!

Yusuf Ali writes:

"Further, there were other Gospels that have perished, but of which traces still remain, which were even more specific in their reference to Muhammad; e.g., the Gospel of St. Barnabas, of which an Italian translation is extant in the State library at Vienna. It was edited in 1907 with an English translation by Mr. Lonsdale and Laura Ragg." (*The Holy Qur'an*, footnote #416; emphasis added).

Indeed, the original translators of this 'gospel' of Barnabas, Laura and Lonsdale Ragg, whose name alone is allowed to remain on the first page of most Islamic printings, stated in notes in their 1907 translation that it was a forgery. They based this on its content (*matn*). Certain in Islam who have reprinted this 'gospel', have not only removed these notes, but place their own notes at the end, and in them they have been overtly dishonest about the content.

However, an examination of the *matn* (content) shows the truth about this so-called 'gospel':

[Back To Top](#)

Appendix C: Some Questions Answered

[Back To Main Text](#)

1) In verses 97, 191 Jesus denies he is the 'Messiah' (*al-Masih*), and declares that rather Muhammad is the promised 'Messiah' - **thus denying the Qur'an and Ahadith which proclaim that Jesus is *al-Masih*** (the 'Messiah' in Hebrew i.e. the 'Christ' in Greek) who will fight *al-Masih al-Dajjal* (the anti-Messiah, or anti-Christ) (see *Sahih Muslim*, vol. 1, p. 109, #323- 325).

Furthermore, the same translator of *Sahih Muslim*, Saddiqi, quotes the 'Gospel of Barnabas' extensively, including this specific assertion that Muhammad is the Messiah:

""Then said the priest: How shall the Messiah be called, and what sign shall reveal his coming?

"Jesus answered; 'The name of the Messiah is admirable, for god Himself gave him the name when he had created his soul, and placed it in celestial splendour.' God said: 'Wait Muhammad...I shall send thee as my messenger of salvation...'"
(*Sahih Muslim*, Vol. 4, p. 1254f, footnote #2648)

Yet elsewhere he states:

"1823. The word *masih* ... stands for both Christ and Dajjal. Jesus Christ is called *Masih* because his healing touch could, by the Grace of God, cure leprosy and restore the sight of the blind. Dajjal is also called *Masih*... He is called *Masih* on account that he will make a false claim of being Christ." (*Sahih Muslim*, Vol. 2, p. 693, footnote 1823).

The claim that Muhammad is the Messiah (*al-Masih*, the Christ) is just as false as the one the true *al-Masih al-Dajjal* (anti-Christ) will make. And no wonder, for everyone who opposes the truth about Who Jesus is and what He accomplished on the cross for the Atonement of Sin is by definition an *al-Masih al-Dajjal* - an Anti-Christ!!

In fact Jesus' Companions and *Tabi'un* recorded that he had said that many false Christs would come and say they were he. The claim in the 'Gospel of Barnabas' that Muhammad is the 'bringer of salvation' is one claim that belongs ONLY to *al-Masih*.

There is only one True *al-Masih* - the Messiah, the Christ, the (not by sex) Son of the Living God Who was to die for the sins of the world as foretold by the prophets.

2) Verse 20 describes Jesus and Barnabas sailing by ship from the sea of Galilee to Nazareth, a city up in the mountains! No water exists between these two places!

3) The Bible quotations in it are from the Latin 'Vulgate' translation which didn't exist until about 380 AD - more than 300 years AFTER this 'gospel' was

supposedly written. As Yusuf Ali says:

'The Vulgate was a Latin translation made by ...St. Jerome, from Hebrew,

[Back To Top](#)

xlvi

[Back To Main Text](#)

early in the fifth century A.D., superseding the older Latin versions." (Appendix II, p. 284)

One example of this can be found in the words of the footnote of *Sahih Muslim* just preceding the quote we cited from the 'Gospel of Barnabas'. There we find the phrase 'do penance' spoken to Adam:

"Go ye both from paradise and do penance, and let not your hope fail..." (p.97)

The term 'do penance' appears ONLY in the Latin Vulgate (see Appendix D on Roman Catholicism) whereas the Greek Scripture ONLY speaks in terms of 'REPENT'.

4) In verse 54, a Denarius is said to equal 60 minuti which were coins used under Caliph Malik in 685 AD, but not in the time of the real Barnabas, before 100 A.D..

5) In verse 91 the Roman army in Israel alone is said to have numbered 600,000 men, yet historical data shows that the entire Roman empire's army numbered only 300,000 - in its far flung regions.

This 'gospel' also contains a number of portions which are peculiar to the writings of the poet Dante who lived in about 1300 AD/670 AH. This indicates the probable date of 'manufacture' of this fabricated 'gospel'.

This clearly marks the isnad (chain of transmitters) as terminating with the person who forged it sometime after the 13th century A.D. (670 AH), not with the Barnabas of the Bible who didn't know Jesus anyway, but only Paul.

[NOTE: The above information has been taken mainly from *The Islamic Christian Controversy*, Sec. IV, The Gospel of Barnabas, p. 84ff, G. Nehls]

"Our God and Your God Is One"?

One thing is certain from the true state of the Qur'an and Islam, and that is that no doctrine - and especially not those concerning God - espoused by them can be accepted as representing the True God, even though the Qur'an says:

"And dispute ye not,

With the People of the Book,
Except with means better
(Than mere disputation), unless
It be with those of them
Who inflict wrong (and injury):
But say, "We believe
In the Revelation which has
Come down to us and in that
Which came down to you;

[Back To Top](#)

xlvi

Appendix C: Some Questions Answered

[Back To Main Text](#)

Our God and your God
Is One; and it is to Him
We bow (in Islam)"" (Q 29:46b)

Not only does Islam not "dispute with better means", but we all know that neither does it believe in "the Revelation which came down to" us.

For once we must assert what Yusuf Ali would assert is the stand of Islam:

"God is One and His Message cannot come in one place at one time to contradict His Message in another place at another time in spirit..." (*The Holy Qur'an*, Y. Ali, ft. 3475).

God did not change His mind after Jesus came and made a Blood Atonement in fulfilment of what was revealed in the Torah and the Prophets! And, as we have seen, neither did anyone 'falsify' the Gospel records. It is clearly Islam which has gone astray and refused the "Word of God".

Finally, neither can we accept the assertion that "our God and your God is One"; or, to use the Arabic words, we cannot accept that "Our Allah and your Allah is One".

Yes, the Arabic word 'Allah', at least according to the *Ahadith* literature, seems to

have been used by both Jews and Christians in the Hijaz.

Yet this does not mean that they held, as some modern followers of Islam do, that this was for them 'the name' of the True God. Far from it.

Since their original Scriptures were in Hebrew and Greek - meaning that neither Moses nor Jesus spoke Arabic as some in Islam assert - it only meant that they were in a foreign land where everyone from Polytheist to follower of Islam used the term Allah ('the God') to refer to what they each perceived as 'the High God'.

The 'High God' was perceived by each group as the One Who ultimately answered their prayer, as opposed to the lesser gods whose favour some believed could be sought to intercede on their behalf with the 'High God'. No term seems to have been in existence in the Arabic language which would allow one group to indicate a Higher God than what everyone else was depicting.

The People of the Book were thus merely using local terminology to indicate that they too acknowledged their God as 'the High God' - but in this case it was the True High God as He had revealed Himself. To them, by definition, the True God was known as "the God of Abraham, Isaac and Jacob" as revealed to Bani Israel whom the True God chose as the vessel for His Revelation. From them the knowledge of this God it was to go to the

[Back To Top](#)

xlvi

[Back To Main Text](#)

whole world.

The rejection by both Jews and Christians of Muhammad's assertion that he too was serving "the God of Abraham, Isaac and Jacob" despite the names of these men in the Qur'an, revealed a great deal.

Clearly, their rejection of the assertion in the Qur'an that "Our God and your God are one" - and by now it must be acknowledged that it was Muhammad's assertions in the Qur'an and not those of the True God - was in fact a clear declaration that "your High God and our High God are NOT one".

But why were the Christians and Jews - all of the People of the Book, the People of Learning - rejecting Muhammad's declaration that he served the same High God?

First, the Jews who were in possession of the Torah and Prophets would have had to ignore what the True God had revealed through the Prophets and which was recorded in their own Scriptures in order to accept Muhammad's Allah ('High God').

Several things show this.

The true God had given His people the written testimony of the Torah and the Prophets, and His warning through the Prophet Isaiah was that if anyone spoke

"not according to this word they have no light of day" he was to be ignored. Muhammad spoke against the Revelation in these writings.

This was notable in two areas.

(a) No Prophet was foretold of in these writings as yet to come, and everyone in Islam knows Bani Israel were still waiting for *al-Masih* [they rejected Jesus' claim to be that One] and that he was expected to come from Bani Israel and no other people group.

(b) The "prophet like me" who Moses spoke of, was plainly to be another Israelite, one "from among your own brothers" (Deut. 18:15f). This is clear from the context of this passage of the Torah which is a flowing account of the events of that time (not verses which have no relation to those around them and in need of 'something else' like the Qur'anic verses).

Let us view everything in its context.

In Deut. 17 the topic of choosing a king to rule over them is raised and they were told:

"Be sure to appoint over you the king the Lord your God chooses. He must be from among your own brothers. Do not place a foreigner over you, one who is not a brother Israelite." (Deut. 17:15; underlining added).

[Back To Top](#)

xlix

Appendix C: Some Questions Answered

[Back To Main Text](#)

In this flow of discussion Chapter 18 begins with discussing the inheritance of the

priestly tribe among the Israelites, the Levites, and of them it was said:

"The shall have no inheritance among their brothers; the Lord their God is their inheritance." (Deut. 18:2)

Again, it is obvious that these were Israelites.

In this process of God's planning for His people, we find that the promise to send a prophet like Moses was first intended as an introduction of the line of Prophets for Israel's guidance once Moses was dead, and this plainly was to be more Israelites.

This can be seen from the context of the passage which states:

"The nations you will dispossess listen to those who practise sorcery or divination. But as for you, the Lord your God has not permitted you to do so. The Lord your God will raise up for you a prophet like me from among your own

brothers. You must listen to him. For this is what you asked of the Lord you God at Horeb on the day of the assembly when you said, "Let us not hear the voice of the Lord our God nor see this great fire any more, or we will die."

"The Lord said to me, "What they say is good. I will raise up for them a prophet like you from among their brothers; I will put my words in his mouth and he will tell them everything I command him. If anyone does not listen to my words that the prophet speaks in my name, I myself will call him to account. But a prophet who presumes to speak in my name anything I have not commanded him to say, or a prophet who speaks in the name of other gods, must be put to death. (Deut. 18:14-20)

God was first of all planning for the continuous input of His Guidance to the Israelites through prophets chosen from amongst themselves. They were never going to have 'an outsider' being prophet over them as they were God's chosen nation from among all the nations on the face of the earth.

Jesus also made it plain that the Revelation of Salvation was from Bani Israel to the rest of the world, not visa-versa:

"You Samaritans worship what you do not know; we worship what we do know, for salvation is from the Jews." (Injil John 4:22)

Having examined these two points, we can understand why Bani Israel said straight away to Muhammad that there was no 'covenant' written about him in the Torah and Prophets! Muhammad was not a "brother Israelite" or descendant of Isaac. Rather the followers of Islam claim he was descended from Ishmael.

As for the Christians in Hijaz, this last point was instrumental for them rejecting Muhammad also, for they knew that Jesus was the final great

[Back To Top](#)

|

[Back To Main Text](#)

Prophet who came to fulfil what was written about himself in the Prophets and other Scripture.

Everyone recognises that the Christians always had many grounds for rejecting the Qur'an. It was a writing which not only disagreed with the Torah and Prophets which they held dear, but it denied everything which Jesus said had been fulfilled about himself in them as his Companions and recorded in the Gospels.

There he is often recorded by his Companions and *Tabi'un* as having told them the truths of what was written about himself in these prophetic writings. This included his Deity, Incarnation, (non-sexual) Sonship and his being the Final Priest and ONLY Intercessor - an Intercession which is carried on even now on our behalf. [We have not mentioned his Atoning death on the cross for the sin of the world since we have noted that not everyone in early Islam agreed that the Qur'an was against the death on the cross!]

Thus, when the Christians of the Hijaz read from Jesus' Companions and *Tabi'un* that "the prophet like me" who Moses wrote about was Jesus, they knew it was the truth and that what was being asserted for Muhammad was false.

So the Christians had every reason to reject Muhammad as a false prophet who denied the very "Words of God" and the "Word of God" (the Revelation of His Will)! No Christian ever felt the need to apologise for having to make such a statement. The followers of Islam, or should we say, of Muhammad, know this very well.

When the Companion John recorded from *Yahya* (John the Baptist) that "whoever rejects the Son will not see life, for the wrath of God remains upon him" (see Injil John 3:36) and "Anyone who believes in the Son of God has this testimony in his heart. Anyone who does not believe God has made him out to be a liar, for he has not believed the testimony God has given about his Son." (1 John 5:10) - he meant it!!

It is self evident also that though everyone in the Hijaz was using the term Allah ('the God' / 'High God') the 'High God' of Muhammad was NOT accepted as the same as the 'High God' of the Christians and Jews!

This means that Muhammad was a lost soul having nothing to do with the True God and the True God had nothing to do with Muhammad. It means that Satan had taken hold of Muhammad's life to perpetrate many false accusations against the True God's Religion. Seeing 1/5th of the world following the religion of Islam today, we can see that through

[Back To Top](#)

Appendix C: Some Questions Answered

[Back To Main Text](#)

Muhammad Satan was making one of his most concerted efforts to drag men to Hell. In the local motive it was probably the tribal effort to rule, but in the economy of the spiritual realm Satan was making one of his most powerful post-Atonement efforts against God and men's souls.

The Godhead - A Solitary Unity OR A 'Tri-Unity'?

We have to acknowledge that Islam's concept of the 'Unity of God' is a decisive factor in determining that "our God and your God" are NOT 'One'.

To some, this is perceived to be a Christian 'mistake'. However, Christians assert that the Tri-Unity of the Godhead is evident in the Hebrew language of the Torah and Prophets. We need only examine these to see how and why.

We note that when Deputations of Christians came to Muhammad, it is reported that they said they believed a Trinity because their Scriptures recorded God as

saying "lets us" and not "let me". There is every truth in what they said for this is something that is present in the Torah.

The words "let us" often follow the word *Elohim*, a name for God which is often repeated in the Torah and Prophets. It is a plural noun found in verses of the Torah such as Genesis 1:26:

"And God [*Elohim*] said "Let us make man in our image""

After the Fall of Adam we find:

" And the Lord God [*Echad Elohim*] said, "The man has now become like one of us, knowing good and evil. He must not be allowed to reach out his hand and take from the tree of life and eat, and live forever." (Genesis 3:22, 23)

The followers of Islam are not all ignorant of this. Thus we find Mr. Deedat stating

concerning Genesis 1:26:

"THE THREE HYPOSTASES OF THE TRINITY

The poor benighted Christians misunderstood the word "image" as well as the word "us" in the preceding quotation at the very beginning of the Bible. Christians interpret the word "us" to imply the existence of a combination of "Father, Son and Holy Ghost" of their Holy Trinity. They fail to realise that in Hebrew as well as in Arabic there are two types of plurals. There is a plural of numbers as well as of respect and honour." (*What Is His Name?*, p. 18)

While our topic is not the Christian perception of the 'image of God', we recall from *Sahih Muslim*, the volumes of which Mr. Deedat sells, the following *Hadith* extolling the *Sunnah* of Muhammad on the subject:

" Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Allah, the Exalted and Glorious, created Adam in His own image with His Length of sixty cubits..." (*Sahih Muslim*, Vol. 4, p. 1481, #6809;

[Back To Top](#)

iii

[Back To Main Text](#)

emphasis added)

However, the present writer would note that in a recent conversation with a follower of Islam he was asked "Do any Jews ever acknowledge anything other than the solitary unity in the Godhead?" To which the writer was able to respond that indeed they do, for many Rabbis who turn from the *Mishna* to read the Torah DO INDEED acknowledge that the plurality is plainly in the Hebrew text! In South Africa one ministry of the Gospel to the Jewish people publishes a book full of their testimonies.

One may well ask what they find in the Torah that causes them to believe such a thing. Of course, first it is because they know Hebrew and second, it is because they see the evidence in the Torah which men like Mr. Deedat would have people ignore.

Not surprisingly, in this same booklet Mr. Deedat tries to blame 'the Europeans' for the "let us" in the translations of the Torah:

"The suffix "IM" of the word "Elohim" is a plural of respect in Hebrew.

(Remember that in Arabic and Hebrew there are two types of plurals. One of numbers and the other of honour as in Royal proclamations. Since the plural of honour is uncommon in the language of the European, he has confused these plurals to connote a plurality in the "godhead," hence his justification for his Doctrine of the Holy Trinity - The Father, Son and Holy Ghost.) (*What Is His Name?*, p. 26)

Why Mr. Deedat loves to mock the people of Islam in general, and especially those who are innocent, and treat them with disdain by his misleadings we cannot say. But time and again he does so.

In another booklet which he publishes under the IPCI label, the Jews are blamed:

"But the Jews are using wrongly the plural form Elohim which denotes more than one God." (*Christian Muslim Dialogue*, H. M. Baagil, p. 7; *Islamic Vision*)

As for the truth, as mentioned above, many are the Rabbis (Jewish religious leaders) who have turned from reading the Mishna (a compilation of traditions made almost in Muhammad's time) and read the Torah and have come to realise the implications of the presence of the word ELOHIM, a word for God which is plural in number!

They have also come to read the Prophets which has opened their eyes to the fact that Jesus is their Messiah (*al-Masih*) and an understanding of his Atonement made on the cross.

However, there is yet another matter which shows clearly the PLURAL. That is that the word Elohim does not always appear alone, but sometimes in conjunction with the word ECHAD.

This word *ECHAD* occurs in many differing contexts all of which

[Back To Top](#)

[Back To Main Text](#)

espouse the fact of a 'plurality in unity'.

Thus, when Joshua came back from scouting the Promised land of Canaan for

Moses, he and Caleb were carrying a huge cluster of grapes on a pole. The Torah describes the many grapes as belonging to a single cluster by using the word *ECHAD*.

When the Torah states that "a man shall leave his father and mother and cling to his wife and the two shall become one flesh", the word used is *ECHAD*. This indicating that there are still two individual bodies despite the physical union.

Again, when the Torah describes the masses of Israelites responding to God's call saying they responded "as one man", the word used to indicate this 'plurality in unity' is *ECHAD*.

ECHAD Elohim describes the 'plurality in unity' in the Godhead. That is why these words are found in such contexts as the account of Adam and *Hawwa* [Eve] and are accompanied by the words "let us":

"And *Echad Elohim* said, "The man has now become like one of us, knowing good and evil. He must not be allowed to reach out his hand and take of the tree of life and eat, and live forever." So *Echad Elohim* banished him from the Garden of Eden to work the ground from which he had been taken." (Genesis 3:22-24)

Many more of such contexts occur in the Torah. It is not from 'tampering' but from is part of the REVELATION the True God gave through the prophets.

One result of understanding the True Revelation is that when Jesus is revealed as "God in flesh" we know that the Throne of Heaven was not empty - one thought which plagues the followers of Islam concerning the Incarnation.

Another 'outwitting' based on falsehood about the Hebrew language is found in an assertion concerning the word ALLELUYA. Some in Islam want to find the word 'Allah' somewhere/anywhere in the Bible and so they allege that the word ALLELUYA should be divided into Alle-lu-ya and, they allege, that 'Alle' means 'Allah', and 'YA' means 'oh'.

However, again the experts who know the Hebrew language assert that the word YA refers to God and ALLELUYA is ONE WORD which means "Praise to God!".

The wicked 'outwittings' of those in Islam have become a game with men's eternal lives being played with by uncaring persons under Satan's control.

[Back To Top](#)

liv

[Back To Main Text](#)

Is The 'West' Christian?

Many in Islam, seeking to establish grounds against the Gospel, make accusations which attribute even the worst immorality in the West to 'reliance upon Salvation through the Blood Atonement' - something most people in the West do not hold

to!

As a result they attribute every action of the West to "Christianity", and so attribute every form of atrocity to 'the result of a culture that believed in the Blood Atonement'. 'Be saved and do anything' is what Islam accuses Christianity of teaching.

However, this shows either people's almost total ignorance of true Christianity and of the difference between "the West" and Christianity, or their deliberate misrepresentation of these. We have already seen how the records of the Companions of Jesus refute such an accusation.

On top of this, Christianity is not a 'religious-political' system like Islam, despite the claims of Roman Catholicism (the Popes) which falsely terms itself 'Christian', or of those kings in England involved in the Crusades, who, whether they truly believed the Gospel or not, were not, according to the writings of the Companions and *Tabi'un* of Jesus, the heads of religious-political systems since such a thing does not exist in the Christian Faith.

This should be obvious from Jesus' words to Pilate "[If my kingdom were of this world, my servants \[in reference to legions of angels\] would fight for me.](#)" (John 18:36). Jesus' kingdom is heavenly, not earthly, and we are part of it.

Thus no nation can be 'Christian' in a political sense, and so the actions of no country can be attributed to its being 'Christian'.

Yet again we find that this stand of Islam too has simply been another '*outwitting*', something which is asserting 'look at the Christians, their beliefs only make them think they are free to sin, and so they sin freely' - all the while implying without saying it, that those who declare themselves 'Muslims' are not like these supposed 'Christians'.

But, we need only note **Maududi's** scathing assessment of those who follow Islam to see how shallow this is:

["Assessment of our Testimony by Example"](#)

Let us turn to our testimony by example. It represents a worse picture than that of our testimony by precept. There is, no doubt, a small number of righteous persons among us whose practical lives reflect the true image of Islam, but what about the general mass? The manner in which individual Muslims represent Islam in their practical lives is that persons trained under the influence of Islam are in no way better or different from individuals

[Back To Top](#)

[Back To Main Text](#)

brought up under the influence of pagan faiths. In fact, the former are worse than

the latter in many respects. For instance, they can tell a lie; they can commit breach of trust; they can do injustice; they can deceive people; they can turn back from their undertakings; they can commit felonies and dacoities; they can cause riots and create chaos; and they can indulge in all obscene and immoral acts. In all these perverse activities their average standard is in no way less than the standard of any non-believing nation." (*The Evidence of Truth*, Maududi, p.14f.)

Perhaps we should attribute this condition of the people of Islam to following what must be a *Hadith Qudsi* we noted earlier which claims to present the words of the Deity. In it the man continues to sin repeatedly until the Deity is claimed to have said:

"A servant of Mine committed sin and realised that he has a Lord who forgives sins and takes accounts of sins. Do whatever you like for I have pardoned you." (*Sahih Muslim*, #280, Vol. 1, p. 89)

What, then, is the true reason that those in Islam point the finger falsely at others? Jesus said such people are afraid to come to the Light because their evil deeds would be exposed:

"For God so loved the world that he gave his one and only Son that whoever believes in him shall not perish but shall have eternal life. For God did not send his Son into the world to condemn the world, but to save the world through him. Whoever believes in him is not condemned, but whoever does not believe stands condemned because he has not believed in the name of God's one and only Son. This is the verdict: Light has come into the world, but men loved darkness instead of light because their deeds were evil. Everyone who does evil hates the light, and will not come into the light for fear that his deeds will be exposed. But whoever lives by the truth comes into the light, so that it may be seen plainly that what he has done has been done through God." (John 3:19).

In the case of the followers of Islam, rather than admit that they have not found peace with God they remain in their religion and in their sinful ways because they do not want the Light. They end up attacking others and lying in their attempt to make those who love the Light appear worse than they!

Be certain that you cannot look upon 'the West', nor 'Romanism' as if those in them should show you Christianity. They are not of the heavenly kingdom. Neither are many who can be found in the Institutions which are now termed 'Christian'. [See **Appendix D** for some guidance concerning the Denominations and Roman Catholicism]

As Jesus said:

"Enter through the narrow gate. For wide is the gate that leads to destruction, and many enter through it. But small is the gate and narrow the road that leads to life, and only a few find it." (Matt. 7:13,14)

[Back To Top](#)

[Back To Main Text](#)

He also said:

"I am the gate; whoever enters through me will be saved. He will come in and go out, and find pasture. The thief comes only to kill and destroy. I have come that they may find life, and have it to the full." (Injil John 10:9,10)

No-one can enter the sheepfold of the True God unless they believe in Jesus and the Atonement which he accomplished according to the revealed Will of God.

[Some Comments On Changes In Islamic Thought Over Time](#)

Although it must be admitted that some write merely as parrots of what someone else has told them, Islamic scholars seem to make every attempt to 'outwit' their people. Such things are obvious from the way they write. We begin with Yusuf Ali who states:

'But when were these four Gospels written? By the end of the second century A.D. they were in existence, but it does not follow that they had been selected by that date to form a canon.' (The Holy Qur'an, Appendix III).

Knowledge of the inadequacy of the text of the Qur'an must be behind such an 'outwitting', for the true origins of the Gospels (memoirs of the Companions and *Tabi'un* of Jesus) is historical 'Proof' of two matters.

Firstly, it is 'Proof' that the 'sent down' teaching (i.e. that 'Books' pre-existed and were revealed) was something new that came with Muhammad, for the Gospels were written by the Companions and *Tabi'un* of Jesus as early recorded history of all sorts, and the manuscripts, show. And secondly, it is 'Proof' that they were not only "in existence", but had been written well before the end of the 1st century A.D. - in fact during a period covering the middle of the first century - nowhere near 199 A.D..

As we have seen. quotations from the writings of various people who lived at the end of the second century A.D. show us that in fact not only was the origin of the four Gospels well known, but that these were the only ones approved by the Community of Believers.

Why should it be so strange to those in Islam that the other *Tab'un* and *Tab Tabi'un* of Jesus should continue to recognise the accepted and firm Beliefs of the Companion and *Tabi'un* records which they all adhered to and loved, and preserve them?!

If one examines al-Nadim's *Fihrist* (advertised for sale by the *Muslim Digest UK* in 1997) one finds his testimony to the acknowledged content of the Last Testament. He (d. 380AH/990AD) too does not flinch and lists the four Gospels of Matthew, Mark, Luke and John, as well as Acts [FrAkis] and the Epistles. He also said:

"I am the gate; whoever enters through me will be saved. He will come in and go

out, and find pasture. The thief comes only to kill and destroy. I have come that they may find life, and have it to the full." (Injil John 10:9,10)

No-one can enter the sheepfold of the True God unless they believe in Jesus and the Atonement which he accomplished according to the revealed Will of God.

Some Comments On Changes In Islamic Thought Over Time

Although it must be admitted that some write merely as parrots of what someone else has told them, Islamic scholars seem to make every attempt to 'outwit' their people. Such things are obvious from the way they write. We begin with Yusuf Ali who states:

'But when were these four Gospels written? By the end of the second century A.D. they were in existence, but it does not follow that they had been selected by that date to form a canon.'. (*The Holy Qur'an*, Appendix III).

Knowledge of the inadequacy of the text of the Qur'an must be behind such an 'outwitting', for the true origins of the Gospels (memoirs of the Companions and *Tabi'un* of Jesus) is historical 'Proof' of two matters.

Firstly, it is 'Proof' that the 'sent down' teaching (i.e. that 'Books' pre-existed and were revealed) was something new that came with Muhammad, for the Gospels were written by the Companions and *Tabi'un* of Jesus as early recorded history of all sorts, and the manuscripts, show. And secondly, it is 'Proof' that they were not only "in existence", but had been written well before the end of the 1st century A.D. - in fact during a period covering the middle of the first century - nowhere near 199 A.D..

As we have seen. quotations from the writings of various people who lived at the end of the second century A.D. show us that in fact not only was the origin of the four Gospels well known, but that these were the only ones approved by the Community of Believers.

Why should it be so strange to those in Islam that the other *Tab'un* and *Tabi'un* of Jesus should continue to recognise the accepted and firm Beliefs of the Companion and *Tabi'un* records which they all adhered to and loved, and preserve them?!

If one examines al-Nadim's *Fihrist* (advertised for sale by the *Muslim Digest UK* in 1997) one finds his testimony to the acknowledged content of the Last Testament. He (d. 380AH/990AD) too does not flinch and lists the four Gospels of Matthew, Mark, Luke and John, as well as Acts [FrAkis] and the Epistles.

[Back To Top](#)

[Back To Main Text](#)

Further, he relates, "the "Old Form" was the ancient basis for the Jewish sect and the "New Form" for the sect of the Christians" (Vol. 1, p.45).

This is how the Gospels, indeed the entire New Testament, was understood by those in early Islam. It must be, as is noted in the following quotation, that only later, in the time of ibn Hazm, did Islamic scholars begin to recognise the conflict between the content of the Injil and the "finalised beliefs" of Islam, that it was decided to cry 'alterations'! Sadly it seems that many in Islam love such '*outwittings*' more than they love truth:

"As studies of Islamic apologetics have shown, it was only with Ibn-Khazem, who died in Cordoba in 1064, that the charge of falsification was born.

In his defense of Islam against Christians, Ibn-Khazem came up against the contradictions between the Qur'an and the Gospels. One obvious example was the Qur'anic text, 'They slew him not, and they crucified him not' (Surah 4,156). 'Since the Qur'an must be true,' Ibn-Khazem argued, "it must be the conflicting Gospel texts that are false. But Muhammad tells us to respect the Gospel. Therefore the present text must have been falsified by the Christians.' His argument was not based on historical facts, but purely on his own reasoning and on his wish to safeguard the truth of the Qur'an. Once he was on this path, nothing could stop him from pursuing this accusation. In fact, it seemed the easiest way to attack the easiest way to attack the opponents. 'If we prove the falsehood of their books, they lose the arguments they take from them'. This led him eventually to make the cynical statement: 'The Christians lost the revealed Gospel except for a few traces which God left intact as argument against them'.

Many of the great Muslim thinkers have, indeed, accepted the authenticity of the New Testament text. Listing the names of these men seems a fitting conclusion to this essay. Their testimony proves that Christian-Muslim dialogue need not for ever be stymied by the allegation introduced by Ibn-Khazem. Two great historians, Al-Mas'udi (died 956) and Ibn-Khaldun (died 1406), held the authenticity of the Gospel text. Four well-known theologians agreed with this: Ali at-Tabari (died 855), Qasim al-Khasani (died 860), 'Amr al-Ghakhiz (died 869) and, last but not least, the famous Al-Ghazzali (died 1111). Their view is shared by Abu Ali Husain Ibn Sina, who is known in the West as Avicenna (died 1037). Bukhari (died 870), who acquired a great name by his collection of early traditions, quoted the Qur'an itself (Sura 3,72.78) to prove that the text of the Bible is not falsified." (*Can We Trust The Gospel?*, J. Wijngaard; as cited from *The Islamic Christian Controversy*, G. Nehls, p. 1f; emphasis added)

Thus, why should the followers of Islam today decry the historical origin and acceptability of the Revelation transmitted in the Gospel records which by comparison with what Islam claims for the Qur'an and *Sunnah* is

[Back To Top](#)

lviii

[Back To Main Text](#)

so clearly portrayed? Ignorance of the truth about them seems to be the reason.

For someone like Yusuf Ali, a knowledgeable scholar who mentioned some of the aforementioned early Christian writers in his Qur'an Notes yet not only distorted their Beliefs, but ignored their statements about the authors of the Gospels, religious bias seems to be his motive.

All this is obviously part of the '*outwittings*' of those who see themselves as 'the *Ummah* of Muhammad' by those who lead them.

Yet, we cannot consider this surprising since the *Ahadith* seem clearly to portray Muhammad doing this very thing. It seems that everyone is simply following his example (*Sunnah*).

We note from ibn Ishaq that several Jews came to Muhammad and said:

"'Do you not allege that you follow the religion of Abraham and believe in the Torah which we have and testify that it is the truth from God?' He replied, 'Certainly, but you have sinned and broken the covenant contained there-in and concealed what you were ordered to make plain to men, and I dissociate myself from your sin,' They said, 'We hold to what we have. We live according to the guidance and the truth and we do not believe in you and we will not follow you.' So God sent down concerning them, 'Say, O Scripture folk, You have no standing until you observe the Torah and the Gospel and what has been sent down to you from your Lord.'" (*Sirah*, Suhuf 397)

It is not possible to raise the accusation of 'alteration' of the Torah and Injil records from this. Instead it shows Muhammad claiming to accept the Torah and Injil of his day while trying to force people to accept the Qur'an on top of what they possessed - something they refused to do.

We do find Muhammad in a well-known *Hadith* caught in a circumstance which shows he had really only practicing his *Sunnah* of '*outwittings*' when he declared he accepted the Torah:

"Jabir reported that 'Umar b. Khattab (may Allah be pleased with him) brought to Allah's Messenger (peace and blessings be upon him) a copy of the Torah and said: Allah's Messenger, this is a copy of the Torah. He (Allah's Messenger) (peace and blessings be upon him) kept quiet and he (Hadrat 'Umar) began to read it and the (colour) of the face of Allah's Messenger (peace and blessings be upon him) underwent a change, whereupon Abu Bakr said: Would your mother mourn you. Don't you see the face of Allah's Messenger? 'Umar saw the face of Allah's Messenger (peace and blessings be upon him) and said: I seek refuge from the wrath of Allah and the wrath of his Messenger. We are well pleased with Allah as Lord, with Islam as religion, with Muhammad as Prophet. Whereupon Allah's Messenger (peace and blessings be upon him) said: By Him in Whose hand is the life of Muhammad even if Moses were to appear before you and you

[Back To Top](#)

Appendix C: Some Questions Answered

[Back To Main Text](#)

would follow him leaving me aside you would certainly have gone away with error; for if (Moses) had been alive (at this time) he would certainly have followed my prophetic ministry. (Darimi)" (*Mishkat-ul-Masabih*, translated by Abdul Hameed Siddiqui, Vol. 1, p. 120, #194; emphasis added)

It seems obvious that Muhammad, after acknowledging that following Moses' Torah was 'following the religion of Abraham', later repudiated this, for when a Companion got his hands on a copy of the Torah, Muhammad was unwilling to let him read it. The text shows plainly that Muhammad was not declaring the Torah corrupt, but was now stating that to follow Moses was to go astray! Things had changed!

The same can be seen in another *Hadith*:

"177 Jabir reported that when 'Umar came to Allah's Messenger (Peace and blessings of Allah be upon him), he said: We hear the narrations from the Jews which sound pleasing to us, so should we not write some of them; whereupon he said: Do you want to be baffled as were baffled the Jews and the Christians, I have brought to you (guidance) bright and pure and if Moses would have been alive by now there would have been no alternative left for him but to follow me. (Transmitted by Ahmad, Baihaqi in Shu'ab-ul-Iman)" (*Mishkat*, Saddiqui, Vol. 1, p. 113f, #177)

Again, one cannot overlook the fact that while today the followers of Islam admit they are baffled by the layout and content of the text of the Qur'an. then Muhammad was claiming that his followers would become "baffled" if they knew the content of the Torah! He admonished them not to even record it! They were now being told that Moses would abandon the Torah and follow Muhammad if he were around!

The only possible explanation for this sudden turnaround would be that he feared the people might find out the truth - that what Muhammad had proclaimed as 'revelation' was actually innovation, teachings in direct opposition to what the True God had declared to Moses. It was mis-guidance, NOT 'GUIDANCE'.

[We can see why the followers of Islam are confused, the one group declaring the Torah as 'abrogated', the other crying "corruption!"! Muhammad has left them confused by his antics. They need only look at the *Sunnah* and all will become clear.]

One does not have to look far to find evidence of this, for Moses recorded from God that if a man divorced his wife and she married another, the first man was forbidden to marry her ever again as God said "the land would be polluted". Yet Muhammad turned "God's Words" upside down and declared that even if a man divorced his wife and she had not yet married another, he could not remarry her until she married and slept with another man!! The exact opposite 'revelation' from what God gave to

[Back To Top](#)

ix

[Back To Main Text](#)

Moses! No wonder Muhammad's face went red with rage!

Do we wonder, then, to find Muhammad telling people that they can lie after Jesus said that all lies come from Satan?!

Others love to play the games of Muhammad too, like Ahmed Deedat who wrote:

"The "gospel" is a frequently-used word, but what Gospel did Jesus preach? Of the 27 books of the New Testament, only a small fraction can be accepted as the words of Jesus. The Christians boast about the Gospels according to St. Matthew, according to St. Mark, according to St. Luke and according to St. John, but there is not a single Gospel "according" to (St.) Jesus himself ... In his life-time Jesus never wrote a single word, nor did he instruct anyone to do so. What passes off as the "GOSPELS" today are the works of anonymous hands!" (*Is The Bible God's Word?*, p. 8)

Nothing could not be further from the truth. But that's where such men want to be - far from the truth. They have been so caught up in years of 'outwittings' that they have lost control of their faculties of reason, and, they do not care that Heaven or Hell are at stake for themselves or for others! How one can be like this we do not know.

Rather, it is obvious that there never was 'a Gospel of Jesus' which Jesus received from God but didn't record. Nor can a rational mind say that the fact that the Gospel records (memoirs) being written by men (especially the Companions and *Tabi'un* of Jesus) can in any way indicate they do not transmit the Gospel Message - and the fall of the Qur'an is only further 'Proof' for this. Historical reality needs to be faced.

With all the evidence being what it is, one cannot cling any longer to such things which were first asserted in an isolated corner of the Arabian desert and which deny what God has so openly revealed before the rest of the world!

'Outwittings' of these types have only one purpose, to mislead Those Who Seek Truth from knowing the truth about the Gospel Message, and so prevent them from examining themselves before the true God. Such wickedness is unparalleled.

Again we recall the man who wrote:

"However one may deplore it, perversity of conscience in religious matters is the order of the day and lying and wilful tampering of truth and concealing of evidence is considered meritorious service to religion.... We are passing through an age in which the main strength of our religion is held to consist in keeping people ignorant of the true facts." (A.F Badshah Husain, B.A. Author of '*Translation of the Holy Qur'an*')"

Why is it that the people of Islam often know these things, and seem to

[Back To Top](#)

Appendix C: Some Questions Answered

[Back To Main Text](#)

follow happily - like it is a 'religious game'?

This is not new behaviour, for God even had to rebuke His people, Bani Israel, for similar behaviour as well as for listening to false prophets, etc., saying:

"Your lips have spoken lies." (Isaiah 59:3)

And:

"The prophets prophecy lies, and the priests rule by their own authority, and my people like it that way. But what will you do in the end?" (Jeremiah 5:31).

People who 'like it that way' follow such people even when they know they are telling lies. They show they have no love for the truth about the true God, and have not seriously considered what they will "do in the end" on Judgement Day when it will be Heaven or Hell!

But even the 'anti-Christian' heretics of the early years knew the origin of the Gospels. As Eusebius (c. 300 AD) wrote some 300 years before Muhammad's time:

"So firm is the ground upon which these Gospels rest, that the very heretics themselves bear witness to them, and, starting from these, each one of them endeavours to establish his own particular doctrine." (*Against Heresies*, Book III)

It is very important to note that the heretics tried to distort the content of the four Gospel records because they, and everyone else, knew these were the record of Jesus' Companions and *Tabi'un*.

The four Gospel records thus held Apostolic (Companion) authority, the apostles having been delegated authority by Jesus to spread the religion he espoused, and as such their writings and the writings of those who recorded their Beliefs, were the very thing the heretics wanted to twist so they could convince the people who accepted their origins that the heretical beliefs had their origins in those of authority.

It is for this reason that men like Mr. Deedat hope to create enough confusion about the Gospels that the people of Islam will consider them 'unworthy'. And it is for this reason he writes of things which everyone already knows:

"Of the alleged Gospel writers, viz., Matthew, Mark, Luke and John it can be categorically stated that 50% were not even the elected Twelve Disciples of Jesus

(pbuh)." (*Crucifixion...*, p. 7)

What a waste of paper. It is all because the followers of Islam, although knowing little about the Gospel records, do know full well just how useless the Qur'an is on its own, and how vastly it is reliant upon not only an 'oral tradition' which differs as to what the Companions said, but which was recorded much, much, much later - and was disagreed over.

[Back To Top](#)

lxii

[Back To Main Text](#)

It is thus necessary to degrade the excellent quality of the things of the Injil records (Companion and *Tabi'un* memoirs) - things which Islam would be all too happy to laud if it had them - or risk Islam's followers recognising their true worth.

Anyone who has a conscience will see all this.

Did Adam 'Sin'?

The record of the Torah as well as of the Companions and *Tabi'un* of Jesus indicates that through Adam's sin all men came under the power of sin and so are in need of redemption. Mankind is thus born in sin. This teaching has been treated as a 'corruption' and a 'distortion' by the followers of Islam.

It is not surprising that after the Truth came, Satan initiated a belief that 'everyone is born on the millet of Islam', i.e. are claimed to have a nature which is right with God from their birth. This, it is believed, would cause them to grow up as 'Muslims' (actually 'muslims', implying 'submitted') if they did not fall under the influence of parents who caused them to become Jews or Christians.

"There is none born but is created to his true nature (Islam). It is his parents who make him a Jew or a Christian or a Magian..." (*Sahih Muslim*, #6423, Vol. 4, p. 1398)

The footnote to this *Hadith* states:

"2901. This hadith states a fundamental principle of Islam which repudiates the idea of the original sin or pre-natal sin, and holds that everyone comes pure from the Hands of his Maker and is born in the nature of Islam. It is his parents, his social environments which cause him to deviate from his true nature and set him on wrong paths."

Another *Hadith* states:

"Had his parents been Muslim, he also would have remained a Muslim." (*Sahih Muslim*, #6429, Vol. 4, p. 1399)

One can readily see that the belief concerning whether or not Adam sinned and passed sin to all his offspring is central to the understanding of the need of all mankind for a Saviour.

This declares, contrary to the later Islamic assertion, that it is not a matter of mankind beginning 'on the right path' and only needing to adhere to certain rules to remain there, or simply requiring a 'benevolent forgiveness' of any sins made.

With regard to this issue of sin, it cannot be seriously considered, as Islam accuses, that the Torah is inaccurate in what it portrays on this topic. Nor can an accusation be accepted that the Companions of Jesus would

[Back To Top](#)

lxiii

Appendix C: Some Questions Answered

[Back To Main Text](#)

portray falsehood on this topic after having spent three years with Jesus who they portray clearly as upholding the Torah and writings of the Prophets as Scripture giving Divine guidance!

For example, the prophet Isaiah recorded the following words of God:

"Review the past for me, let us argue the matter together; state the case for your innocence.

Your first father sinned; your spokesmen rebelled against me" (Isaiah 43:26, 27)

Despite the assertions of Islam against such being the condition of Adam and mankind, we find some very strong evidence in this regard within both the Qur'an and the body of *Ahadith*.

First, the Qur'an, Surah 7:

20. "Then began Satan to whisper

Suggestions to them, bringing

Openly before their minds

All their shame

That was hidden from them

(Before): he said: "Your Lord

Only forbade you this tree,

Lest ye should become angels

Or such beings as live forever."

21. And he swore to them

Both, that he was

Their sincere adviser.

22. So by deceit he brought about

Their fall: when they

Tasted of the tree,

Their shame became manifest

To them, and they began

Top sew together the leaves

Of the Garden over their bodies.

And their Lord called

Unto them: "Did I not

Forbid you that tree,

And tell you that Satan

Was an avowed enemy unto you?"

23. They said: "Our Lord!

We have wronged our own souls:

If Thou forgive us not

And bestow not upon us

Thy Mercy, we shall

Certainly be lost.

24. (God) said: "Get ye down,

With enmity between yourselves.

On earth will be your dwelling-place

[Back To Top](#)

And your means of livelihood, -

For a time."

The followers of Islam have done everything possible to make this say something other than it obviously does. However, that the Qur'an portrays Adam and Hawwa (Eve) as admitting they had sinned and that without God's forgiveness of this sin they would be "lost" is clear to anyone.

That the consequences of their sin was strife is also plain in that they are told "get down with enmity between yourselves". This is not a state of 'blessedness', but a 'fallen' state.

M. Ali even calls it "spiritual death":

"It was therefore just the opposite of what the Devil stated it to be. It was the tree of death, the spiritual death of man the tree of evil. (p. 20, ft. 62)

In the next footnote he says:

"The result is that they were made to depart from the happy condition in which they were." (ft. 63)

The body of 'authentic' *Ahadith* also asserts this 'fall' :

"There was argument between Adam and Moses. Moses said to Adam: You are our father. You did us harm and caused us to get out of Paradise. Adam said to him; You are Moses. Allah selected you (for direct conversation with you) and wrote with His own hand the Book (Torah) for you, Despite this you blame me for an act which Allah had ordained for me forty years before He created me." (*Sahih Muslim*, Vol. 4, #6409; emphasis added)

And:

"Moses said to him: You are the same Adam who misled people, and caused them to get out of Paradise. Adam said: You are the same (Moses) whom Allah endowed with knowledge of everything and selected him amongst the people as a Messenger. He said: Yes. Adam then again said: Even then you blame me for an affair which had been ordained for me before I was created." (*Sahih Muslim*, Vol. 4, #6410; emphasis added)

Also:

"Moses said: ... Then you caused the people to get down to the earth because of your lapse. Adam said: ... What is your opinion, how long Torah would have been written before I was created? Moses said: Forty years before. Adam said: Did you not see these words: Adam committed an error and he was enticed to do so? He (Moses) said: Yes. Thereupon, he (Adam) said: Do you then blame me...?" (*Sahih Muslim*, Vol. 4, #6411; emphasis added)

In each of these we find strong words: you did us harm ... You blame me.; you ... misled people... You blame me.; Because of your lapse... You blame me.

It is not easy to simply cover up such words with a denial of the Torah's account of Adam's sin. Yet the followers of Islam do try.

We note, however, the discrepancies between the translation of *Hadith*

[Back To Top](#)

lxv

Appendix C: Some Questions Answered

[Back To Main Text](#)

#6411 as it appears in each of *Sahih Muslim* and *Mishkat*, even though both have been translated by the same man, Abdul Hamid Saddiqi.

As just noted in #6411 the words are "Then you caused the people to get down to the earth because of your lapse" and "Adam committed an error and he was enticed to do so?" In *Mishkat* we find the translation:

"Moses said: ... Then you, because of your failing, made the people come down upon the earth.... Adam said: Did you find in that: 'And Adam disobeyed his Lord and committed error?'... (Muslim)" (#81, p. 55, Vol. 1; emphasis added)

Which of these is the true rendering? Did Adam "disobey his Lord"? Does anyone in any religion consider it 'minor' for anyone, let alone a Prophet to do so? Was he "enticed to do so"?

We note also portions of two *Ahadith* from *Sahih Muslim* which are extremely explicit:

"(378) Abu Huraira reported: ... Some people would say to the others: Don't you see in which trouble you are? Don't you see what (misfortune) has overtaken you? Why don't you find one who should interceded for you with your Lord? Some would say: Go to Adam. And they would go to Adam and say: O Adam... Intercede for us with thy Lord. Don't you see in what (trouble) we are? Don't you see what (misfortune) has overtaken us? Adam would say: Verily, my Lord is angry to an extent to which He had never been angry before nor would he be angry afterward. Verily, He forbade me (to go near) that tree and I disobeyed Him." (*Sahih Muslim*, Vol. 1, p. 129; emphasis added)

A different version of the same *Hadith* states it as:

"They would come to Adam and say: O our father, open for us the Paradise. He would say: What turned ye out from Paradise was the sin of your father Adam." (*Sahih Muslim*, Vol. 1, p. 132, #380; emphasis added)

What we find here is exactly what the Torah and the record of the Companions and Tabi'un of Jesus tell us. Adam sinned and disobeyed God's command.

Yet we are not finished with the evidence for we find also:

"Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: When Allah created Adam, He touched his back and there fell from his back every soul that He would create from his offspring till the Day of Resurrection and He created between the eyes of every person a gleam of light. Then he presented them to Adam and he said: My Lord who are they? He (the Lord) said: They are your offspring. He (Adam) saw a person from amongst them and he felt attracted towards him and the sparkle of light between his two eyes. He said: My Lord, who is he? (The Lord) said: It is David. He (Adam) said: My Lord how much span of life have you allotted to him? He replied: Sixty years. He said: My Lord, enhance his age from my age (to the extent of forty years). Allah's Messenger (may peace be upon him)

[Back To Top](#)

lxvi

[Back To Main Text](#)

said: Then Adam completed his age but only forty years were left that there came to him the angel of death. Thereupon Adam said: Are not forty years left from my age? The angel said: Did you not confer to your son (forty years). Adam denied it and so did his offspring deny. Adam forgot and ate (the fruit) of the tree and so his offspring also forgot and he (Adam) committed error and so did his offspring commit error. (Tirmidhi)' (*Mishkat*, Vol. 1, #118, p. 76; emphasis added)

Clearly Adam is here credited with outright lying to what is reputed to be the angel of death sent by the Deity.

This again cannot be seen as a 'small sin', the type which many in Islam would only like the Prophets to be seen as capable of. Rather it shows rebellion against the will of the Deity, the very kind of thing over which Islam rejects the Bible's accounts of the lives of the prophets!

Finally, we are told: Adam denied ... his offspring denied; Adam forgot and ate (the fruit) of the tree and so his offspring also forgot; Adam committed error ... his offspring committed error.

This shows a clear consequence of the sin of Adam impacting upon the people who came after him. This can only be avoided by employing the method of changing the meaning of the nass as we have seen employed by the scholars in Islam.

Mankind is in a 'fallen' state, and in need of a Redeemer, so that even the prophets sin. Jesus is that Redeemer - the Sinless One.

Were The Gospel Records Or The Torah In Arabic In Muhammad's Day?

Although Mr. Deedat has acknowledged the Bible in "Eleven different dialects of the Bible for the Arab's alone!" (*Crucifixion or Cruci-Fiction?*, p. 6)), he is loathe

to admit just how early anything existed in Arabic.

In his oft noted manner when opposing truth, he makes an ambiguous assertion to avoid facts on this matter:

"We must remember that there was no Arabic Bible in the sixth century of the Christian era, when the Holy prophet dictated the Qur'an." (Ibid., p. 43)

Perhaps the Taurat (Torah) and Prophets [i.e. The Old Testament] was not in Arabic since Bani Israel (the Jews) are said to have read the Torah in Hebrew and explained it in Arabic:

"155 It is reported on the same authority [i.e. Abu Huraira] that some people of the Book used to recite the Torah in Hebrew and then explained it in Arabic. Thereupon Allah's Messenger (peace and blessings of Allah be upon him) said: Neither testify the people of the book nor do belie them but simply say: We affirm our faith in Allah and what has been revealed to us. (Bukhari)" (*Mishkat*, Saddiqui, Vol. 1, p 102f)

However, as we noted, 'Umar had his hands on a Torah and began

[Back To Top](#)

lxvii

Appendix C: Some Questions Answered

[Back To Main Text](#)

reading it, something which enraged Muhammad. What languages did 'Umar know?

Yet, Mr. Deedat goes even further and states:

"The Bible was not translated into Arabic until the tenth century of the Christian Era, so no Arab living before the year 1000 would have had the opportunity to examine the written text of the Bible in his own language." (*Al-Qur'an the Miracle of Miracles*, p. 11, ft. (2))

Yusuf Ali makes some helpful comments for us on this matter. He mentions about the Injil:

"...the Peshitta (Syriac) version of the eastern Christians, which was produced about 411-433 A.D. and which was used by the Nestorian Christians. It is probable that the Peshitta was the version (or an Arabic form of it) used by the Christians in Arabia in the time of the Apostle." (*The Holy Qur'an*, Appendix III).

Here is one portion of the Bible that existed in the Hijaz (Mecca/Medinah) in Muhammad's time.

Further, the Injil was, as noted earlier from **Von Denffer**, also copied into Arabic in Mecca by Waraqa, Khadijah's cousin, according to *Sahih Muslim* #301. **It was therefore present in Mecca before Muhammad claimed to be receiving new**

revelation.

[Back To Top](#)

lxviii

DICTIONARY OF TERMS

[Back To Main Index](#)

Ahruf - meaning 'form' or 'word'; used specifically in reference to the belief that the Qur'an was revealed in '7 Forms' ('7 Ahruf').

Asbab-ul-nuzul - circumstances for the revelation; the circumstances in which it is believed *ayas* (verses) of the Qur'an were revealed; these can vary from source to source over the same *aya*.

Aya - a miracle; a reference to each verse of the Qur'an.

Batil - void; a reference to the unacceptability of a *Hadith* on the grounds of unacceptable transmission.

Caliphs - the rulers of Islam chosen by various means after Muhammad died.

Companion - one of those who saw Muhammad, and preferably knew him for a time; generally a reference to a select number who are well-known.

Da'if - weak; the categorisation of a *Hadith* on the grounds of poor transmission.

Damma - the small vocalisation mark used to indicate a short 'u'.

Din - originally a word which was used interchangeably with the terms 'Islam' and 'religion' encompassing at that time all that was believed to be 'Islam'; today it has a very restricted meaning.

Fatha - the small vocalisation mark used to indicate a short a.

Graphic Form - that portion of the Arabic text which made up the early written form, something which contained only the consonantal symbols. It does not include the diacritical dots which denotes which consonant each symbol is meant to represent, nor the *fatha* (short 'a'), *kasra* (short 'i'), or *damma* (short 'u'), nor the *shadda* indicating the need to double the consonant.

Hafiz (huffaz) - a reference to one who memorises well; today it is used of those who can recite the Qur'an off by heart.

Hajj - the pilgrimage to Mecca; something believed obligatory at least once in a lifetime for each individual who can afford it.

Halal - something declared to be clean or encouraged to be done.

Haram - something declared to be forbidden.

Hizb-ut-tahrir - one group which today is at the forefront of pushing those in

Islam to seek the 'vice-regency'.

Ijm - consensus; there are admittedly several varieties of consensus; generally the reference is to the majority of the scholars having accepted something.

[Back To Top](#)

[Back To Main Index](#)

Ijtihad - 'personal opinion' - generally that of a *Mujtahid* scholar in his scholarly assessing of the Qur'an and *Sunnah* to derive an interpretation of the religion; today what is embodied in the 4 *Madhabs* alone is accepted since 'the gate of *Ijtihad* was closed in the early centuries.

Injil (Injeel) - the Message of the Gospel; perceived by Islam to be a pre-existing revelation 'sent down' to Jesus and referred to as a 'Book'.

Isnad - chain of transmitters; the list of names which represent the persons through whom a particular piece of information is believed to have been transmitted. This is one means by which the orally transmitted information is verified as 'true'; thus it is '[the way to mat'n \(content\)](#)' i.e. the way to establish the reliability of the content.

Kasra - the small mark by which a short 'i' is denoted in vocalisation.

Kithman - a form of 'outwitting' (see 'outwitting') attributed to the Shi'ah.

La-Madhabis (i.e. 'no Madhab') - those who reject adherence to the 4 Orthodox schools of *Fiqh* (*Madhabs*).

Madhab - a school of *fiqh*; today accepted by orthodox (Sunni) Islam as being 4 in number, namely Hanbali, Maliki, Hanafi, and Shafi'i; formerly they numbered in the hundreds. The Shi'ah school denoted as coming from Jafar Sadiq is accepted by some within the Sunni ranks as another *Madhab*.

Matn - the content of the *Hadith* or piece of information which is thought to be confirmed or denied by checking the reliability of the *isnad*.

Mushaf - manuscript or copy of the Qur'an, as in '*Mushaf Al-Madinah*'.

Mutawatir - universally accepted; a term generally referring to the wide circulation of a *Hadith*.

Nass - the text of the Qur'an or *Hadith*.

'*Outwitting*' - a term used to define a category of activity in which a person

'outwits' another by word or deed; generally perceived to be used in battle and so termed 'battle is an outwitting' in one *Hadith*. It can encompass the use of *tauriyya*, *taqayyah* or *kithman*.

Qarra - one who carries the correct recitation of the Qur'an; some believe a qarra was sent to each Islamic centre to ensure the 'true' recitation of the Qur'an was known when 'Uthman's copies were sent out.

Qiyas - analogical deduction; a term referring to legal rulings deduced from an example which seems to run parallel to the situation for which a ruling is sought.

Rak'ats - units; a reference to the divisions of the Qur'anic text into sections.

Reading - the way of vocalising the Arabic text; generally in reference to the '7 Readings', but also to the 'Ten', 'Fourteen', and even more, none of

[Back To Top](#)

[Back To Main Index](#)

which always agrees with the graphic form but which require amending of it; some also belong to graphic forms which agree with the records concerning the content of the Companion codices which 'Uthman burnt. These are admittedly not the same as the '7 Ahruf' in which the Qur'an is believed to have been 'revealed'.

Rightly guided Caliphs - a reference to the first 4 Caliphs, being Abu Bakr, 'Umar, 'Uthman and 'Ali, who are seen by Orthodox Islam in the light of a *Hadith* which declares that the first four generations will be trustworthy.

Riwaya - a different version of an existing reading; a reference to the varying versions of readings which are accepted although they are declared to have been transmitted from one individual.

Ruku - the body position in which the follower of Islam is bent forward 90 degrees at the waist and the hands are placed upon the knees.

Sahaba - the generation which saw Muhammad; declared to be the first of the four righteous generations.

Sahih - 'sound', 'authentic'; a term used to denote the best accepted collections of *Ahadith* declared today as being 6 (sittah) collections, those of Bukhari, Muslim, al-Nisa'i, Abu Da'ud, at-Tirmidhi and ibn Maja.

Sajdah - prostration; a reference to bowing with hands, forehead and nose to the ground.

Salafiyyah - a group termed a 'sect' by the *Madhabs* of Orthodox Islam because it is amongst the *La-Madhabis*.

Shadh - exceptional; a reference to the rating of a reading as being out of the ordinary because of its isolated acceptance and transmission.

Shari'ah - Law; the term used today to describe the all-encompassing array of legal ruling set up over centuries; admittedly not a Qur'anic term and not used in such a way by early Islam, which only used the term '*Din*'; yet today Islam refers to 'the *Shari'ah* which Muhammad brought'.

Sirah - biographies concerning Muhammad; the oldest is recognised as that of ibn Ishaq (d. 151 AH), the next oldest is simply a revision by ibn Hisham of ibn Ishaq's *Sirah*.

Suhuf - sheet; generally used in reference to early written matter being on individual sheets.

Surah - a chapter of the Qur'an.

Tabi'i (pl. *Tabi'un*) - one who followed a Companion; in Islam a Companion of Muhammad.

Tafsir - a commentary.

[Back To Top](#)

[Back To Main Index](#)

Taqayya - a form of 'outwitting'; 'not manifesting the Faith openly'; said to be mainly a Shi'ah action.

Tashdid (shaddah) - the small crown-like symbol which is placed above a consonant to denote the need for the reader to double it.

Taurat - Torah; generally a reference to the first 5 books of the Old Testament.

Taqleed - 'necklacing'; the requirement that the average follower of Islam must follow one of several sets of teachings (generally the 4 *Madhabs*) derived from the Qur'an and *Sunnah* by a knowledgeable scholar (*Mujtahid*), but differing in their perspective on how these materials should be interpreted.

Tarikh - a text recording history.

Tauriya - a form of 'outwitting' in which one uses a word in conversation but a completely opposite meaning is intended from the obvious one.

Tawatur - through many transmissions; a reference to a *Hadith* being reported with varying *isnads*; this is considered to indicate reliability.

Thikr (Dhikr) - 'the revelation' believed to be contained in the Qur'an and *Sunnah*.

'Ukkaz - the fair believed to have been held at Mecca at which the poets competed.

Ulema - theologians.

Ummah - Islam uses this as a connotation of any people who it perceives are under a prophet. Its followers thus refer to themselves as 'the Ummah of Muhammad'.

Vocal Form - It is obvious that the orally transmitted Arabic text of the Qur'an contains all the consonants and vowels which are required to identify the letters and so the words. However, there are admittedly certain consonants in the orally transmitted text which are not in the manuscripts, i.e. the early written graphic form. When such a consonant is properly identified, it is said to be part of the vocal form, meaning it was not part of the original written text. The so-called *dagger alif* is such a case.

Vocalisation - the markings of *fatha*, *kasra*, *damma*, *shaddah* which have been added to the graphic form to show the reader what the words of the text are.

Zikr - recital; a reference to the recital of the Qur'an.

[Bibliography](#)

[Back To Main Index](#)

1/ Abdul Ghaffar, Suhaib Hasan, *Criticism of Hadith Among Muslims With Reference to Sunan ibn Maja*, 1986, Al-Qur'an Society.

2/ Al-Albani, Sh., *The Hadith is Proof Itself in Beliefs and Laws*, 1995, The Daar

of Islam Heritage.

3/ Al-Albanee, Sh. M. Naasir ud-Deen, *The Knowledge Of Current Affairs*, 1994,
Al-Hidaayah Publishing and Distribution.

4/ Al-Askari, Allamah Murtaza, *A Probe Into the History of Hadith*, 1990,
Islamic Education Society.

5/ Ad-Dani, *Al-Muqni*, ed. O. Pretzl, 1932, Leipzig.

6/ Al-Fazaan, Sheikh Saalih', *Innovation, and Its Evil Effects*, 1994, The Daar Of
Islamic Heritage.

7/ Asad, M., *Islam At The Crossroads*, 1975, Arafat Publications, Lahore.

8/ Azami, Habib-Ur Rahman, *The Sunnah in Islam*, no date, UK Islamic
Foundation.

9/ Bin Baz, Abdul Aziz Bin Abdullah, *Indispensible implication of SUNNAH
and caution against INNOVATION*, 1995, Maktaba Dar-us-Salam.

10/ Brockett, Adrian, *Studies in two transmissions of the Qur'an*, Ph.D. thesis (St
Andrews University, Scotland, 1984).

11/ Brockett, A., *The Value of the Hafs and Wars transmissions for the Textual
History of the Qur'an*, article; from *Approaches to the History of the
Interpretation of the Qur'an*, ed. Rippin, 1988, Clarendon Press, p. 35ff; ISBN 0-
19-826546-8,

12/ Bukhari, Imam, *Sahih Bukhari*, trans. Dr. M. Muhsin Khan, 1987, Khitab
Bhavan.

13/ Campbell, Dr. W., *The Qur'an and the Bible in the light of history and
science*, 1986, Arab World Ministries.

14/ Deedat, A., *Is The Bible God's Word?*, 1987, Islamic Propagation Centre.

15/ Deedat, A., *Crucifixion or Crucifixion?*, 1987, Islamic Propagation Centre.

16/ Deedat, A., *What Is His Name?*, 1994, Islamic Propagation Centre.

17/ Doi, Dr. A. Rahman I., *Shariah in the 1500 (sic) Century of Hijra Poblems
and Prospects*, 1982, Ta Ha Publications.

18/ Hamidullah, M., *Orthographical Peculiarities in the text of the Qur'an*;
Islamic Order (Karachi), Vol. 3, no. 4, p. 72-86, 1981; copy obtained from
Islamic Foudation UK, Leicester.

19/ Ibn al-Jazari, *al-Nashr*, ed. 'Ali Muhammad Dabba', Beirut; Dar al-Kutubs al-
Tlmiyah (198?)

20/ Ibn Ishaq, M., *The Life Of Muhammad*, trans. A. Guillaume, 1995, Oxford U.

Press.

21/ Ibn Muhammad, Sayf ad-Din Ahmed, *Al-Albani Unveiled*, 3rd Edition, 1994.

22/ Ibn Khaldun, *The Muqaddimah*, trans. Franz Rosenthal.

23/ Maududi, A., *The Evidence of Truth*, 1978, Islamic Publications Ltd., Lahore.

24/ Maududi, A., *Towards Understanding Islam*, 1993, Markazi Muktaba Islami.

25/ Murad, Khurram, *Shari'ah The Way To God*, Islamic Foundation, 1981

26/ Muslim, Imam, *Sahih Muslim*, trans. Saddiqi, 1990, Sh. M. Ashraf.

27/ Salamah, Dr. Ahmad Abdullah, *The Sunni Shi'a Perspective on the Holy Qur'an*, 1992, abul-Qasim Publishing House, Jeddah.

28/ Nehls, G., *Islam As It Sees Itself, As It Sees Others, As Others See It*, 1990.

29/ Omar, Dr. Kamal, *Deep into The Qur'an*, 1992, Noor Publications, Lahore

30/ Philips, Bilal, *THE QUR'AN'S NUMERICAL MIRACLE : 19' HOAX AND HERESY*, 1987, Abul-Qasim Bookstore, Jeddah.

[Back To Main Index](#)

[Back To Top](#)

[Back To Main Index](#)

31/ Rizvi, Allamah, *Qur'an and Hadith*, 1975, Bilal Muslim Mission.

32/ Salmon, *Introduction to the New Testament*, 1892.

33/ Surty, Ibrahim, *Qur'anic Arabic*, 1993, Quranic Arabic Foundation.

34/ Tabrisi, Sheikh Wali-ud-Din Muhammad b. 'Abdullah, *Mishkat-ul-Masabih* (as Edited by M. Nasir-ud-Din Al-Bani, 1961); Translated by Abdul Hameed Saddiqi, 1st Edition, July 1976, Islamic Publications Ltd.

35/ Von Denffer, A., *ULUM AL-QUR'AN*, 1989, Islamic Foundation UK.

36/ Wace and Piercy, Ed., *Dictionary of Christian Biography*.

All other discussion pertains directly to the content of the Arabic texts of the Qur'an, as are mostly freely available among the followers of Islam. These include:

1/ Turkish version, Arabic only, printed 1909 in Egypt.

2/ The Royal Cairo Edition ('Egyptian text'), Arabic only - 1952 reprint of the

1924 text.

3/ Taj texts: #23 printed at Karachi 1984, Arabic only; #119A, Arabic only.

4/ The Holy Qur'an Transliteration in Roman Script, 1988, Idara Isha'at-E-Diniyat (P) Ltd., New Dehli; with Indian Arabic text.

5/ Warsh Texts - (a) 1964 printed in Egypt for distribution in Syria and Lebanon; Arabic only; al-Azhar permit 15-1.

- (b) different printing of same text as above; obtained in Morocco; Arabic only; al-Azhar permit 15-1.

6/ Iranian (Isfahani) text, Arabic only; no date, Islamic Education center, MD, USA. Purchased from a Shia'a distributor in UK.

7/ The Glorious Koran, M. Pickthall translation paralleled with 1924 (slightly Indianised) Egyptian Edition; reprint of the 1938 Hyderabad publication; George Allen and Unwin.

8/ The Noble Qur'an, A. Yusuf Ali translation with Arabic text, 1985, Dar-us-Salam Publications.

9/ The Mushaf al-Madinah An-Nabawiyah, 1990, King Fahd Holy Qur'an Printing Complex; Yusuf Ali translation with 1985 Edition of the so-called Mushaf al-Madinah Arabic text.

10/ The Meaning of the Holy Qur'an, A. Yusuf Ali translation with the Mushaf Al-Madinah Arabic text, 1995, Amana Corporation.

11/ The Holy Qur'an, A. Yusuf Ali translation with Arabic text, 1975, Islamic Foundation.

12/ The Holy Qur'an, trans. A. Yusuf Ali with Arabic text, 1983, Amana Corporation.

13/ Qurani Takatifu, Swahili translation of Sh. Abdullah Saleh A-Farsy, with Arabic text [a hybrid of the #23 and 119A Taj texts from Karachi], 1974, Islamic Foundation, Kenya.

14/ The Holy Qur'an, trans. A. Yusuf Ali, 1993, Islamic Propagation Centre, using a Taj Arabic text from Karachi.

15/ The Holy Qur'an, Arabic/English, Maulana Muhammad Ali, 1991, Amadiyyah Anjuman [Lahore Branch of Amadiyyah].

16/ Holy Qur'an, Translation of the Qur'an-e-Majid, trans. M. Shakir, with Arabic text, no date, Ansariyan Publication, Iran. Courtesy of the Iranian Embassy, London.